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Evolution: A Theory In Evolution

Scientists thought that they had explained everything and that a generation dazzled by technological advancements was accepting what some modern scientists had been preaching about the origins of man as infallible.

But apparently debate on the subject is not part of the evolutionists' "fossil record." On the contrary, the issue is still alive and well among American grassroots with reactions coming from both concerned parents and State legislatures.

Some scientists and clergymen, and even President Reagan, have expressed their support for what is known as "creationism." The movement has gained so much momentum that seventeen states are considering proposing bills that would require the teaching of scientific creationism in biology courses if the theory of evolution is being taught. Louisiana, for example, recently joined Arkansas as the two became the first states to make teaching creationism along with evolution obligatory. Textbook publishers have gone so far as to begin modifying their texts so as to stress evolution as a **theory** instead of fact.

The whole contest centers around two schools of thought. The evolutionists declare that 20 billion years ago the universe created itself. Some 4.5 billion years ago the Earth came about in the same way. Then life spontaneously formed from non-living matter, and simple life forms developed into more complex forms. About four million years ago the first monkeys (hominids) appeared, and these gradually developed into their descendants, men.

The scientific creationists believe that the universe, a part of which are the earth and its creatures, was made by a Creator, and man was created as the apex of this creation.

The debate which has been raging for a number of years now is more than just a quarrel between scientists, as it has been shown to have very definite philosophical and religious overtones. The evolutionist theory is often presented as a concept of life where the soul, eternity and God have no place, holding that



Endangered species: *The evolutionists' theory of the "cave man" is sorely lacking in scientific evidence.*

man is merely matter in constant change and independent from any superior being. This materialist concept of things is beginning to worry a growing number of Americans and is prompting them to act.

This turnabout in the debate is due in part to the increasing acceptance of scientific creationism, which uses scientific grounds to attack the man-evolving-from-ape theory and to support the Biblical concept of a Creator. With the backing of an impressive number of accredited scientists, some creationist groups have developed serious, well-founded arguments against evolution which throw the liberal scientific establishment into a frenzy. How can anyone question evolution, they ask themselves? What a nightmare! Charles Bell of the *Daily News* observes that evolutionists now find themselves under siege and that "it all seems especially ironic in view of the fact that just 15 years ago, Thomas Alizer, an Emory University professor proclaimed the ultimate obituary 'God has died . . .'" (*Daily News* 6/7/81).

Perhaps what upsets Americans most is that many evolutionists treat anyone who fails to follow the enlightened (and still unproven) "dogma" of evolution as blind, narrow-minded and ignorant. For example, Isaac Asimov, well known to the general public for his science fiction stories, states: "There are many aspects of the universe that still cannot be explained satisfactorily by science; but ignorance only implies ignorance that may someday be conquered. To surrender to ignorance and to call it God has always been premature and it remains premature today." Asimov later discredits creationism as an "expression of an early Middle Eastern legend. It is fairly described as only a myth." He adds that Creation with its exactitude and lack of deviation is comfortable and spares one the painful necessity of having to think. "For creationists it's easy enough—the answers are in the Bible. Scientists rely on several lines of evidence to support their arguments for evolution."

The self-righteous and self-serving assertions of the evolutionists come regardless of the fact that they themselves admit that the details of the theory are far from complete. Fossil records are not conclusive and open to interpretation. Scientists disagree among themselves, and the **theory** itself is in a constant state of evolution!

Science was once a forum of free thought where ideas were discussed and debated. Strangely enough, creationism as a school of thought or a theory is boycotted. Scientists who uphold creationism, regardless of their credentials, are stereotyped as backward, uninformed, or simple-minded.

Asimov affirms: "With creationism in the saddle, American science will wither. We will raise a generation of ignoramus ill-equipped to run the industry of tomorrow, much less to generate the new advances of the days after tomorrow."

But the debate is far from over, and it hardly seems scientific to use scare tactics to down-play scientific creationism. Evidence would be more fitting.

VIOLENT YOUTH

During the past several weeks, England has often been in the news with its problems of young rioters. But it is not only England that is reeling from this new phenomenon. In the past year, several major European cities on the continent have also been rocked by frequent and intense outburst of violence caused by dissatisfied youth.

The trouble has been particularly hot in Zurich, West Berlin and Amsterdam. Youth rampages have damaged hotels, banks, shops, fine homes and other symbols of "bourgeois wealth." Battles with police, occupations of buildings, and even nude marches have shocked once peaceful cities.

The immediate cause of the problems, in West Berlin for example, is said to have been the forced removal of squatters from empty buildings. However, like in England, the real grievances of the movement seem to center on a general disenchantment with society as a whole.

The movement has many authorities worried. Its methods and aims are completely different from anything in the past. The violence is for the most part spontaneous and anarchical; and, unlike the restless youth of the 60's, today's young rioters profess no ideology and seek no reforms. Their attitude is one of hate and despair.

In viewing the on-going discontent among young people on the continent, the eruption of riots in several British cities was not an unexpected phenomenon. Like their Continental counterparts youth of all races could be seen on the streets protesting against organized society, worsening economic frustrations or merely searching for excitement. In fact, though, many of the rioters had no specific goal. The chaotic outbursts seemed to be against society in general and targeted the police as symbols of order and authority. Although racial and economic problems added to the pressure, the consensus was that the underlying reasons behind the disturbances were disillusionment, lack of self-fulfillment and a sense of spiritual oppression.

But the dissatisfaction of the youth

in England is not a new occurrence. For years, rock fans have been listening to incitations to revolt in such songs as "Anarchy in the U.K." and "White Riot." The punk rock movement, which began in England in the mid-70's ushered onto the scene a depressing and savage attack on civilized society, offering an anarchical and pathetic lifestyle as a solution.

Few could express surprise that the recent English riots were set off by disturbances at a rock concert. The lyrics were merely transformed into action.

Like sparks in dry powder, the discontent of volatile European youth is igniting an explosion that seems far from over.

*The famous Tower of London:
Witness to yet another page in
the stormy history of England*



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THE TERMITE-MAN

by Professor Plinio Correa de Oliveira



I know the case of an old farmer of Sao Paulo, the master of a vast coffee plantation and of a spacious mansion: square with two floors, a door in the center and windows of equal size throughout the facade. No external decoration. The farmer, in the traditional style, was also a lawyer and a politician.

With his family together, property titles safe, black earth, loyal farm hands and peaceful neighbors, nothing disturbed the tranquility of this hard-working farmer. But an unexpected adversary attacked his so solid fief at its core. I say its core because it unexpectedly burst into his house. And—even more surprising—this adversary came from the bottom up. Just one adversary? More precisely, thousands. Perhaps millions. The tiny adversaries, gaining ground millimeter by millimeter, in silence, unperceived conquered the subsoil while in the house above the farmer and his family worked, ate, drank, slept and entertained themselves. One beautiful day, a few broke into the pantry. The farmer killed them and ordered an investigation. Then he found out that they were so numerous that to attempt any resistance was useless. The termites—for that's what they were—had built into the subsoil such a vast labyrinth that it would be useless to destroy it. To get back to the story, the farmer moved away, the house was abandoned, the coffee plantation began to be invaded. This farmer who thought he had nothing to fear from any potentate, was ruined by myriads of tiny, silent, and obscure adversaries.

I recalled this when I began to write this article, because the subject I wanted to write about was the triumph of midgets in modern society.

By midgets I mean those small-minded men who fit neatly into the little slots of everyday life. They want a life made of the banalities of everyday. And for them yesterday was colorless, odorless, and insipid just like today and tomorrow. Banality is the oxygen they breathe. And the pleasure of things is essentially repetition.

For these midgets, everything which is great, venerable because of antiquity or magnificent because of the future

it opens up is annoying; everything, in short, which goes beyond everyday dimensions: holocaust, valor, talent, "exquisite" delicacy, tragic misfortunes, and so many other things. It is necessary to put an end to all of this. And to all those who are like this, or in whom something of this is reflected in their spirit, manners, language, their way of being or their conduct.

The uncountable changes that have taken place in our century, in almost all aspects of life, constitute victories of the midgets, for they always diminish something or someone. Human society is becoming moulded ever more to the taste of the termite-man. As a consequence, in this world that has undermined them, great souls feel like our farmer. Today, whoever aspires to any kind of grandeur, and especially that of virtue, either disguises himself, or immediately, from the vast and obscure cellars of mediocrity, the termites hurl themselves upon him. And they expell him into the regions of incomprehension, indifference and isolation to which mediocrity reduces all those who do not fit into its own pattern.

* * *

In this gigantic socio-pathological phenomenon, in this universal insurrection of the midgets against those who surpass them, I see one of the causes of the West's defeatism. The midget, the termite-man, detests fighting more than anything. Fighting requires great effort and enthuses only great souls, gives brilliance to greater glories, produces great misfortunes. So the termite-man fights against all forms of fighting. A strange battle, which he wages by yielding, fleeing (downward, mark you) capitulating: even allowing himself to be crushed if there is no other solution.

To this family of souls belong those who are unconditionally ecumenical. Fearing the heat of the disputes between religions, the termite-man wants to melt them all into one more or less atheist pan-religion. For the termite-man, all beliefs and disbeliefs should be put down the same drain: ecumenism.

For the same reason, the termite-man is ready to sell his country cheaply, just as he does with his beliefs. He prefers not to see the enemy. If he is forced to see him, he imagines him on the way to conversion: de-stalinized, human-looking, transformed into a peaceable (and ambiguous) socialism.

If the enemy penetrates the political sectors of the country, he smiles at him and calls him "up-to-date" and "with it." If he infiltrates Catholic circles, he analogously calls him "progressive." When the enemy grows so large as to become a threat, the termite-man proclaims the danger irreversible and tries, as a halfway measure, a strategy of "convergence" inspired in the maxim "the ring may go, but the finger remains." And, finally, if after taking his ring, the enemy demands also his finger, the termite-man mumbles, "The finger may go but life remains."

* * *

But the termite-man makes all these concessions only to the left. His inexorable and silent action of infiltration, corrosion and erosion is done in the right and center, where he habitually installs himself. And there he neither cedes, flees, nor converges: he mines.

Why? Detesting everything which is elevated, noble or harmoniously unequal, for the termite-man the more equality the better. And because he sees in the left an invitation to a completely razed and flat equality, there are his pacifistic aspirations. On the way to communism or anarchy.

We live in a time of revolution. It is banal to say so. Yes, the revolution of the termite-men against anything that has any grandeur.

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Professor de Oliveira has a syndicated column in the *Folha de S. Paulo*, the newspaper with the largest circulation in Brazil.

The Outburst Begins

by Professor Plinio Corrêa de Oliveira

Ed. Note: As Washington focuses greater attention on Latin America, articles such as the following will give our readers deeper insight into events taking place there.

In the communique following its plenary meeting in Itaici in 1980, the National Conference of Bishops of Brazil (CNBB) published the document "The Church and Problems of the Land" (IPT). It was a real manifesto promoting land reform which had a resounding echo in the press throughout the country. The document clearly showed bad will towards large or medium-sized rural properties and vehemently proclaimed its option for small properties, that is, those that can be cultivated by only one family without any salaried help. Going even further, the IPT announced that in 1981 the CNBB would come out with another document advocating urban reform. This would be a real application of the principles of land reform to urban areas. One could catch a glimpse for a future date, of their also planning a reform of industrial and commercial companies — a reform, by the way, which highly representative personalities of the CNBB have been advocating.

In February 1981, the CNBB held another plenary meeting. This time, however, contrary to what was to be feared, that organization so noisily reformist in the previous year appeared to have forgotten the aggressive program that had made such a splash. Priestly vocations was the great theme addressed in the final communique of Itaici-81.

For a meeting of such a high level ecclesiastical organization no subject could have been more appropriate than this. But since everybody knows that the land-reformist bishops hold exactly the same doctrinal positions they held in 1980, it is impossible for one not to feel somewhat disconcerted at the fact that in 1981 they appeared to have given no importance or urgency to the torrent of reforms they had proclaimed indispensable and urgent only twelve months before.

How can one explain this contradiction? What power, what circumstance, what event took place that was so important as to determine such a change in course from one year to the next?



A Best Seller! *I Am a Catholic. May I Oppose Land Reform?*

Meanwhile, in the silence of my study, I had been preparing the book *I Am a Catholic: May I Oppose Land Reform?* Thought out and written in my meager hours of leisure during several months of study and reflection, the work was done to advocate—vis-a-vis the IPT—my right as a Catholic and a Brazilian to oppose land reform. And not only my right, but that of all Catholic intellectuals who also disagree with the IPT. What's more, it advocates the right of all owners of rural or urban properties, whether large or medium-sized, to keep (for their own good and the good of the country) their legitimate properties in the holy peace of their own consciences. At the same time, my young and brilliant friend, the economist Carlos Patricio del Campo, was working on an economic analysis of the IPT to be published in the same book.

Contrary to what we expected at first, the preparation of our studies was long and complex. While we had planned to publish it before Itaici-81, it was actually published only in the beginning of March 1981 (Vera Cruz Publishers, Sao Paulo, 358 pp.).

When we started the work we quite naturally assumed that the book would, upon its publication, provoke an uproar proportional to its categorical argumentation and theses, and most of all because

of its widespread sales. The reason I insist on this point is that nowadays unfortunately the number of copies sold plays a role in the history of a book even more outstanding than the book's own merits.

In these four months after its publication, *I Am a Catholic* has had remarkable sales from north to south. Thanks to the disinterested and admirable zeal of young TFP volunteers—in passing, I am honored to note that I wrote the book as President of the TFP National Council—its second edition is about to be sold out, totalling 21,000 copies. Given the fact that this is a doctrinal and technical work and the conditions of the book market in Brazil, this is an uncommon result.

But the point is that no one in the Catholic land-reformist camp ever came out with any reply to the book. March, April, May and June have placidly gone by; July is ending, and nothing has happened so far.

* * *

Nevertheless, during the last thirty days (that is, five months after Itaici-81 and four months after *I Am a Catholic*) there has been an outburst of reformist statements by certain bishops. It started with a speech, in Rio Grande do Sul, by Msgr. Pedro Casaldaliga, Bishop of S. Felix do Araguaia. He began with a harsh reproach to the Church itself: if, "during its twenty centuries, [it] had followed the program of the Beatitudes, we would have a socialized society . . . The Christian ideal is equivalent to the ideal of socialism." A little later the prelate is even clearer regarding his leanings and ideas: "I do not canonize the Soviet or Cuban socialism, but there are positive aspects: Cuba has given lessons in health and education to all of its people . . . The socialism of Nicaragua is a good way." Finally, after denying that socialism is the cause of poor harvests in Russia, the uninhibited prelate affirms: "In the socialist countries the people live better and there is less hunger there than in the capitalist countries" (cf. *Jornal do Brasil*, 6/17/81). As far as absurdities go, this one is really monumental.

This outburst was followed by others, which we will see in our next article.

High Voltage Cable

The battle to keep pornography and indecency off the television screen isn't limited to the major networks. Cable television has recently come under scrutiny by state legislatures that fear it also may become an outlet for less than wholesome entertainment.

Cable television with a greater variety of stations has been growing in popularity as an alternative to regular TV programming. However, cable television as a paid service has to date been a self-regulating enterprise.

Seeing the possibility of a lucrative station-to-home pornography trade accessible to viewers of all ages, the Utah State Legislature recently passed a law making it a crime for a cable company to broadcast anything pornographic or indecent. The law is now before one of the State's federal judges pending interpretation.

The Dallas City Council has also taken measures in the same line. After holding public hearings on the matter, the Council found that the general consensus was unanimously against the introduction of excessive sex and violence into the home via television. "I don't want a sewer in my living room," was one man's comment at the hearings.

The Dallas hearings have resulted in the Dallas Cable Programming Ordinance. Among the ordinance's provisions are the conditions that any franchise permitted to wire Dallas must promise never to show any X-rated movies, agree to make R-rated movies available to only those individuals with unlocking or unscrambling devices on their sets, and must never permit the use of language that is obscene, indecent or profane.

The Dallas and Utah decisions may well be a part of a reaction that will determine the future programming of both the cable companies and the networks. After a long hypnotic-like trance in front of "the tube", it appears as though the American public is waking up to the danger in their living rooms.



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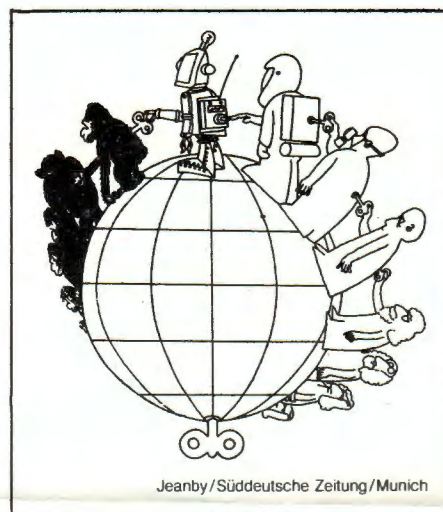
A Zoo Experience

The early species of the apes, the evolutionists tell us, were animals that were "dissatisfied" with their primitive state and so gradually evolved into today's *homo sapiens*.

The latest attraction of the Children's Zoo at the famous New York Bronx Zoo appears to have all the earmarks of the theory of evolution in reverse.

There children are being told that the best way to learn about animals is to act like one. In the Children's Zoo, youngsters are invited to experience the alternate lifestyles of those who "live in the wilds." They have an opportunity to see what it's like to live deep underground in a prairie dog burrow or crawl on a special web like a spider. Even giant turtle shells are available for the children to play in. According to promoters of the new zoo children have a better understanding of animals by "feeling" what it is like to be one.

With the growing problems of juvenile delinquency, youth alcoholism, school



Jeanby/Süddeutsche Zeitung/Munich

violence and permissiveness in our modern society, it might help to apply the same theory, but in reverse: The best way to learn about humans is to act like one.

Wolf Pack in the Caribbean

When informed people from all over the Americas began to cry "wolf" in face of the communist threat in Nicaragua, one of the voices that called for calm and moderation was that of Managua's Archbishop Miguel Obando y Bravo. The hierarchy in that unfortunate country blessed the overthrow of the Somoza government and welcomed the opportunity for change and reform.

Now, however, Church-State relations are apparently beginning to sour. In a recent radio interview, the Archbishop confirmed some of the worst suspicions of the anti-communist heralds of the pre-revolutionary period.

Archbishop Obando y Bravo reported that the Nicaraguan revolution "is drifting towards Marxism according to the Cuban model." He went on to say that the government is now a junta that "rules with the support of Marxist bosses. The economic difficulties have increased and the Cubans are among us with an arrogant attitude."

The Archbishop also lamented the fact that the priests in the government are not heeding the call of the bishops to resign and assume the impartial attitude called for by the ecumenical council; but are instead becoming increasingly active.

Before the revolution, the left complained about the huge 15,000 man National Guard of the Somoza regime. Today, Nicaragua's armed forces are numbered at 40,000 with plans for the formation of a 200,000 man militia. The Archbishop deplored the fact that his country's present government is "organizing such a big army for such a small country."

In light of this, perhaps the cries of "wolf" had best be heeded by neighboring El Salvador and Guatemala.



Castro: Red wolf in the Caribbean

NEWS FLASHES

A SWISS SODOM AND GOMORRHA

Free love from age 14, the legalization of incest and pornography and the prohibition of parental child punishment are among some of the innovations that will be introduced into the new Swiss Penal code according to a bill now under consideration.

The bill was presented on national television and has already received the blessing of sociologists, psychologists and theologians. Its defenders justify the changes as something "necessary" to facilitate the changes in Swiss customs.

The Italian Catholic magazine *Chiesa Viva* appropriately commented that the promulgation of the new code would mean the resurrection of Sodom and Gomorrah.

CUBA "STING" OPERATION?

In Cuba, health services for the public are "free." One of the most highly publicized "accomplishments" of the Castro revolution was to "liberate" Cuba from the times when the majority of the people were supposedly without medical care.

Today, it appears that Cubans need to be liberated from their own Health Ministry.

According to a report by the Ministry, monitored by the U.S. Foreign Broadcast Information Service (FBIS), 31,000 persons have died from dengue fever. The majority of deaths were among children under 15 years old. The same report mentions that 100,000 persons are ill with the same disease.

Western experts were somewhat surprised by the high death toll as the disease, when well treated, is generally considered non-fatal.

Castro, for lack of a better scapegoat, is accusing the CIA of using bacteriological warfare.

Computer Analysis Confirms Shroud Identity

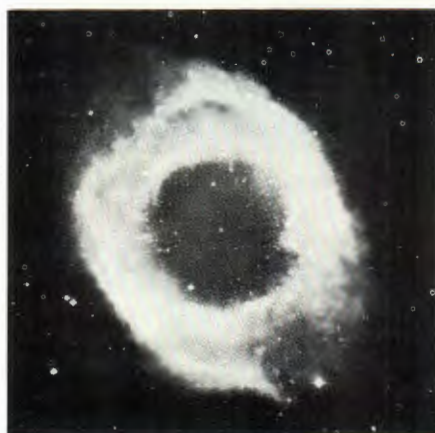
Father Francis Filas, professor of theology at Loyola University of Chicago, has released the results of a computerized image analysis of the Shroud of Turin which he believes confirms its authenticity.

Fr. Filas says he has discovered imprints of a Pontius Pilate coin on photographs of the Shroud. The imprints show a tiny astrologer's staff and four Greek letters of the name "Tiberius Caesar" in an area over the right eye of the figure in the shroud.

"This new image analysis," Fr. Filas states, "not only confirms the existence of a Pontius Pilate coin on the right eye, but added further information concerning the coin on the left eye. The outlines of such a coin on the left eye can now be determined quite accurately..."

At least 24 coincidences of dimension, location, selection, order, and angles fitted only a coin issued by Pontius Pilate between 29 and 32 A.C. according to Fr. Filas. He said mathematical probabilities practically eliminated any chance that the coin markings might have occurred on the shroud by accident.

The existence of markings on the eyes of the man in the shroud was first noticed in the mid-1970's when three scientists found that computerized image analysis revealed button-like projections over the right and left eyes.



Uncharted marvels in the sky

DIAMONDS IN THE SKY

There is a new and marvelous theory about the surfaces of the planets Uranus and Neptune. Instead of the rather repugnant mixture of frozen ammonia and methane, the surfaces of the two planets may be encrusted with brilliant diamonds. This theory has been proposed by Dr. Marvin Ross of the Lawrence Livermore National Laboratory in California (*New York Times*, 8/4/81).

Dr. Ross speculates that the carbon and hydrogen in the planets' atmospheres are subject to high temperatures and pressures thus forcing the carbon to form diamonds.

The diamonds would be in the form of small flakes either drifting through the lower atmosphere or, having fallen to the surface, they would form a crust around the planets' rocky cores.

The result would be a magnificent spectacle: two worlds each four times the size of the Earth resplendent with a diamond snow.

A VICIOUS CIRCLE

By next year, the national deficit is expected to pass the one trillion dollar mark. But worse is the fact that interest on the public debt will be more than 100 billion dollars in the fiscal year that begins on October 1.

TRIBAL CHIC

Farmers in Taiwan are delighted with their new source of income, the exportation of ornamental snail shells for use as fashion jewelry.

It seems the "civilized" West is following the example of many of China's primitive Polynesian neighbors who once regarded the shells as a source of tribal wealth and beauty. Older generations of farmers never dreamed that the snails that plague their fields would be wanted as adornments in the Twentieth Century.

Dial-An-Answer

Philadelphia schoolchildren (or their parents, for that matter) having trouble with homework, can find the answer just a dial tone away. Since that city's school board began Dial-A-Teacher-Assistance in 1979, more than 50,000 calls for help with homework have been handled. The hotline — used mainly for math problems — receives calls from all age groups... including frustrated parents.

The inquiries are not limited to Philadelphia-area parents only. 1,500 requests for help from U.S. and foreign school officials have been fielded and at least a dozen hotlines like the one in Philadelphia have been established in other locations.

HOME "TOO SWEET" HOME

An English couple from Lancashire seems to have all the requirements to make ideal parents for an adopted child. All, that is, except one.

For the past four years, Harry and Esther Hough have been foster parents to more than forty children from birth to age eight for the Social Services Department. But when they petitioned the Department to be allowed to adopt a child they were refused on the grounds that their marriage "exuded excessive harmony" (*St. Louis Post-Dispatch*, 7/12/81).

Social Services Director Robert Poynter said that in such a marriage children would have insufficient exposure to "negative experiences."

Now, too good is bad!

Poland: A People On the Brink

Poland is in an economic shambles. Thirty-five years after the close of WWII, the unnatural society created by communism is falling into chaos. Despite loans and credits from Western bankers and shipments of foodstuffs from Free World countries, the situation in Poland continues to worsen. Even the most commonplace events of daily life can produce a major crisis.

An example of the psychological brink to which the Poles have been pushed came to light in a recent article published in the Warsaw newspaper *SLOWO POWSZECHNE* about a disturbance in the city of Otwock about 20 or 30 kilometers from Warsaw. From the context, it seems that most of the population of the city works in Warsaw. At the time of these incidents, the general rationing imposed in Poland had already affected even the sale of cigarettes and boxes of matches.

The article reports the following series of events:

"It all began with a row about cigarettes. At Otwock's train station, a member of the Militia bought three packs of cigarettes which was more than another young man there had been able to buy. The young man and his companion became very upset and started to make a fuss. A member of the Civil Militia intervened. Two passers-by helped him and the young men were taken to the Militia [police] station nearby. Up until then it all seemed merely a row brought about by two young men who had drunk too much.

But all of us have seen and heard about the ensuing facts on TV and on the radio, so we will not report them in detail. We will give only the most important points.

From the police station came harrowing shouts: "They're beating us! They're murdering us! They're killing us!" One could hear the sounds of panes of glass breaking. This was about 4:00 p.m. It is about this time, as everyone knows, that commuter trains begin arriving at Otwock's station every 10 or 15 minutes. Hundreds of passengers came out of each train. Curious, the people began to gather around the police station. Inside, the shouts continued. The multitude began to react. The father of one of the young men who had been arrested arrived. According to a report by a policeman, he said: "He cannot drink vodka, because he becomes furious..."

An ambulance was called and, in view of the prisoners' aggressive attitude, Dr. I. Morawska decided that only an injection would calm them down. After this was done, the Civil Militia, in order to calm down the crowd which was growing bigger and bigger, took the two prison-

ers to the city's central commissariat [police headquarters].

About 6:00 p.m., since the crowd in front of the police station would not calm down, the District Attorney, Karol Napierski, was called in. According to him, the crowd did not want to disperse. They demanded that the policeman who had arrested the young men be turned over to them and that the young men themselves be returned and freed. And they shouted that, if these conditions were not met, "We'll make pickets, we'll burn this shack."



Grocery shopping in Poland. "A hungry nation can eat its leaders".

The District Attorney concluded that if the unjust demands of the crowd were not met, the consequences would be unpredictable. So he decided to free the prisoners in order to avoid a showdown. Gugala (one of those arrested) was brought out and shown to the crowd. The crowd then demanded that Marianski, the other young man, also be freed. But at that moment Marianski was in Warsaw in a hospital's emergency room. According to the doctor, "Marianski was drunk. His head and face are injured. He was sent to the surgical department." The hospital stated: "Brought in drunk, superficially wounded in the face and the head. Surgery is unnecessary. Returned to the Militia-men at 8:05 p.m."

About 7:30 p.m., three members of the Provisional Directorate of Solidarity from Warsaw arrived at Otwock. At 9:00 p.m. two members of the Inter-venors Commission of the Warsaw section of Solidarity also arrived, as well as two more later. They all spoke to the crowd without achieving anything. At this time there were three attempts to set the police station on fire.

The pastor of the parish of Saint Vincent de Paul was then asked to intervene. Fr. P.Z. Wudarkiswicz reported: "I was asked, in my capacity as pastor of souls, to appeal to the crowd to disperse. I was there from about 11:00 p.m. to 12:00 midnight. There were

many young men of high school age in front of the police station. In accordance with the orientation of the episcopate, I took no sides in the question. Our role is to reconcile. I told the people, in the name of Christian concord, to calm down and disperse, and go to their homes. We said a decade of the rosary together. For a moment there was peace."

A member of the Civil Militia reports: "When the priest appealed for the people to go home, he also became the target of plentiful curses and coarse words."

Around 4:00 a.m., Z. Bujak and Adam Michnik (members of the KOR organization) drove Marianski from Warsaw to Otwock and asked the crowd to disperse, since their goal had been achieved. It was already 5:00 in the morning.

It is Friday. At 5:00 p.m. the Civil Militia building by the train station was set on fire. Efforts to put out the fire were frustrated by the crowd, which destroyed the firemen's equipment. At 7:00 p.m. the same police station was again set on fire. Lacking adequate equipment, firemen were unable to intervene. At about 11:00 p.m. young men demolished what remained of the burned out building's walls. On Saturday, a train car in the neighborhood, which was used to transport Army troops, was also set on fire. These incidents were watched by about one thousand people.

Otweek authorities and Solidarity leaders appealed to the city's population to form a civil guard to maintain order there.

As of Sunday evening, the city was basically in order. Patrols of guards from Solidarity, who took turns every three hours, walked about the city during the whole night of Saturday to Sunday.

I was in Otweek Friday and Saturday. I talked with many people. I asked them what they thought about the incidents. All of them spoke out immediately, but without giving their names. I took note of some anonymous statements:

"It's the Militia's fault. What they've been doing here goes beyond human imagination. Whoever falls into their hands is beaten up immediately..."

"What happened here compromises both the militiamen and the people of Otweek; the Militia because its authority has long been based on the stick and one can have many reservations about its morality; the people because they should not have reacted that way to the conflict that took place. Unfortunately, the crowd let itself be carried away by some drunkards. And here is another sad

question: during all the incidents, the crowd was predominantly made up of youths of high school age. This compromises both parents and teachers."

Although the communist-controlled

paper's report is biased and attempts to distort the incident and place the blame on the police, parents and teachers, it cannot hide the fact that the frustration that caused the event was the re-

sult of the unnatural communist system itself. The economic and moral failures of the puppet government in Warsaw have pushed the people to the brink. Now, they are beginning to react.

Zimbabwe: Prospects One Year After the Elections

SPECIAL REPORT from the TFP Bureau for Southern Africa.

When terrorist and avowed leftist Robert Mugabe was elected Prime Minister of Rhodesia, many expected the classic bloodbath so often used by communist regimes as a means of consolidating power. When no such atrocities occurred, the West was put at ease and began to think of Mugabe's socialism as a pragmatic if not smiling species of the Red Plague.

However, more than a year after the elections the situation in what is now called Zimbabwe is far from encouraging.

According to Prof. Dirk Kunert, head of the Department of International Race Relations at the University of the Witwatersrand in Johannesburg, South Africa, "The new ruling party is skillfully and relentlessly whittling away the power base of its internal opposition, spanning the country with a network of ZANU party-cells concentrating the instruments of power in the hands of the Prime Minister and his closest collaborators, and systematically penetrating all facets of social life."

The process, Kunert asserts, is both calculated and processive. Through a series of psychological maneuvers Mugabe has effectively persecuted, and in many cases, silenced his opposition. Elements that disagree with the new socialist party are subject to media saturation and labeled as "colonialists," "imperialists," "racists" and "facists." The airwaves abound with key phrases such as the "implementation of socialism" and the "evils of capitalism." January 1981 saw the transfer of several independent Rhodesian newspapers to the government-controlled Zimbabwean Mass Media Trust.

The government has also taken significant steps in undermining the judicial, labor and educational establishments. All are undergoing revisions that will put them in line "with the will of the people."

Fearing the consequences of widespread nationalization and collectivization that have devastated so many of Africa's socialist states, Mugabe is resolved to take his time in developing an economic program. As yet, he has avoided any move to disenchant foreign investment. But his ultimate goal of "putting an end to capitalism in

Zimbabwe" remains. Indeed, Kunert reports that plans for a large scale land reform are already on the drawing boards.

On matters of foreign policy, Mugabe calls for "an alliance between the fighting people of Zimbabwe the socialist countries." He envisions plans beyond the mere socialization of South Africa and is working toward a unified socialist Africa.

The reaction to the Mugabe regime continues to create an ambience of instability. Terrorism threatens the lives of white farmers. Internal strife is increasing. According to a report by the Rhodesian Christian Group, the February Matabele uprising was a much bigger affair than the Western newspapers reported.

The socialization of Zimbabwe seems to extend beyond the economic and political fields. Efforts are being made to uproot any remnant of Christian Civilization as well.

Christians find themselves harassed. Zimbabwe's President Banana insists that the Church must be the Church of

the People, working with the party and finding room for Marxism and "traditional" animism.

Institutions such as the health service are being readjusted to fit more "traditional" and tribal patterns. The Andrew Fleming Hospital (Rhodesia's pride) is to be re-named the Parirenyatwa. Lady Chancellor Maternity Hospital will be called Mbuya Nehanda after a spirit medium who incited the Shona rebellion of 1896. Witchdoctors wearing animal skin head-dresses in medical centers shared by conventional Western-trained doctors prescribe secret potions for their patients.

Kunert sums up by noting that "at the end of Year One, Mugabe seems to have come full circle. The first twelve months of the fledgling republic have seen the gradual unmaking of the Lancaster House Agreement."

The above is a summary of an original article: "Zimbabwe: Prospects One Year After the Elections" by Prof. Dirk Kunert in the *Standard Newsletter* of the Student Moderate Alliance, Johannesburg, South Africa.



(Below left): A strange mixture of politics and tribalism.

(Below): Prime Minister Mugabe: Slowly putting an end to capitalism.



WILLIAM F. BUCKLEY Jr.

Love the Lord, Not Fidel Castro

file
Tradition
Family
Properties
under
Cons.

As everyone knows who cares to know, there is a division among Catholics on the subject of liberation theology. When the pope went down to Mexico this last time, he threw a lot of holy water on the subject, but failed to douse the flames that move some Catholics to understand the Gospels as a prophecy of Karl Marx, whose doctrines to be sure have warts, but who really should be baptized as the friend of the oppressed of this world.

What the pope said to the bishops at Puebla in 1979 was, "In some cases people claim to show Jesus as politically committed, as one who fought against Roman oppression and the authorities, and also as one involved in the class struggle. This idea of Christ as a political figure, a revolutionary, as the subversive man from Nazareth, does not tally with the church's catechesis. By confusing the insidious pretenses of Jesus' accusers with the - very different - attitude of Jesus himself, some people adduce as the cause of his death the outcome of a political conflict and nothing is said of the Lord's will to deliver himself and of his consciousness of his redemptive mission."

Now that is quite a mouthful, and though everybody knows that popes have said and will say silly things, nuns and priests have to grant to the pope pre-emptive authority over what Pope John Paul here called "the church's catechesis." Nonetheless, the Maryknollers and their allies go forward under the banner of a thing called "Christian Marxism,"

a concept one has as tough a time with as, "Jewish Nazism."

Consider, for instance, a few comments on Castro's Cuba that have appeared in the official publication of the Maryknollers. "There is an impressive spirit of revolutionary idealism in the Cuban people and in their lifestyle . . . There is no doubt that the Cuban revolution has contributed to better education and medical attention for the island's 10 million population. (Stop! There is a doubt, and it is well-founded).

"It emphasizes the dignity of women, workers and campesinos. Another development is the dedicated internationalism permeating Cuban society, the realization of personal responsibility for people outside the nation's borders. These advances in a brief span of 20 years are unparalleled in Latin America."

Cortes, Pizarro Cited

Hardly unparalleled. A few hundred men led by Cortes, and a few hundred led by Pizarro, transformed huge hunks of Latin America in less than 20 years.

But, of course, the passage here quoted might have been published in Pravda. Its appearance in a publication officially devoted to spreading the Gospel of the Lord, describing a country that persecutes religion and seeks to indoctrinate an entire nation in atheism, reminds us that the Catholic church is hardly the monolith so widely advertised and suggests that one of the most urgent tasks is the organization of a missionary order to evangelize the

Maryknoll missionary order.

It should quickly be said that these folk are driven by idealism. When Maryknollers go down to such countries as El Salvador and encounter there hunger, bureaucratic arrogance, torture killing, they react against it. But the big lesson of the 20th century is that reactions against situations odious or even merely unpleasant require the exercise of historical discrimination. Almost everyone who experienced the shambles of the Weimar Republic sought desperately an alternative to it. But the alternative that ought not to have appealed was an authoritarian regime presided over by Adolf Hitler, which quickly evolved into a totalitarian regime.

The nuns and priests who go from seminaries to the poverty ghettos of Latin America would do well, as Professor Michael Novak has suggested, to read Adam Smith, who predicted everything that would happen, distinguishing social arrangements in Latin America and in North America: predicting (and this was 200 years ago) disorder and poverty in the one part of the world, and progress and affluence in the other.

What is needed, as I say, is a significant enhancement of the curriculum at Maryknoll. Because although these men and women are to be praised for their corporal acts of mercy, they must be reminded that the sovereign law is to love the Lord, and one cannot do this, and also love either Fidel Castro or the hideous policies evoked by the mention of his name.

September 30, 1981

TO: Richard Allen
FROM: Morton Blackwell
RE: Attached material on Brazil

I received this material relating to Brazil from a frind of mine in the T.F.P. I found the material interesting and thought you would as well. It jibes well with what I learned during my vacation with my wife last summer in Brazil.

MEMORANDUM

THE WHITE HOUSE
WASHINGTON

September 30, 1981

TO: Mario Navarro Da Costa

FROM: Morton Blackwell

Below is the list of those people in the Administration to which I gave copies of the materials you gave me. Attached is an example of the memo I sent to them with the material.

James Buckley, Undersecretary of State for Security Assistance, Science, and Technology

Larry Brady, Assistant Secretary of Commerce for Trade Administration

2

Ron Mann, Presidential Personnel

Richard Allen, Assistant to the President for National Security Affairs

Roger Fontaine, Senior Staff Member for Latin America, National Security Affairs

Swen Kramer, Staff Member, National Security Affairs

There will be a few others from the Department of State and when I get those names, I will forward them to you.

MEMORANDUM

THE WHITE HOUSE
WASHINGTON

h x
FP

Meeting - Monday evening - 7:30 PM Home of Morton Blackwell

Slide and tape presentation by the Brazilian Society for the
Defense of Tradition, Family, and Property

People invited:

- * Mildred Webber - Senate Republican Conference Committee 224-3853
- * Paul Weyrich - Committee for the Survival of a Free Congress 546-3000
- * Onalee McGraw - Heritage Foundation 546-4400
- * Pat Buckley - Coalitions for America 546-3000
- Noreen Barr - Eagle Forum 544-0353
- * Connie Marshner - National Pro- Family Coalition 546-3004
- * Pat Mc Guigan - Coalitions for America; Committee for the Survival
of a Free Congress 546-3000
- * Bill Gribben - Deputy Director for Legislative Affairs, White House 456-2230
- * Father Enrique Rueda - Coalitions for America; Committee for the Survival
546-3000
- * Chris Manion - Senate Foreign Relations Committee 224-3866
- Larry Uzzell - former legislative aide on education to Sen. East 244-0847
- * Kevin McKeegan - former legislative aide to Congressman Chris Smith 765-6758
- Robert Edgeworth - professor of Classical, Germanic, and Slavic Language
Louisiana State University 504-275-8905
- Terry Dolan - National Conservative Political Action Committee 522-2800
- * Huck Walther - mail + management consultant 573-8459
- * Paul Fisher - The Wanderer - a Catholic newspaper 262-2530
- Phil Lawler - Heritage Foundation 546-4400
- * Definites.



ALL ABOUT THE TFPs

From an Interview with Prof. Plinio Corrêa de Oliveira

— Professor, how would you define the TFP and its objectives?

— The TFP is fundamentally a family of souls and also a family of autonomous and similar associations. They are all civic associations, and therefore their goal is to act in the temporal sphere. Their special goal is to combat the penetration of socialism and communism into contemporary society, which they do through the methods we will describe later on. This combat draws its inspiration from the traditional doctrine of the Catholic Church, so that, even though the TFP is a civic association, from the doctrinal standpoint it has a Catholic inspiration.

— Professor, can you explain to us why the name *Tradition, Family and Property* was selected as the name of your organization?

— The reason stems from much reflection and observation of events. There was a time when the socialist danger, and especially the communist danger, consisted in the possibility of leading masses of hungry and revolted workers to rise up against the upper class, which they considered to be enjoying goods to which it was not entitled.

In these conditions, the basic problem anticommunism faced was one of repressing physical aggression; but it so happened that international communist propaganda gradually lost this aggressive character that the peoples of the West rejected, and thus communism became more and more ideological. It went from revolutionary communism to polemic communism.

This was before the Second World War; communist theoreticians presented the communist doctrine clear-

ly, with arguments, and defined the camps — someone was either communist or anticommunist — but now they resorted less to violence.

To this period corresponded the organization of a Fascist and Nazi type of reaction to communism. Large anticommunist crowds were regimented in an attempt to counteract communist dialectics with a special anticommunist dialectics, a special type of oratory, and a special anticommunist "theatrology." Although the communists did use violence to promote disorder or chaos in order to repress some action of the Fascists or Nazis, this violence was, as in the first phase of Fascism or Nazism, a collateral element if compared to the more important ones of oratory, gathering large crowds, and the capacity of orators like Hitler and Mussolini to stir up enthusiasm in those crowds.

Whatever you may think of them — personally, I fought them and do not regret it, I think I did well — whatever you may think of them, at that time communism was evidently presenting itself much more as dialectic and polemic and much less as violent.

When the Second World War ended, the tactic of communism changed because the dispositions of public opinion changed. That is, communism became the object of international horror because of the brutality and harshness of its regime. Communism felt the need to give its propaganda impetus through a whole new system in which its propaganda, while remaining ideological, would no longer be overt but covert — an ideological propaganda done less by the Communist Party machinery than by para-communist parties: the many shades of socialism and



Plinio Corrêa de Oliveira was born in São Paulo, Brazil, in 1908. He received his doctorate in Law from the Law School of the University of São Paulo. He is Professor of the History of Civilization at the University College of the University of São Paulo and Professor of Modern and Contemporary History in the Colleges of São Bento and Sedes Sapientiae of the Pontifical Catholic University of São Paulo.

He has distinguished himself since his youth as an orator, lecturer and Catholic journalist. He wrote regularly for the Catholic weekly *Legionario* and now writes for the monthly *Catolicismo* and the large daily newspaper *Folha de S. Paulo*.

In 1960 he founded the Brazilian Society for the Defense of Tradition, Family and Property (TFP) and has been President of its National Council ever since.

TFPs and similar autonomous organizations were later founded in twelve other countries in the Americas and Europe, inspired by the book *Revolution and Counter-Revolution* and other works of Prof. Plinio Corrêa de Oliveira.

the networks of useful innocents and crypto-communists who, without mentioning communism directly, spread ideas that paved its way. That was done not merely to spread ideas, but to produce a transformation of bourgeois society to make it increasingly

contd.

like the communist society they want to establish.

So, there was a decline of violence — with some rare exceptions which I will address a little later — a change from open to veiled proselytism, and a shaping of society to make it look more and more communist. These are the specific characteristics of this new aspect of communism.

What is the role of violence here? It is not the violence of imposing communism directly, but in some very sedentary and traditional people, violence is used to shake up public opinion and give it an idea of its own instability so that non-communist societies will lose confidence in themselves. This was the role of the guerrilla movements that spread in South America for sometime. The Uruguayan TFP has a very interesting book that shows how the Tupamaros — the famous, violent Tupamaros — were nothing but a show to create this sensation of instability in bourgeois society.

Now, two means have been employed to cause this slow journey, this slow transformation of society to make it communist: on one hand, gradually attack tradition, family and property; on the other, present socialism as the hope for a convergence between the two worlds so as to eliminate fights and prepare a great international social peace. So the TFP was born when all this was beginning to happen and it immediately considered it a duty to establish itself as a society to defend tradition, family and property — because that is how you fight socialism — socialism that attacks these institutions and changes society to make it communist.

So, to fight communism, the TFP aims at the socialist trenches and tricks. This is why the TFP was established as it was. The TFPs are civic entities with an ideological-religious foundation organized to combat socialism by preserving tradition, family and property, thereby bringing communism to a halt.



Fifteen hundred of the faithful join TFP demonstrators against Planned Parenthood in New York City.



— *Thank you, Professor. Could you now explain the significance of your symbols: the standard, the rampant lion and the red cape?*

— With pleasure.

The old President Adenauer of Germany had some thoughts about propaganda that made a profound impression on me. He said that the main task of a current of opinion that wants to spread is to first of all attract those who normally belong to it, who are attracted to it. For this reason, instead of trying to lead socialists and communists to arduous, sensational, somewhat theatrical conversions — beautiful if sincere, but of little import as far as propaganda is concerned — the TFP seeks to recruit for anticommunist action those who are naturally anticommunist.

Now, those parts of society that resist being carried away by commu-



nism nevertheless fail to act against it because of certain obstacles that are much more psychological than logical. It matters little if they are in the lower, middle or upper class; they are all accustomed to tranquil lives closed up in the preoccupations of their own families without worrying much about the good of all, the common good.

So, two psychological traits must be emphasized in order to convince these people that they must commit themselves to anticommunist action: stir up in them a desire for great ideals and admiration for courage. Our red standard with the golden color of its lion presents something that speaks of great

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ideals, that produces a state of mind which is not quite the one a man has when he is merely thinking about the legitimate and respectable benefits of his family, of his person, and of his workplace. In an epoch in which everyone is being threatened by the communist danger and is called to fight and defend himself, the lion elevates the soul to a higher plane, it speaks of battle, makes one feel the nobility and beauty of the fight, and communicates at least a little of the sense of battle to all those who contemplate it.

The cape that the TFP members and volunteers wear is intended to isolate, so to speak, their figures from common clothing and transform them, as it were, into busts, projecting them in an ideal and historical perspective. In the eyes of the people, the member, the volunteer of the TFP who presents himself with the cape appears resplendent with his ideals and this easily achieves the goal of the cape, which is to call the public's attention to him who passes selling literature, proclaiming slogans, taking the standard to enthral the crowds. The cape is an indispensable element. These are our symbols and their explanation.

— Now, Professor, I would like to pass to the area of action and ask how the TFP acts to influence public opinion.

— The TFP begins with the idea that all the sectors of public opinion, even those which greatly disagree with each other, are interconnected vessels, with an osmosis between one and the others, so that if we concentrate our action in one sector, we are going to be reaching more than that sector alone; we exert over this sector an intense, concrete and practical action which, for the other sectors, results in a diffuse action precious for the course of social affairs.

So we have chosen a certain sector to act upon, and this is the Catholic sector — the one that corresponds to our souls. We are Roman Apostolic Catholics and much more than the defense of personal rights or individual interests, the principal reason that moves us to fight is the preservation of Christian Civilization, of which communism is the most brutal and complete denial. An old Latin adage says, "*os loquitur ex abundantia cordis.*" I will change the translation of that proverb a little and say: The mouth only speaks well of that which overflows from the heart. This is what overflows from our hearts: a message from Catholics to Catholics to rally them, in the name of the Faith, against the enemy of the Faith.



Standards, capes and a golden lion — symbols of the TFP in a street campaign



Mark of the TFPs: Fidelity to Holy, Roman, Catholic, Apostolic Church.

By choosing this vast sector — considering that there are around 700 million Catholics — we are certain that our work there, specifically for them, produces a concentrated and intense effect, all the more so since we do not speak based only on our own thinking as individuals, but we present traditional documents of the Popes, that is, of the Magisterium of the Church which they admit as infallible, which we admit as infallible and profess as infallible.

In so doing we have better means to

convince them to fight for the Church and Christian Civilization. This goal is further explained by the need to combat the progressivist, socialist, and even communist penetration in Catholic circles, which is one of the scandals of the twentieth century.

As a Catholic I say this with sorrow, but this is reality. And if there is no specifically Catholic remedy to combat this evil that is rife in Catholic ranks, this evil will not be fought properly. But we are far from being insensitive to this finding: this combat may stim-

ulate, serve as an example to, and encounter points of support and cooperation from persons who do not hold the same religious position that we do. Indeed, we know very well that non-Catholics are discouraged at seeing communist propaganda spread in Catholic circles and that they are encouraged to see Catholics rejecting communism.

We will be very happy if this suggests to people of other religions, in whose ambiances socialist and communist propaganda are also spreading — for no religious ambience has been spared the penetration of this propaganda — we will be very happy if this gives them the idea of doing the same and the notion that, beyond the frontiers that separate us, there is a possibility for collaboration. We are open to this collaboration; we are not open to an ecumenism considered as a mixture of religions in which they are all degraded and lose their identity. But keeping each religion with its own characteristics, without dishonorable relativism, it is certain that we can only consider advantageous collaboration with anticommunists of other religious positions or without defined religious positions.

— *Very interesting, Prof. Plinio. Could you now tell us why you wrote and published the Message on French self-managing socialism?*

— The TFP fought self-managing socialism especially because of the circumstances in which it won.

In France it affirmed itself by the somewhat unexpected socialist victories in the 1981 elections. It was presented as the most modern, open-minded, benign, accessible and conciliating expression of the famous socialism with a human face, of easy-going socialism, which communism tries to use as a mask in our days. And in the whole world the mass media, the press, radio and television, presented the victory of Mitterrand as an enormous step of the socialist world toward amiable collaboration with the non-socialist world.

Whether we like it or not, history proves that what happens in France has special repercussion in the world. For instance, you are an American, we know the role played in American history by the ideals of the French Revolution and the French politicians and military imbued with the ideas that later produced the French Revolution. It was from the ideas of the French Revolution spread by Napoleon and his troops that the great political transformation of Europe in the nine-

teenth century came about. It wasn't due only to this, but to a great extent it was.

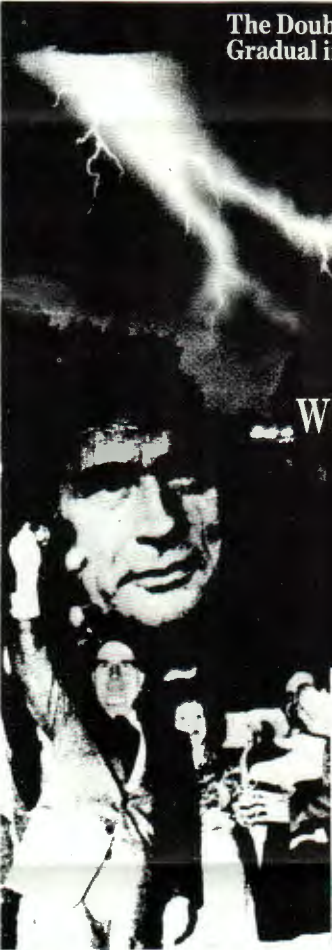
There is something communicative about French things that this time manifested itself in an unexpected way. Why unexpected? Because this French communicativeness seemed a bit worn after the trials of various wars. But supported by radio, television and the press, this communicativeness again affirmed itself enormously.

Then, as I was telling you, all these reasons made it very opportune, even necessary to enlighten public opinion about this great socialist offensive.

More or less around the whole world, socialist parties began to call

themselves self-managing. What is self-management? Few people know, if anybody does. Self-management was thought to be a special way to smile and nothing else. To these reasons that made a rebuttal of self-managing socialism urgent was now added a very important practical reason. It is this: In my life I had never seen socialism presented with so much clarity and precision as in the documents of the French Socialist Party.

For reasons which I do not know and don't have to know, everything that socialism always carefully avoided saying clearly and made sure to keep ambiguous, self-managing socialism declared in successive congresses,



**The Double Game of French Socialism:
Gradual in Strategy, Radical in Goal**

**What Does Self-Managing Socialism
Mean for Communism:
A Barrier? Or a Bridgehead?**

Plinio Corrêa de Oliveira

**In France:
The Victory of the Socialist Party
Puts the Majority of Centrist and Rightist Voters
at a Crossroads**

**In The West:
The Socialist Party's Victory Gives It
Ample Publicity and Diplomatic Means
to Step up Revolutionary Psychological Warfare
in All Countries**

I. The center and the right in the face of French Socialism: optimistic illusion, scope of the defeat, and the crossroads

1. The Illusion

For the "man in the street" in most countries of the West, the French Socialist Party is, like so many others, the result of a more combination of personal interests and ambitions centered around a party program accepted with varying degrees of conviction.

This is easy to understand. World public opinion is informed about socialism mainly through television, radio and the press. The image, partly explicit and partly implicit, of the Socialist Party (SP) projected by the media is usually, at an electorate consisting mostly of blue collar workers imbued in different degrees with the mentality of the party, but also including many middle class voters whose oscillatory socio-economic tendencies converge at one point or another with vague philosophical sympathies for a "globalistic" socialism, by a party leadership consisting, at least on the upper and middle levels, of professional politicians concerned above all with gaining power, and consequently accustomed to flexibility and daring, as well as to

pragmatism and every compromise necessary for success.

This general view of socialism is not very objective. It corresponds to the optimistic illusion of many political opponents of the SP, illusions which contributed considerably to the Party's recent victory, and which have now placed the French voters of the center and the right at a critical pass.

2. A Look at the Real SP

When observed without illusion or optimism, the SP manifests an unsettling and monolithic ideological character. It systematically dedicates its entire political, economic and social program from the philosophical principles it accepts. And the complete and unvaried application of this program to every individual and every factor — in France as well as to all mankind — is the final goal of the concrete action advocated by the Party.

To what means does it resort to attain this gigantic objective? It gradually

manipulates culture, science, man and nature by resorting to sophisticated tactics of domination. When the Party comes to power, all State agencies become instruments for achieving this goal.

According to the SP, while this must be done with the slow gradualism that circumstances almost always demand, it must be accelerated as much as possible. During this whole process, no word must be said, no step taken that does not have as its supreme goal the final seizure (in the terminology used by the Party) of the State.

This character of the SP appears clearly in its official documents, in books by authors representative of its thinking, and also in writings for internal circulation intended primarily for the training of its members.

Besides circulating in the SP's ranks, this material is also disseminated among affiliates of different hues: intellectuals and politicians outside the left, and so on, thus gradually increasing the number of party sympathizers. The man in the street, however, knows little or nothing of this material.

3. The Great Factor in the Rise of Socialism in France: Abstention Prevails in the Center and the Right

Observers and analysts of the recent presidential elections in France are certain that the victorious left candidate was helped by votes from considerable sectors of the center and the right. Since Mitterrand's margin over his opponent was 1,060,516 votes (21.1% of the total valid votes not counting blank and void ballots) in the second round of the elections, the shift of centrist and rightist votes in the socialist candidate was a considerable — perhaps decisive — factor in the right electoral race. The only need consider that a change of just half this number would have meant a tie (See

Chart 1 — How 500,000 Votes Decided the French Presidential Elections).

This shift is shocking. Twenty years ago, every self-respecting centrist and rightist considered it treason to vote for a candidate of the SP, particularly one who was part of an open coalition with the Communist Party (CP). In 1981 this sense of constancy failed in many centrist and rightist circles of all ages, who, with a sometimes implicit or thoughtless tranquility, voted for Mitterrand. How could this have happened?

But the failures of the right and the center did not stop there. Their balkanization and fragmentation led the dynamism and force of *l'unique* indispensable for generating popular support.

These elements were and lacking in the socialist communist campaign. The lack of dynamism, culturally more noticeable in the parliamentary elections, had yet another consequence: increased abstentions. In an election as decisive for the future of France and the world, no less than 10,738,894 voters (28.67% of the electorate) abstained in the first round of voting. Significantly, the abstentions outnumbered the votes for the SP (15,435,537).

The great loss in the first round was suffered by the center-right, whose total vote fell from 14,316,734 in the first round of the presidential elections (April 26) to 10,692,960 in the second round of the parliamentary elections (June 14) — a loss of 3,623,774 votes in its extremely brief period. Since between the two elections the number of abstentions increased by 2,900,917 and the total valid vote increased only slightly (see Chart 1) — Abstention and Dispersal in the French Parliamentary Elections in France, in all likelihood most of those abstaining belonged to the center and the right. Many of them probably failed to

vote because of party infighting, or simply to spend election Sunday the way they deemed most comfortable and entertaining.

As shown told by the non-voters a victory by an undoubtedly leftist, but engaging, party would not have dramatic consequences accounted in large measure for their critical non-participation in the electoral process. Another consequence of this optimistic view was that petty personal and regional considerations, as well as the excitement generated by Mitterrand's victory, led many centrist and rightist to cast their ballots for the SP. This helped to bring about a shift similar to that which had taken place in the presidential elections.

Everything leads one to believe that the greatest number of abstentions and largest language of votes must have occurred in the less rigidly organized parties, unless we were to imagine a SP or a CP suffering its discipline or trying to make its centrist and rightist adherents to abstentionist apathy.

So the SP won, but by its victory by no means indicates any increase in the socialist electorate, as socialist left propaganda around the world would have it.

A comparison of the 1976 and 1981 parliamentary elections shows that the leftist vote remained practically unchanged: 14,169,440 in 1976 and 14,026,365 in 1981. (In both cases these are first round figures alone, due to the peculiarities of the French electoral system, that is the only round in which comparisons are possible.) But since the number of eligible voters increased by 1,139,675 in this period while the total actually diminished. Thus, the left, which in 1976 had the support of 40.25% of the total electorate, now drew only 38.59%.

manifestos and documents with extraordinary precision and consistency, so that the self-managing goal's radical essence, which is not only communist but trans-communist, was admitted and proclaimed by French socialism as its own. So for the first time in my life I had socialism totally unmasked. There was the additional advantage of socialism being unmasked not only by the book of an intellectual whom the party could allege was not representative of its thinking — those were the lone thoughts of an intellectual — but

by public and official resolutions of a party. What party? The victor, the socialist self-managing party.

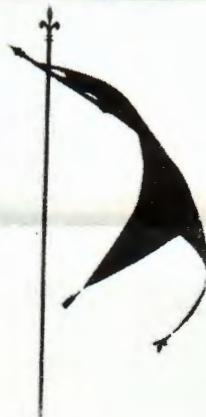
That was a unique opportunity to unmask international socialism. So I threw myself into denouncing this socialism, quite certain that my readers would be able to see that while there are different shades of socialism, there is above all an identity of color. And that therefore there are reasons to think that what is said about one, applies to all. So it seemed to me that

everything was inviting us to make a great move. This move was made by the TFPs in a joint address to world opinion by means of a special promotional vehicle, that is, publishing a small condensed book in the newspapers. I am not aware of one single instance in which something like this was even done, with such audacity in the major newspapers of the world's leading countries at the same time. This is what has been done.



The Message of the 13 TFPs has been published in the following newspapers:

- **United States:** *The Washington Post*, *The New York Times*, *Los Angeles Times* and *Dallas Morning News*;
- **Canada:** *The Globe and Mail* (Toronto) and *La Presse* (Montreal);
- **Germany:** *Frankfurter Allgemeine Zeitung*;
- **Italy:** *Il Tempo* (Rome) and *Il Giornale Nuovo* (Milan);
- **England:** *The Observer* (London);
- **Portugal:** *Comércio do Porto* (Oporto) and *Diário de Notícias* (Lisbon);
- **Spain:** *La Vanguardia* (Barcelona) and *Hoja del Lunes* (Madrid, Bilbao, Seville and Valencia);
- **Switzerland:** *La Tribune de Genève*;
- **Australia:** *The Australian* (Sydney);



- **Brazil:** *Folha de S. Paulo*; *Ultima Hora* (Rio Janeiro), *A Tarde* (Salvador), *Estado de Minas* (Belo Horizonte), *Jornal do Commercio* (Recife), *O Estado do Parana* (Curitiba), *O Popular* (Goiania) and *Jornal de Santa Catarina* (Blumenau);
- **Argentina:** *La Nación* (Buenos Aires);
- **Chile:** *El Mercurio* (Santiago);
- **Uruguay:** *El Pais* (Montevideo);
- **Bolivia:** *El Diario* (La Paz) and *El Mundo* (Santa Cruz);
- **Ecuador:** *El Tiempo* and *El Comercio* (Quito) and *El Universo* (Guayaquil);
- **Colombia:** *El Tiempo* (Bogota), *El Pais* (Cali) and *El Colombiano* (Medellin);
- **Venezuela:** *Diario de Caracas*, *El Universal* and *El Mundo* (Caracas), *El Impulso* (Barquisimeto) and *Panorama* (Maracaibo);
- **Peru:** *El Comercio* (Lima).

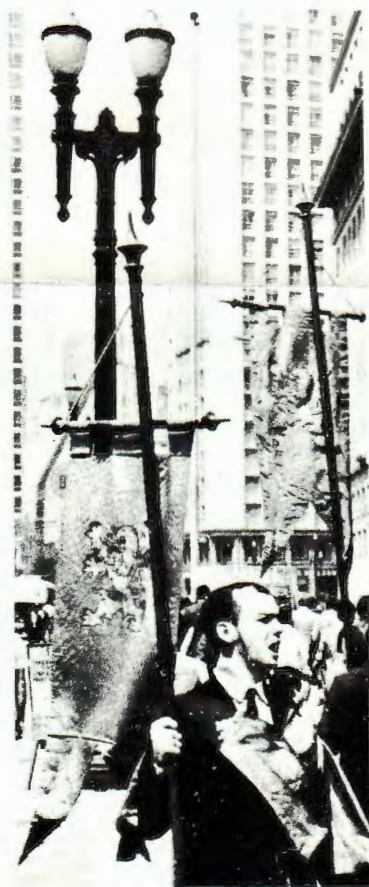
— Thank you, Professor. That was very interesting. Could you now perhaps tell us because of the young men who are attracted to the TFP, how the TFP works with youth?

— Doubtless the youth is the sector that the TFP has attracted most. This is, in part, because this is the sector that has preferred the TFP. In other words, the TFP has sought to attract all sectors of the public, and none of them has responded better to it than youth. Naturally, it spread more among them. It is like a river with a mountain on one side and plains on the other: its waters tend to cover the plains and go around the mountain.

Likewise, the younger ages have been more open to the TFP. And interestingly enough, the younger they are, the more open they are. Let's say, the limit is merely a convention, and no one should feel left out of the 'young' category by the limit that I am going to set. Youth is an internal condition that goes much beyond a certain age. But, let us just say that thirty years is the limit of youth. Of course this is totally conventional, arbitrary. Well, if we set this limit we can say that there

is good attraction to the TFP for people between 25 and 30. The attraction is even better between 15 and 20. What can I say? We find ourselves facing this savory paradox: The greatest enthusiasts of the defenders of Tradition are found among those who are bearers of the most distant future.

We would not be worthy of the tradition we defend if we didn't open our arms to the future. Now how do we open our arms wide and turn to this future with a smile and an open heart? By not looking for middle ground. Today's youths have a mentality different than that of those who preceded them. This has been so with the youths of every age and holds true to this day. Those who precede the youths see in them their continuation. This has also been true in every age. But there are equivocations in all this. Today's youth is to a certain extent a continuation of those who preceded him, and to a certain extent an innovation. And he feels more profoundly marked by the innovation than the continuation. He will later perceive that he is a continuation, but what he feels at the moment is innovation.



What do today's youths feel? They feel they are facing a world that appears to be organized in a magnificent way — tall buildings, great urbanism, enormous machines for production and distribution of consumer goods, a complicated financial system, extraordinary scientific advances — they feel isolated, anonymous, not understood. Not understood by their elders? Yes, but that is not all. Also not understood by those of their own ages. And a little less understood by themselves. They do not understand themselves, to themselves each one is the bearer of a certain something in his soul that is simultaneously an enigma and a charade. They feel that something very profound has spoken to their souls, reaching that part of their souls where their problems are. The TFP appears to them and, in the proclamation of Tradition, they feel the august fragrance of an order of things that they never had the chance to know, but an order that responds to the emptiness they have in their souls and solves their problems. They stand up and open their arms to this. Naturally. Everyone who has an enigma open his arms to the solution. Here we see the perennial, noble and divine trait of everything that Our Lord Jesus Christ taught. Saint Paul says: Jesus Christ yesterday, today, and in the centuries to come.

We can say the same. Our tradition is Christian. It is for yesterday, for today, and for the centuries to come. To preserve it exactly as it is, to proclaim

YOUTH WAS MADE FOR HEROISM



TRADITION FAMILY PROPERTY: HALF A CENTURY OF EPIC ANTICOMMUNISM



* A complete account of the Brazilian Society for the Defense of Tradition, Family and Property (TFP) — the largest and oldest conservative organization in South America.

* Focuses on the major works and actions of Professor Plinio Corrêa de Oliveira, founder of the Brazilian TFP, and shows the development of the 12 other autonomous TFPs and similar organizations in other countries around the world.

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it as it is and to have wholesome youths open their arms to it. Then facing this integrity of doctrine, this integrity of ideal, facing the categorical tone in which we denounce the problems and dangers of our time, these youths, often nauseated by the excessive comfort and security that surrounds them in today's civilization, we talk to them about heroism, we talk about grandeur of soul, self-denial, and they feel as though a window has been opened for them. And the TFP is filled with youths everywhere. This is the psychological explanation of the development of the TFP among the youth. We have courses, study circles, meetings, libraries, libraries for what Paul VI adroitly called, and in my view threateningly called, the coming civilization of the image. Libraries with abundant albums, abundant pictures, slides, audiovisuals, so they can see before they begin studying, and then are led to the desire to study and even to the most profound reflection. Here you have the TFP.

— *Professor, that is a very beautiful and exciting panorama that you opened for the young men. I would like to pass to another practical question, and that is: How are the TFPs financed?*

— Certainly. I am pleased to answer this question.

The TFP began — I give you the history of the Brazilian TFP, which is the oldest of the TFPs and the largest, so that what happens with it is a little standard with what happens with the others. The Brazilian TFP began financed essentially by two of its directors. They belonged to a large company and generously donated a substantial part of their profits to maintain the TFP, which was then very small.

As the TFP grew, its expenses exceeded the budget possibilities of these two generous directors, but its number of sympathizers also grew. Then the TFP began to ask donations from its friends and established a whole system to collect donations, either large single donations or monthly donations, which led to this result: We continue to have some large donors occasionally, but usually the bulk of our expenses is covered by the large number of those who give small or medium monthly donations. They are carefully picked from all those who have shown some sympathy for the TFP, and then there is a systematic collection of donations that suffices to cover the TFP's expenditures.



I am grateful to our initial donors, our great initial donors. And I am very grateful to some large donors who occasionally give us generous help for some special campaign. But I am happy with the fact that our budget is based on small donors, because this gives much independence to our entity. It does not depend on the will or whim of the person, but counts on its friends — who, curiously enough — in general belong to the low or middle class. They are seldom from the upper class, or manual laborers. We are beginning to spread among the workers with some success and now have very good worker chapters active in some cities of Brazil. We hope to have a very large worker sector, but the workers' capacity to donate is not great. It is very beautiful to see the generosity of the low and middle class. It is above all this generosity that maintains the Brazilian TFP. Something analogous could be said of the several other TFPs. Today's world is very similar in all its parts. This is the financial foundation of the TFPs.

— *A final question, Professor Plinio. What do you consider today to be the most serious threat to the West?*

— It's implicit in what I have just said. The greatest danger for the West is communism, but not, mind you, a Russian attack. A Russian attack can be a danger to the degree that it degenerates into nuclear war, but the great danger is the softness, negligence, and lack of idealism of the social classes and ideological currents that oppose communism. If they fought communism as much as the communists fight, they would have all the conditions for victory. Communism has a certain strength in today's world, but it is much more a ghost born out of our weakness than a real danger. The Iron Curtain countries are maintained by the West's banking system. The communist parties advance because the West lacks a proportionate anticommunist action. Our softness is their strength. Our softness is our danger.



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- ☐ *Tradition Family Property: Half a Century of Epic Anticommunism* (see advertisement). Paperback, 500 pages. \$12.95. (U.S. and Canada add \$1.05 postage; all other countries, \$4.00 Air Mail, \$2.00 surface).
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"LA NACIÓN" B. Aires APRIL 13 1982
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file
TFP

The Independence of Catholic Argentina
In Regard to Effective Sovereignty
Over the Island Territories

The TFP Appeals to the Government, the Armed Forces
and the People

The enthusiasm caused by the recovery of the Malvinas (Falklands) has made public opinion unperceivingly put aside several fundamental elements which we must point out, since they are matters of life and death for all Argentines who truly love their country.

1. Even though an act of territorial sovereignty over the archipelago is important, incalculably more so is the survival of the whole country as a nation independent of communist influence, and still more, communist tyranny. The issue of communism-anticommunism is infinitely greater than the issue of the Malvinas.

2. If, in order to keep the Malvinas, Argentina allies itself with Russia or accepts Russian military aid, we will have lost much more than we had won, because the obvious intention of Russia is to sooner or later set up a puppet government in our country.

3. There are several indications that Russia is attempting to lure the government and public opinion of our country in that direction. We have already mentioned, in our communique of April 7, the contracts for 80% of our grain, the signing of treaties on nuclear matters, the presence of Soviet submarines in waters near Argentina and the Russian Embassy's offer of military assistance. To these we now add the official silence on the issue in spite of international news reports (for example, see El Dia of Montevideo, 4/7/82, p.1: "The USSR Offered Military Aid and Its Submarines Will Be Patrolling the Area"). It appears to us that the Government's denial of any kind of agreement with Russia, which for a long time has been necessary, has now become urgent.

4. If Russia intervenes on the side of Argentina, it is almost certain that the United States will intervene on the side of Britain, which in turn will start up the alliance mechanism. World War III would have been unleashed because of the Malvinas Islands, and Argentina would become part of the Soviet bloc.

5. This situation would create a problem of conscience for all Argentinians, who are mostly Catholic. They could never accept an alliance with Russia and they should refuse it under pain of sinning against the First Commandment of the Law of God: to love God above all things. If for love of territorial integrity one accepts a coalition with the communists, the declared enemies of God, he would be implicitly affirming that the country is worth more than God. This would be an intolerable blasphemy. Therefore, the Argentine Catholics should oppose such an alliance by all licit means. Argentina will either be Catholic or not, with or without the Malvinas.

God, who gave the Argentine nation its continental territory, envied by the whole world for its fertility and size, would see that we are allying ourselves with His enemies just in order to hastily exercise rights over the Malvinas Islands which, on the other hand, no one can deny us.

6. It is very indicative that even the "Montonero" terrorists, [in a document] signed by Mario Firmenich, have supported the Government for the recovery of the Malvinas. In a press interview published by La Nacion (Buenos Aires) and the Jornal da Tarde (Rio de Janeiro) on April 10, they said they would parade in a demonstration in the Plaza de Mayo (Buenos Aires) promoted by Radio Rivadavia to show their "militant solidarity against the imperialist aggression of the British conservatives." In support also were Peronists, politicians and unionists, who were taken to the Malvinas by the government as guests of honor. We should not forget the Peronists' role in the increase of terrorism, the socializing measures with which they ruined the nation's economy and social harmony, and that two revolutions were necessary to wrench them from power. In light of this and in accordance with the statements of the Peronists and "Montoneros" themselves, this gesture of the Government makes us fear that, as in Russia in 1917, these warlike events may be the opportunity for implanting a leftist government in the country. This would be greatly favored by Russia if we were to have the misfortune of its support in the conflict with Britain.

7. Those who make up the Argentine Armed Forces, who are predominantly Catholic and anticommunist, are being dragged into this situation without escape, enwrapped in an atmosphere of patriotic enthusiasm.

We pray God that in these tense moments the armed forces keep well in mind in their lucid and patriotic reflections the considerations that we have just presented to them and to the whole country. To ask them to ponder this at a

moment of such noble patriotic ardor is in no way to ask them to weaken their efforts in defense of the country, but it is rather to reinvigorate them against its more terrible and profound enemy, Communism. Patriotism that leads to blindness and suicide is not patriotism, but a passion manipulated by those who provoke it with cold, calculated ends.

8. The TFP asks the Government and the armed forces not to permit this situation, which could easily become calamitous, to continue. It is necessary to adopt all the noble and honest ways that we can find to come to an accord with the government of the "British conservatives", so hated by the "Montoneros", to preserve our rights but above all to save Argentina from Communism. To preserve, too, the Western alliance against division, for division could be the occasion not only for communist action in our country, but also for an irremediable weakening of this alliance.

Perhaps those responsible for many acts of surrender to Communism, beginning with Yalta and ending with Rhodesia, are not so sympathetic. But in the crucial issue of our times, the worldwide communist-anticommunist confrontation, our anticommunist militancy should go far beyond the surrender of the great powers who --in passing-- in many other aspects are rigorous with their true friends, but not with Russia and its allies.

If we dared to stand up to Britain for love of the Malvinas, will we not dare to refuse the solicitations of Russia for love of God?

9. The government should renounce the numerous economic treaties signed with communist countries, which as a whole always result in disappointment and loss for the signers; and it should adopt a foreign policy of confronting Communism, especially on the American continents. If it does so out of fidelity to the law of God, it is probable that it will eventually consolidate the reconquest of the Malvinas, and much more, because the words of Our Lord are also valid for nations: "Seek ye first the Kingdom of God and His justice, and all the rest shall be added unto you."

Buenos Aires
April 12, 1982

The Argentine Society for the Defense
of Tradition, Family and Property

May 4, 1982

File
TFP

Dear Subscriber:

Events in the Falkland Islands are becoming more critical with each passing day. In view of the constantly changing situation there, we felt it important to send you this Special News Release containing important statements on the crisis and covering aspects that have been largely ignored by the mass media.

The article, "Right Now," by Prof. Plinio Correa de Oliveira, founder of the Brazilian TFP, was published in Folha de S. Paulo, (4/29/82) the newspaper with the largest circulation in Brazil. The American TFP published the position paper of the Argentine TFP on 4/30/82 in The Washington Post and The New York Times.

If you would like additional copies of these articles, please write to the American TFP, P.O. Box 121, Pleasantville, N.Y. 10570.

Permission is granted to reproduce either of these articles in its entirety with credit given to the author, Prof. Plinio Correa de Oliveira ("Right Now") or to the American TFP ("Russian Influence in the Falkland Crisis").

Sincerely yours,

John H. Horvat III
John H. Horvat, III
Editor



Russian Influence in the Falkland Crisis

The course of events related with the Falkland Islands is deeply affecting the foreign and domestic policies of South American nations, especially since recent statements by President Campins of Venezuela raised the possibility of Venezuelan troops occupying most of the territory of former English Guyana (which is still a member of the Commonwealth). Any lucid American can realize how many moral links our country has to the vast bloc of Latin American nations. It is therefore necessary for the American public to have an in-depth knowledge of what is happening in Argentina in relation to this crisis by reading the communique published by the Argentine Society for the Defense of Tradition, Family and Property (TFP) in Buenos Aires' important morning paper, *La Nacion* (4/13/82). It is the first such document to appear in that country on the latest and most important perspectives of Argentina's military action in the Falklands. Due to the scope of the communique, Prof. Plinio Correa de Oliveira, President of the National Council of the Brazilian Society for the Defense of Tradition, Family and Property, sent President Joao Figueiredo a telegram on April 13 asking him to take the concerns of the Argentine TFP into account in shaping Brazil's policy in regard to the crisis. A similar message was sent to Brazil's Minister of Foreign Relations, Mr. Saralva Guerreiro.

The full text of the Argentine TFP communique follows:

The Independence of Catholic Argentina in Regard to Effective Sovereignty Over the Island Territories

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2. If, in order to keep the Malvinas, Argentina allies itself with Russia or accepts Russian military aid, we will have lost much more than we have won, because the obvious intention of Russia is to sooner or later set up a puppet government in our country.

3. There are several indications that Russia is attempting to lure the Government and public opinion of our country in that direction. We have already mentioned, in our communi-

que of April 7, the contracts for 80% of our grain, the signing of treaties on nuclear matters, the presence of Soviet submarines in waters near Argentina and the Russian Embassy's offer of military assistance. To these we now add the official silence on the issue in spite of international news reports (for example, see *El Dia* of Montevideo, 4/7/82, p. 1: "The USSR Offered Military Aid and Its Submarines Will be Patrolling the Area"). Thus, it appears to us that the Government's disavowal of any kind of agreement with Russia, which with time has become ever more necessary, now has become urgent.

4. If Russia intervenes on the side of Argentina, it is almost certain that the United States will intervene on the side of Britain, which will start up the alliance mechanism. World War III would have been unleashed because of the Malvinas, and Argentina would become part of the Soviet bloc.

5. This situation would create a problem of conscience for all Argentines, who are predominantly Catholic. They could never accept an alliance with Russia and they should refuse it under pain of sinning against

the First Commandment of the Law of God: to love God above all things. If for love of territorial integrity we were to accept a coalition with the communists, the declared enemies of God, we would be implicitly affirming that the country is worth more than God. This would be an intolerable blasphemy. Therefore, the Argentine Catholics should oppose such an alliance by all licit means. Argentina will either be Catholic or not, with or without the Malvinas.

God, who gave the Argentine nation its continental territory, envied by the whole world for its fertility and size, would see that we are allying ourselves with His enemies just in order to hastily effect rights over the Malvinas which, on the other hand, no one can deny us.

6. It is very indicative that the Government has received support for the recovery of the Malvinas even from the "Montonero" terrorists, as stated by Mario Firmenich. In a press interview published by the newspapers *La Nacion* (Buenos Aires) and *Jornal da Tarde* (Sao Paulo), on April 10, they (the "Montoneros") said they would parade in the Plaza de Mayo (in Buenos Aires) in a demonstration promoted by Radio Rivadavia to show their "militant solidarity against the imperialist aggression of the British conservatives." Also supportive are Peronists, politicians and unionists, whom the Government has taken to the Malvinas as guests of honor. We should not forget the Peronists' role in the increase of terrorism, the socializing measures with which they ruined the nation's economy and social harmony, and that two revolutions were necessary to wrench them from power. In line with statements of the Peronists and "Montoneros" themselves, this gesture of the Government makes us fear that, as in Russia in 1917, these warlike events may be the opportunity for implanting a leftist government in the country. This would be greatly favored by Russia if we were to have the misfortune of its support in the conflict with Britain.

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We pray God that the considerations we present here be seriously taken into account by the Armed

Forces in their lucid and patriotic reflections. To ask them to ponder this at a moment of such noble patriotic ardor in no way means to weaken their efforts in defense of the country, but rather to reinvigorate them against its most terrible and profound enemy, communism. Patriotism that leads to blindness and suicide is not patriotism, but a passion manipulated by those who provoke it with cold, calculated ends.

8. The TFP asks the Government and the Armed Forces not to permit this situation, which could easily become calamitous, to continue. It is necessary to adopt all the noble and honest ways that we can find to come to an accord with the government of the "British conservatives," so hated by the "Montoneros," to preserve our rights but above all to save Argentina from communism. To preserve, too, the Western alliance against division, for division could be the opportunity not only for communist action in our country, but also for an irremediable weakening of this alliance.

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9. The Government should renounce the numerous economic treaties signed with communist countries, which always result in disappointment and loss, and adopt a foreign policy of confronting communism, especially on the American continents. If it does so out of fidelity to the Law of God, it is probable that the Government will eventually consolidate the reconquest of the Malvinas, and much more, because the words of Our Lord are also valid for nations: "Seek ye first the Kingdom of God and His justice, and all the rest shall be added unto you."

Buenos Aires, April 12, 1982

The Argentine Society
for the Defense of
Tradition, Family and Property

The American Society for the Defense of Tradition, Family and Property — TFP

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The Wanderer (May 6 issue)

Right Now!

By Prof. Plinio Corrêa de Oliveira

Today I am going to deal with the tension between Britain and Argentina. But first I declare my solidarity with the limpid, penetrating and perspicacious communiqué issued by the Argentine Society for the Defense of Tradition, Family and Property (TFP) on the subject (cf. *The Washington Post*, 4/30/82).

In the current tension over the Falklands, what affects me as a Catholic, a Brazilian and a man of tradition, is not the dispute between Britain and Argentina. It is the reality of the deplorable frailty of the entire West in the face of Soviet imperialism. The mere presence of a Soviet fleet in the South Atlantic at this critical moment simultaneously jeopardizes the great and esteemed South American power — Argentina, and the illustrious and experienced European and world power — Great Britain. That is, for now. But it could soon throw all South America, including Brazil, into convulsions and spark a nuclear war between the American and Russian superpowers. This is the state of weakness the West has reached as a result of the calamitous Carter Administration and the American-Vatican policy of detente with Moscow.

The detente of the White House and the Vatican really meant softening their stand. But the Soviets didn't soften theirs. Now, a unilateral softening can only bring disaster to the soft. Since this softening has brought us to the present situation with the Russian fleet near the Falklands, my sympathies must turn neither to Britain *nor* to Argentina, but to both Britain *and* Argentina, and against Soviet Russia. Is this a paradox? Not at all:

1. In the present juncture, it seems particularly hard for the British Empire to renounce the Falklands. By doing so, Britain would show weakness in defending the interests of the Empire in other places of the globe in similar situations. Thus, Venezuela claims more than half of the territory until recently called British Guyana. Venezuelan support for Argentina was recently expressed with such warmth that it left little room for doubt about President Herrera Campins' intention to occupy the disputed area as soon as possible. What would Britain's reaction be then? Another retreat? If so, would Spain take long to attack Gibraltar? Where would it all end? Whatever you may think of the British claims that the Commonwealth is entitled to these and other possessions, there's one thing you can't ask the British Government to do: retreat.

Neither can you ask Argentina,

Venezuela or Spain to renounce their traditional claims. But it is impossible not to dispute the timeliness of the Argentine military occupation at this moment: The mere presence of a Soviet fleet in the area is enough to jeopardize Argentina's sovereignty over its mainland. I will explain.

2. Why did the Argentine take-over of the Falklands have to happen precisely when a Soviet fleet was in the vicinity?

Indeed, neither Britain's resistance nor its counter-offensive can cause the least wonder. At least to one who doesn't have access to military intelligence, it seems that Argentina will lack the means to successfully defend itself — unless it resorts to the suspect solicitude of the Russian Navy. If it does, the Soviets will inevitably lay down their own conditions. One of them would probably be joint Soviet-Argentine control of the Falklands (which Argentina would then virtually lose), and the participation of the left in the central government (which would entail masked alienation of Argentine sovereignty). There's more. A British-Argentine war could easily give Russian troops an opportunity to land in the area under the pretext of defending Argentina. If that happens, who will later manage to get these troops out of Argentina?

In short, by trying to expel the British from the Falklands now, immediately, and without delay, the Argentine Government will have caused:

a) the Soviets to install themselves there;

b) and then, quite naturally, that the Soviets land in Argentina, install themselves there, and force the Argentine Government to accept the participation of Russian puppets in the direction of affairs.

I ask whether it is worthwhile for Argentina to pay such an immense political price to effect its rights over the Falklands right now. The issue is not the Falklands; it is the "right now." As a friend of Argentina, where I have many of my best friends, as a Catholic, as a Brazilian, I can only answer: "It isn't worth it."

3. Some Argentines could ask what I have to do with this as a Brazilian. A lot, I answer.

If the sinister — but by no means improbable — hypotheses that I have just raised materialize, they will undoubtedly cause all over Brazil a whirlwind of enthusiasm and hope filled with the worst ideological miasmas. It certainly would in our scrawny leftist parties, in the squalid Brazilian Communist Party, but

also in the religious left, so powerful in the National Conference of Brazilian Bishops and therefore in Brazil.

And if that were all!

A whole sector of our upper (read "richer") class tends toward socio-economic self-destruction. They become moved with all the lamentations of leftist demagoguery and spread discouragement and a desire to "give up some not to lose all" in regard to every demand of the left. They show friendship for all those who want to liquidate them. In turn, they show glacial coldness (on the outside) and harbor burning antipathy (down deep) for all those who profess themselves traditionalists, or at least conservatives. How diligently these sectors — whether ecclesiastical or corporate — would work for the capitulation of the undeniably healthy elements of the upper class! How they would work even harder in the middle and lower classes, and harder yet for the surrender of Brazil's greatest conservative class, that of urban and rural workers!

Since space is running short, I'll be brief. Let me just say that similar phenomena would happen on a greater or lesser scale throughout Iberian America, and Soviet imperialism would gradually turn it into a huge Vietnam where the United States would finally have to intervene for its own safety.

Would it be worth the trouble, in the short or not-so-long run, to pave the way for the successive destruction of the sovereignty of Argentina, Iberian America and, finally, of world peace? And all this, not so that Argentina can have the Falklands (which it can claim at a more opportune moment), but so that it can have them right now?

The author, Professor Plinio Corrêa de Oliveira, a thinker and writer of worldwide renown, is the founder of the Brazilian Society for the Defense of Tradition, Family and Property (TFP), the largest anticommunist organization in Brazil — and President of its National Council.

Professor de Oliveira has a syndicated column in Folha de S. Paulo, the newspaper with the largest circulation in Brazil.

If you would like additional copies of this article, please write to the *American TFP*, a U.S. based, autonomous counterpart of the Argentina and Brazilian TFPs at P. O. Box 121, Pleasantville, New York 10570.

Self-Managing Socialism: Today, France—Tomorrow, the World?

Last week, the world's leading newspapers published a striking six-page public interest advertisement by the noted Brazilian journalist, Professor Plinio Correa de Oliveira. The document exposes the new French regime's program of self-managing socialism and its ambitious designs for the West.

The New York Times, *The Washington Post*, *The Los Angeles Times*, and *The Dallas Morning News* and major newspapers in London, Paris, Frankfurt, Rome, Madrid, Toronto and several other major cities accepted the work entitled: "What Does Self-Managing Socialism Mean for Communism: A Barrier? Or a Bridgehead?" The ad is being published by the Societies for the Defense of Tradition, Family and Property (TFP) of the U.S. and twelve other countries.

The document is a detailed analysis of French self-management which has just begun a vigorous process of international expansion with Mitterrand's election to the presidency.

Quoting extensively from documents of the French Socialist Party, the TFP message points out that self-managing socialism does not constitute—contrary to what many think—a type of gradualist and easy-going socialism. The TFPs clearly show that it aims at the disintegration of today's society into an anarchic utopia.

Substantially rooted in Marxist philosophy, the French program promotes a radical transformation of industrial, commercial, and rural enterprises. It also strikes violently at private life, shaping family, school, leisure, and even home interior decoration according to its peculiar ideology. In a word, the individual will be totally managed by the collective.

The program blatantly equates hetero-

sexual with homosexual unions, marriage with "free love," and calls for woman's complete equality with men.

In the business world, the program proposes ownerless companies governed by workers' "general assemblies" which would periodically elect the directors. French self-managing socialism boasts of being totally consistent with the trilogy: Liberty, Equality, Fraternity. It maintains that the owner is "king" of his company and therefore must be eliminated just as monarchy was bloodily ended by the French Revolution.

The change in society proposed by the program is so radical that it presupposes a radical change in man himself. This gigantic transformation can only be made through class struggle, pitting employee against employer, student against teacher, children against parents.

The socialist proposals do not prohibit the Church from functioning, but they do immerse Her in an utterly secular society. Is John Paul II's new encyclical, *Laborem Exercens*, the Catholic version of French self-managing socialism? This is one of the questions broached by the message.

The Societies for the Defense of Tradition, Family and Property (TFP) in 13 countries in Europe and the Americas—France, Spain, Portugal, the United States, Canada, Argentina, Bolivia, Brazil, Chile, Colombia, Colombia, Ecuador, Uruguay, and Venezuela—have jointly issued this message. They are autonomous, conservative organizations whose action is inspired in traditional papal documents.

Free reprints of the full TFP document are available upon request. Write to: The American TFP, P.O. Box 121, Pleasantville, N.Y. 10570.

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Self-Management and Gossip

By Professor Plinio Corrêa de Oliveira

The TFPs in 13 countries of the New and Old Worlds have just published a Message to their respective nations on the topic of French self-managing socialism.

Appearing on the 9th of this month in the *Washington Post* and in the *Frankfurter Allgemeine Zeitung*, the document was also scheduled for publication by the great newspapers of our country and others.

I am writing on the 10th. As of this moment, those two initial publications have provoked a host of requests for television, radio and newspaper interviews in the most diverse countries. This makes one see the great degree of interest that the topic stirs up.

I still do not know of any commentaries on the content of the Message in the foreign press. All I have are those of some Brazilian newspapers.

The Brazilian TFP will publish the whole text of the Message, of which I am the author, as a paid advertisement in the *Folha de S. Paulo* on the 17th of this month. Until then, one would expect that the press would have maintained an attitude of friendly expectancy, because no other sentiment would be natural in them on seeing a compatriot acting as a spokesman of so many entities from various countries in a publicity effort on a world-wide scale.

On the contrary, instead of asking us to give them a foretaste of the content of the Message, its essence, its thought, we see them, the majority of them, advancing furiously, like someone who had been bitten in a tender spot. And they are presenting reports about the event loaded with insinuations, insinuations that go far from the matter at hand in an effort to drag the discussion into the field of mere gossip.

The TFPs point their finger at a high theme. And the only thing they look at is the finger... a paradoxical attitude of a certain capitalist press. Self-managing socialism wants to overthrow them and then liquidate them. But woe betide him who makes any criticisms of self-management to them! This solidarity of certain capitalists with social leftism is not new. Who will explain it?

However that may be, I for my part will not cooperate to let the struggle slide down to that level.

For this purpose it seemed to me essential to present to the Brazilian public immediately, through the pages of the *Folha de S. Paulo*, the essential theses contained in the Message of the TFPs, couched in high and serene doctrinal language, with neither personal attacks nor gossip.

The Message itself will give the public the argumentation in favor of the theses.

The Message makes it evident that self-managing socialism — contrary to what many imagine — is not a type of gradualist and easy-going leftism, though undoubtedly advanced. The TFPs maintain that the self-managing program aims to break society down into tiny little bodies endowed with quasi-sovereignty that would result in the implantation of

an anarchic utopia in France.

Self-managing socialism does not however recognize this utopia as disorderly and chaotic. Forming as it does a true philosophical school that is substantially Marxist, and therefore also evolutionist, French socialism hopes to promote, with the gradual application of self-managing reform, a fundamental transformation, not only of industrial, commercial and rural enterprises, but also of the family, the school, and the whole of social life. Furthermore, it aims to deeply influence individual life itself by molding even leisure and the very interior arrangement of homes to its tastes.

On the other hand, essentially laicist as it is, aims to permit, in the final analysis, only self-managed, secular schools to which parents must deliver their children as soon as they have reached two years of age. It aims to abolish private religious schools, both as private individual property and as religious.

The family cannot stay outside of this general reform. The document shows that the Socialist Party's (SP) program completely equates marriage to free love, and calls for equal recognition for homosexual and heterosexual unions. Utterly feminist, self-managing socialism further demands woman's entire equivalence to man, both in responsibility as well as in the burden of toil which she will have to bear.

The company, at the end of self-managing socialism, has no owner. Its running ultimately falls to the general assembly of the workers. The assembly running ultimately falls to the general assembly of the workers. The assembly has the right to be informed periodically of all the business's activities. Not even an industrial secret may be hidden from it. The managers of the company are elected by the workers' assembly, which is sovereign in everything having to do with the company's business.

As one sees, and the documents of the SP affirm it outspokenly, such a complete reform of society supposes an equally complete reform of man himself. It is on the basis of human nature reformed in this way that self-managing socialism lays its claim not to be called utopian.

The SP does not hope to obtain this total reform of society and man in one single leap, but rather by successive transformations. One of the essential means to put this reform of man and of society underway and to carry it to its end term is class struggle. By denying not only the principle of authority as well as all hierarchy, the SP clears the ground for this struggle. This is done in businesses by raising the workers up against the proprietors, and those who are led against those who lead; in the family, by stirring up a fight of the children against their parents; in the school, between the students and their teachers; and so forth.

The SP's program does not deny the Church freedom to function. But the Church, the Message comments, will be reduced to living in a society laicized

down to its least aspects, which, as such, will not take into consideration the obligations of men toward God, nor the principles of the natural order outlined in the Law of God revealed to Moses.

She is left, then, a stranger to the civil order, which will take a line opposed to Her teachings.

French self-managing socialism proclaims itself to be entirely consistent with the Revolution of 1789: "Liberty-Equality-Fraternity." For the SP, the abolition of proprietorship in business is the logical consequence of the establishment of the republic. It points out the proprietor as a little king who lingers on in his company, and in the king a great proprietor whom the democratic republic eliminated. It traces a whole genealogy of revolutions between the French Revolution and the final victory of self-managing socialism: 1848, 1871 and the Sorbonne—1968.

Is John Paul II's encyclical, *Laborem Exercens*, a Catholic version of French self-managing socialism? One comprehends the scope of the question especially in the Catholic perspective, which is that of the TFPs and of the Message that they published. This matter is also broached in the document.

By what right do the TFPs concern themselves with a series of problems that are, at first sight, entirely French, and regarding which as a consequence, it behooves only the French TFP to take a position? The Message brings out the very marked doctrinal imperialism that characterizes the foreign policy of the French SP and therefore, that of the present French government. It shows that the international expansion of self-managing socialism is a goal of primary importance in the diplomacy of Mr. Francois Mitterrand. It shows that the best means to defend their countries against what they rightly call socialist ideological aggression is to reveal the true face of self-managing socialism known by the militants of the SP, but not however known to the non-socialist public at large.

Regarding France, the Message demonstrates that the socialist victory in the last election was not the result of an increase in the leftist electorate, but was due to the great number of abstentions among non-socialist voters that was a result in turn of the lack of necessary dedication in the campaign of the center-right parties. Opening the eyes of all, in France as well, to the true face of self-management, appears to the TFPs to be the most useful means to lead the French people, by refusing their support for socialism, to create an obstacle to the employment of French political and cultural prestige in the service of self-managing ideological aggression.

The Message closes with a beautiful text in which Pope St. Pius X affirms his hope that the French nation may come to shine once again in the world with all the Christian brilliance that behooves it as the first-born and beloved daughter of the Church.

An Updated Fairy Tale

The basic facts of the story are well-known to all, young and old alike. A little girl, named Red Riding Hood on her way to visit her ailing Grandmother meets a hungry wolf in the woods. The sly predator, figuring two meals are better than one, races off to Grandmother's house, quickly dispatches the old woman and awaits the arrival of little Red Riding Hood. Unable to answer the girl's discerning questions, the wolf chases her from the cottage intent upon finishing his meal. The cries of Red Riding Hood are heard by a local woodsman who promptly cuts the wolf's menu short.

An adaptation of this classic fairy tale by Elizabeth Saunders was published recently in Canada in the *Penttiction Herald*. Her up-dated tale continues: The rather abrupt end of the wolf brought cries of indignation and an immediate demonstration by members of Greenpeace [in the U.S. it could have been the Sierra Club] against the indiscriminate slaughter of the wolf population. At the inquest several facts came to light: (1) the wolf had not been advised of his rights before the attack, (2) the woodcutter had not given any warning before striking the wolf, (3) the Human Rights Commissioner, Gordon Fairweather, pointed out that, although the act of eating Grandma may have been in poor taste, the wolf was "only doing what came naturally" and he, Fairweather, was strongly opposed to capital punishment, (4) students from Simon Fraser University claimed that Grandma might be considered expendable since she was over sixty-five.

In view of the many demonstrations in Vancouver and outside the courthouse, the woodcutter was charged

with an unmerited assault with a weapon and sentenced to jail for twenty-five years. His home was burned down by an aroused public. However, a monument was raised to the memory of the wolf who bled and died in what the news media was pleased to publish as "An Unfortunate Incident at Grandma's Cottage."



This up-date Canadian fairy tale has a tragic real-life parallel in the United States.

For years, Western ranchers and farmers have been warning officials about the ever-growing coyote populations and their natural carnivorous nature. Soft-hearted suburbanites in California, however, have preferred to believe in their own up-dated version of fairy tales and so have befriended and fed the animals. The result has not been a happy ending.

Three-year old Kelly Keen was sit-

ting on the curb in front of her Glendale, California home a few months ago when she was mauled and killed by a coyote. A year ago in a northwest suburb of Los Angeles, a 13-month old was almost carried off by a coyote that had wrapped its jaws around its waist and was trotting away with her. Two years ago, coyotes in Pasadena bit a two-year-old child in front of her home; surrounded a 17-year-old who was trying to help a dog that the animals has cornered; bit a five-year-old playing in her back yard; and bit a man who was picking up his morning newspaper.

Who's to blame in this modern-day fairy tale? The "woodcutters," of course, according to the pro-coyote environmentalists. The animals are no longer afraid of people because the cities have expanded into the coyotes' natural domain. Instead of retreating, the coyotes have acclimated and are seeking out a new diet. "The coyote-boogey man, a nightmare apparition, is a construction of the imagination, not fact, said Steven Slap, an officer of the Southern California Sierra Club in a *Wall Street Journal* article. Trapping coyotes within the suburbs is an "emotional response" to the death of the Keen child "based on hysteria and a spirit of revenge," said Lori L. Paul, of the Humane Civic Association of Los Angeles.

The animals have become so accustomed to humanity that they open up garbage bags, eat cat and dog food, and even eat pets. Officials in the Los Angeles area estimate that thousands of pet birds, dogs, and cats have been eaten by coyotes in recent years. It was only a matter of time before they started attacking humans.

Real life, after all, isn't a fairy tale.

A ROSE BY ANY OTHER NAME

Inspired, no doubt, by the recent Socialist victories in France and Greece, Spanish socialists are hard at work to secure the same result in the upcoming 1983 election in their country. Some observers believe that they might win.

With discord in the now ruling Democratic Center Union (UCD), the Spanish Socialist Workers Party held a convention in Madrid to plan their strategy to make Spain the next piece to fall into place in the socialist "Mitterrand puzzle."

Using the same clenched fist and rose symbol as their French counterparts, the Spanish socialists have made up a "moderate" platform that they hope will put suspicious voters at ease. The rather ambiguous program is promising, among other things:

- to "strengthen" democratic institutions;
- to "promote" a market economy;
- to "avoid" nationalizations;
- to "modernize" the armed forces;

With this program, Felipe Gonzalez, the Socialist candidate for prime minister, seems to have united his party and was given an overwhelming endorsement at the convention.

Even with a moderate program, the socialists are not taking any chances. After last February's attempted military coup, they are carefully concealing any hint of radicality. The new Spanish socialism, they claim, is the rose.

The question being asked is, "The French rose . . . ?"

Rent Control: A Form of Urban Blight

Rent control has been in effect in over two hundred and fifty American cities since 1972 and economists have found that its long-term effects can be disastrous. Major urban centers like Los Angeles, San Francisco, Boston, New York and Washington, D.C. as well as smaller cities in Alaska, Connecticut and Maryland have felt adverse economic effects.

The defeat of various rent control proposals in the 1981 fall elections suggests that the utopian promise of rent control may be broken in the minds of a growing number of renters. Rent control proposals were defeated in Minneapolis by a margin of 70-30 percent. In San Bernadino and San Rafael, California, residents rejected the idea by more than 2 to 1. In Ventnor, N.J., the rejection was 3 to 2.

In theory, rent control is supposed to benefit the poor, minorities, the young and the elderly. It promises inexpensive housing for all and to act as a barrier to prevent "greedy" landlords from making over-sized profits.

However, according to John Moorehouse, professor of economics at Wake Forest University in North Carolina, just the opposite is happening. Over the past several years, the low-cost rental housing dream has been shattered and those who were to have benefitted from it are now its victims.

Housing Shortages

Because inflation has eroded true rent values, tenants paying fixed rates are more reluctant to move and lose their bargain price. The result is that housing turnover decreases and vacancies become rare. For this reason, many cities with rent control face serious housing shortages.

Limiting profits and income from rental property often discourages owners from building or investing in rental housing. Under normal rental conditions, supply and demand usually assure a steady investment and housing availability.

"By penalizing the people most responsible for supplying housing services," Moorehouse concludes, "rent control generates housing shortages where none would have existed" (*Rent Control in the U.S.*, Public Policy Educational Fund Special Report no. 6, 11-81).

The housing shortage-rent control

combination has a series of alarming consequences:

- To offset the rising cost of maintenance, some landlords have resorted to charging side payments for extra services and requiring fees or non-refundable deposits.

- Flooded by applicants, the landlord is free to pick and choose. This often makes renting difficult for minorities, young workers, and the elderly.

- Landlord-tenant relationships are often strained. Tenants frequently contest rent increases. Some ordinances only allow rent increases when a tenant vacates thus encouraging the landlord to seek high tenant turnover.

Urban Decay

Perhaps the worst consequence of rent control is its effect on the urban environment.

Assar Lindbeck, a Swedish socialist and economist, assessed rent control in this way, "In many cases, rent control appears to be the most effective technique presently known to destroy a city—except for bombing" (*Rent Control in the U.S.*, Public Policy Foundation Report no. 16, 11-81).

Rising maintenance costs and declining income pose many landlords with few elective options. They can either try to trim expenses, defer improvements or cut services. Since demand insures occupancy for even poorly maintained quarters, there is no real incentive for landlords to keep their buildings in good repair.

Everyone knows the outcome: deterioration, decay and, finally, abandon-

ment. Businesses move out of the area. The tax base erodes. Slums develop.

In New York City, a victim of rent control for almost 39 years, 30,000 apartments were abandoned each year between 1965 and 1976 — nearly 20 percent of the rent-controlled units in the city.

A Political Issue

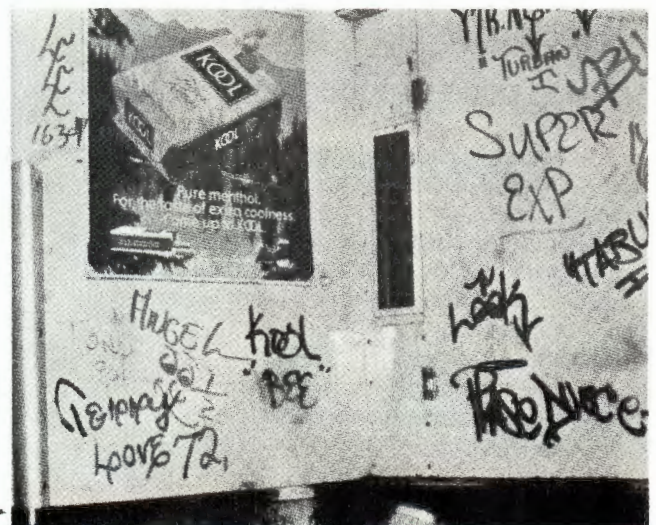
While the issue of rent control is a well-documented economic disaster, it is also a political issue effectively exploited by left-wing activists. Landlord-tenant friction is easily translated into the classic Marxist "class struggle" jargon.

With utopian promises of low-cost housing, many people have been attracted to groups like the Committee for Economic Democracy (directed by activists Tom Hayden and Jane Fonda) and the New American Movement. Such "renters' rights" organizations have already made some inroads into local government offices by running on rent control platforms. And, to no one's great surprise familiar designs for social revolution can be found behind the slogans for cheaper housing.

"Rent control," says Jim Shock of the New American Movement, "is only the beginning. We need to freeze the value of the land, force the sale of large land holdings . . . and nationalize the country's housing stock" (*Where Has All the Housing Gone*, NAM, 1979, page 5).

As New York City's South Bronx amply testifies, rent control has turned the Big Apple into a lemon. Will rental housing in other big cities go sour too?

Graffiti-scrawled walls — a trademark of the abandoned South Bronx in New York City



NEWS FLASHES

SOVIET SLAVERY

Following Cuba's example, postwar Vietnam is becoming increasingly dependent on the Soviet Union for its economic survival. Daily transfusions of approximately \$6 million help to keep Hanoi afloat. Brezhnev has promised to increase Soviet economic and military aid over the next five years.

Suffering from their own economic woes, the Soviets are not giving their "charity" gratis. They are planning an in-kind program whereby a large number of Vietnamese "guest workers" will work in Russia, especially in the gas and oil fields of Siberia.

According to *Globescan* (37, Quai Anjou, 7400 Paris, France), as many as 500,000 Vietnamese will be working in "isolated communities." Forty percent of their wages will be paid in local currency while the remaining sixty percent will be credited against Vietnamese trading debts.

The Vietnamese "guests" from a tropical climate certainly won't find work in the cold Siberian petroleum fields exactly pleasant.

WELFARE TERRORIST

Katherine Doudin, the Weather Underground "terrorperson," was finally captured after 12 years as a fugitive. However, that time was not spent in idleness. Intelligence officials say that she travelled to Canada, Cuba and Moscow where she certainly fostered the revolutionary cause. For the past year, she was living in New York City and received \$335.50 a month in welfare benefits obtained under an assumed name.

MARX, YES! THE BIBLE NO!

At a certain university, students are permitted to sit on the lawn and read the works of Karl Marx but it is forbidden for students to sit on that same lawn and read the Bible. Homosexuals may use university facilities to hold meetings while Christian students are denied the same privilege.

The university is not in Moscow. It is the University of Missouri's Kansas City campus whose officials are now arguing the case before the Supreme Court. The university's position is that, as an agency of the state, it cannot allow anything that might

be interpreted as the "establishment of religion." The students rebut that the university is a public forum where freedom of speech allows for Bible readings (*Corpus Christi Caller*, 11-17-81).

In a boarding house near the University of Washington in Seattle, students may gather to discuss almost anything they want — except the Bible. The Seattle Zoning Department ruled that all Bible study in the house must end because it isn't zoned for that purpose. (*Intercessors for America Newsletter*, 12-1-81).

BACK TO THE BASICS

Computerized weapons systems, spy planes and satellites characterize the modern U.S. Armed Forces, but when it comes down to the basics it's the infantryman who holds the ground.

Recognizing the limits of technological warfare, the U.S. Army has just resumed training recruits in one of the most primitive forms of face-to-face combat—the bayonet attack.

At Fort Benning, Georgia, 33,000 soldiers will begin receiving 9 hours of instruction in bayonet assault on a new 440-yard course that includes the traditional parries and thrusts as well as a series of obstacles.

Despite all claims to the contrary, the Army of the post-Vietnam era has been forced to conclude that superior firepower isn't always the most important factor in a war.

Undoubtedly, the Soviet bandits now under siege in Afghanistan have also come to the same conclusion.

OVER THE EDGE WITH ECUMENISM

In an action unprecedented in the short history of ecumenism in Spain, the Bishop of Malaga, Ramon Buxarrais, has made a donation in the name of the diocese to the construction of an ecclesiastical and community conference center in Los Rubos. The center is the project of the Spanish Protestant church (*A Ordem*, Oporto, 5/14/81).

OF RATS AND RICE

Every year thousands of Hindus go on a pilgrimage to the ornate marble temple in Deshnhok, 240 miles southwest of New Delhi to worship the "holy children" of the village goddess, Karni Mata.

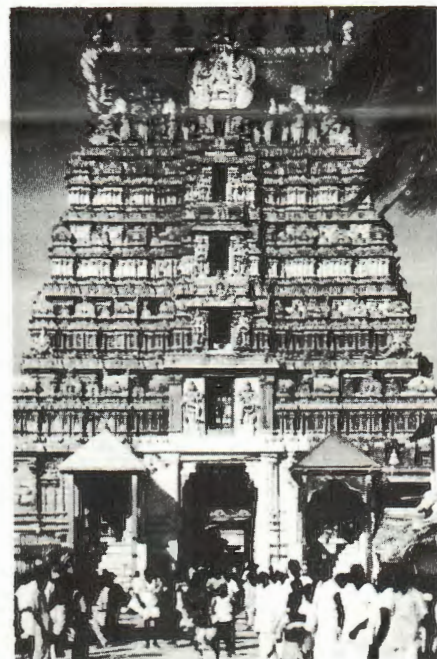
Unfortunately, these "children" are rats—10,000 of them living a life of luxury in the temple. Ten full-time servants attend to their every need and feed them milk, grain and delectable Indian desserts.

Throughout India, the superstitious veneration of the rat continues. The Hindus believe that to kill one is a sin that will provoke great anger from other pagan gods.

According to Ishwar Prakash, national coordinator of India's rat control program, the losses to Indian agriculture are "immense." With rat control, experts believe that India would not have to import wheat and rice even in the lean years (*China Post*, 9/19/81). The problem proliferates in spite of attempts to resolve it.

Protected by such taboos, the rat is free to reproduce at a staggering

rate. One pair can produce several thousand offspring in its 12-month lifespan, a phenomenon that has brought India's rat population up to 6 billion — nearly 10 rats for every human being.



Great Temple at Rameswaram, India

The China Card: A Joker In the Deck?

After supplying Red China with food and technology over the past several years, the United States has now agreed to provide the communists with modern weapons.

Its Armed Forces, which were responsible for the deaths of thousands of American servicemen during the Korean War, are the world's largest. The so-called People's Liberation Army (PLA) boasts 3.9 million in ground forces, 490,000 in the Air Force and 360,000 in the Navy.

But is the great Chinese military dragon really made of paper? Peking needs a huge infusion of U.S. military hardware if anyone is to take its claims of military prowess seriously. Observers note that many of the Red Chinese airplanes are obsolete. Pilots are forced to fly only during the day, and then in good weather because of primitive radar equipment. Its naval vessels are old and limited to coastal defense. It has one submarine capable of launching ballistic missiles — that is, it had. Reports say that it blew up when it tried to launch one recently. The army suffers from a large variety of equipment shortages.

To modernize such a mammoth machine would require a gigantic ef-

fort. The London-based International Institute for Strategic Studies believes that the cost of rebuilding just one of Red China's 11 armored divisions would be nearly \$1 billion, and a 1979 Pentagon study estimated the whole job would take from \$41 to \$63 billion.

What do the Chinese want?

- * Technology—and plenty of it. From communications equipment to weapons' systems. Everything is on their shopping list.

- * A naval refurbishing. The Chinese want the U.S. to help them build a long range fleet capable of more than just coastal defense.

- * Credit. With virtually no disposable capital, China wants to arrange military "loans" to pay for some of the arms. As in the past, such loans would probably be low-interest and long-term.

- * Means of production. A plan whereby the Chinese communists and the United States would jointly build weapons in China under license of U.S. firms. In plain language, that means the U.S. builds the factories and the communists supply the cheap labor.

- * Cancellation of arms deals with Taiwan. The Chinese communists insist

that the U.S. must stop all arms shipments to Free China before they will accept American military hardware. Failure to do so threatens to "strain U.S.-Chinese relations."

With these provisions, military experts believe that Red China could be expected to withstand a Soviet non-nuclear attack.

Since the communist takeover in 1949, Americans have seen two faces of the Chinese dragon: that of the more radical and brutal beast responsible for the deaths of more than 64 million Chinese and that destroyed the churches, abolished traditions and brought about the Cultural Revolution, uprooting anything that was contrary to Marxist revolutionary doctrine; and the new face that appeared with the infamous trip of Nixon in 1972. While still oppressing its people and spreading its errors by means of psychological warfare, it began to smile at the West. The dragon breathed no fire—only goodwill and sought "peace" and technology (although, not necessarily in that order).

The masks the dragon wears are radically different. But who can doubt that the "two" dragons are one and the same?



Chinese military prowess: A matter of question



For clarity and insight
into the confusing events
taking place in the world today

READ
THE
TFP NEWSLETTER

An Abortion Nightmare

According to the influential French magazine, *Le Nouvel Observateur*, a horrible traffic in unborn babies is taking place all over Europe. The magazine began to investigate the matter as a result of beauty advertisements that told of a revolutionary new regenerating treatment: "Regeneration—using cells taken exclusively from live fetuses. Wrinkles disappear and the skin recovers suppleness and color."

The price of this macabre "youth elixir" is around \$40.00. It is available in two types of creams and ointments for the face and body.

Although the advertisements promoting the regenerative qualities of embryos don't explicitly state that those of humans are used, they are phrased in such a way that this is understood.

The magazine article goes on to report that for some months talk has been going around Europe of refrigerator trucks filled with human fetuses in plastic bags. In Rome, Budapest, Lon-

don, Amsterdam, and Paris thousands of embryos are quietly transported along with cosmetic products—a tragedy facilitated by the legalization of abortion in most European countries.

An official of the Palace of Justice recently told of "a truck coming from Central Europe loaded with frozen human fetuses on its way to the laboratories of French beauty products manufacturers." (*La Terceira Hora*, Chile, 5/7/81).

Stupified guards on the French-Swiss border intercepted the truck with the infamous cargo. They allowed it to pass through customs because they couldn't find anything in their regulations to stop it.

To no one great surprise, abortion advocates maintain a silence concerning the commercialization of the unborn. The repugnant trafficking is but a consequence of the "legalization" of abortion and can only unmask the humanitarian claims of its adherents.

Religious Renaissance

A kind of religious renaissance is going on in Czechoslovakia in spite of the repression of religious activists.

The head of the Government's Department of Religious Affairs, Karel Hruza, has stated that the tendency to return to religion is reappearing among the country's youth. "In the old times, only old women were seen in the churches, but now there are young people," he commented in a recent interview.

When asked about the causes of this rebirth, he replied, "Some sociologists say that people are looking for the meaning of life; others see it as a protest against communism. I think that the two explanations are correct." One thing is for certain: young people are flocking to the churches—both Catholic and protestant—in great numbers.

Another sign of this religious wave is the demand for Bibles. Last year an ecumenical edition was published—the first Czech translation in 300 years—and it quickly became a best seller. The books are available on the black market for roughly double the normal price.

Last year, three Americans were arrested after being accused of attempting to smuggle Bibles into the country.

A church was broken into and twenty Bibles were stolen (Evidently, the communist authorities prefer only the ecumenical edition printed under their supervision). In addition, clandestine circulation of religious literature, catechisms, theological dictionaries, etc. is also on the increase.

But the Government makes a distinction between religious fervor and what it calls political activism under the guise of religion. In recent years, priests have been imprisoned for celebrating unauthorized Masses, officiating at religious ceremonies in private residences, and proselytizing. In most cases, judgments on religious are based on Article 101 of the Penal Code, which refers to "undue use of the religious function" requires up to three years in prison for violation. Other articles cover "obstruction of the State's supervision of the Church" (178) which can bring up to two years imprisonment if violated, and "illegal commerce" (118) with a sentence of up to eight years.

Still, despite the controls and harassments, Secretary Hruza estimates that the country has nearly 5 million practicing Catholics.

Selling Out Russia

The Russian people have long cherished and venerated their icons. Before the Bolshevik Revolution, thousands of images of the Mother of God, Saints Vladimir, Andrew and Elias and others adorned both churches and homes throughout the country.

But, in Soviet Russia, these devotional objects were soon replaced with icon-like posters of Lenin or Marx. Churches were destroyed and icons "aquisitioned" (that is, stolen). Atheism was imposed upon the people as official government policy.

These same icons, so despised by communist officials, are now being sold for Western currency. It is estimated some two thousand icons, most from the 19th Century, are being sold annually.

Prices start at \$50 for 100-year plus palm-size copper or enamel icons. Larger and older items sell for thousands of dollars. "Saint Andrew's Vision of the Mother of God," a late 18th Century gilt painting is selling for \$8,500.

Experts from all over the world are flocking to the former St. George Church, a medieval building in Moscow, where the official state sales organization *Novoexport* sells the treasures to art-hungry Westerners. Art galleries from London, Paris, Rome, New York and other major cities frequently send representatives to acquire new works.

"Soviet prices are negotiable," says a West German art dealer, "but there's no doubt about the authenticity of the icons they sell" (*Kansas City Star*, 11-4-81).

This is not the first time the Soviets have sold Russian heritage. Many of the best icons were sold between 1925 and 1938 by the then bankrupt Marxist government. Now, however, they are using capitalist marketing techniques to get top prices for the sacred treasures. Exports are rigidly controlled in order not to flood the market. The large-scale production of icons in the 18th and 19th Centuries has provided the "marxist-capitalists" with a seemingly inexhaustible supply.

For the Russian people, these longed-for symbols are available only in a few state museums and churches.

It's a real-life Russian tragedy.

file TFF



Brazil, Argentina and Great Britain Facing a Common Enemy: Soviet Power

Professor Plinio Corrêa de Oliveira, President of the National Council of the Brazilian Society for the Defense of Tradition, Family and Property (TFP) sent Brazil's President, João Batista Figueiredo, a telegram on May 4 about some aspects of the Falklands War of particular importance for Brazil and all South America. He also analyzes how these aspects of the conflagration could influence any stand that our country may take on the issue.

Every Brazilian would do well to ponder what the distinguished writer considered his duty to urgently make known to the Chief of State. This is especially so for the Brazilians whose Catholic and conservative stand is in its traditional state of vigor.

Here it is necessary to point out to the public something that would be superfluous to indicate to the President. The feeling of continental solidarity among the South American nations is great and noble, united as they are by geographical proximity, common profession of the Holy Catholic Faith, affinity of race, and close similarity of languages.

This solidarity makes us certain that, though jealous of their right to the Falklands, most of the neighboring Argentine people would in no way approve of a resultant incursion of Soviet, "Cuban," or any such troops in its territory; and that in this it straightforwardly agrees with the evangelical maxim: *Quaeriti primum regnum Dei et iustitiam ejus, et haec omnia addicentur vobis* — "Seek ye therefore first the Kingdom of God and His justice, and all these things will be added unto you" (Matt. 6:33).

We do not know how Galtieri's Government would act if it deemed the country required the aid of communist troops. It is certain, however, that international solidarity would never oblige us to applaud our Government for receiving troops of the enemies of God in our ports and furnishing them with our wealth.

Text of the Telegram

(subtitles do not appear in the original)

Mr. President:

Brazil Facing the Falklands War

Reading the newspapers makes it clear that the increasing gravity of the British-Argentine crisis over the Falkland Islands could at any moment lead our Government to take stands approaching involvement. Such measures — at first diplomatic, and soon economic — could weigh so heavily on the situation that any of the unexpected events so frequent in war could ultimately affect our nation to the point of dragging it into a state of war that it feels it neither can nor should adopt.

Involvement the Nation Does Not Want

Your Excellency, to whom befalls the glorious but most grave responsibility of choosing the route Brazil must follow, is doubtless keeping these and other important reflections in

mind. It is also consistent with your Administration's political liberalization that all sectors of national opinion approach you with respect, and even with patriotic affection, so that you may know how Brazil feels during your grave deliberations.

The TFP and the Conservative

Mr. President, you know that among those sectors is the TFP, whose voice has often found enough resonance throughout the country to deeply touch the conservative and Christian fiber which is one of the many and prestigious elements of our nation's mentality.

So, Mr. President, allow me to tell you how the TFP views the current international juncture.

Soviet Naval Presence: A Symbol, A Threat

The TFP is particularly attentive to an element of this juncture to which the media have failed to give enough emphasis: the presence of the Soviet Navy in the southern seas even before the conflagration. This presence has stably remained within reach of the war zone, becoming, *ipso facto*, a symbol of Soviet resolve to take advantage of further developments.

How will the Soviets profit from this, Mr. President? Obviously by furthering their ideological and colonialist enterprise.

Soviet Tentacles in Argentina, In South America

Where? Obviously, not just on the Falklands' gentle and frozen hills. In its well-known style, Soviet expansionism aims to spread to Argentina as much as possible, enwrapping its tentacles around that neighboring country so dear to us. But would these tentacles, which in the past have reached all South America spreading terror, insecurity and disorder, stop in Argentina?

The Left Approaches the Argentine Government

Public opinion in general has unhesitatingly linked this symbolic Soviet naval presence (which awakens hopes that Argentina will receive at least diplomatic and economic support from Moscow and its satellites) to the successive visits of the Soviet and Chinese ambassadors to the Argentine Foreign Ministry. It is also believed to be linked to the blatant rapprochement of the hitherto militantly anticommunist Galtieri Government with the whole Argentine left, caused directly by the occupation of the islands.

Wherever Moscow expects some advantage, it never waits with arms crossed. Slyly or forcibly, it always intervenes to produce or hasten the events it hopes to gain from.

Who Will Oust the Soviets Once They've Landed?

This is true in spite of the Argentine Government's claims of having no intention to ask for Soviet support. It is apparent that Soviet naval support is solicitously placed within Argentina's reach. In the unpredictable turns of

war, who can guarantee that the Soviet naval force will not suddenly become useful, or even indispensable, for Argentina to expel a British contingent from its mainland? Quite naturally, the Soviets would then land, just to clean up. But... who will oust them?

After a Soviet landing in Argentina, which could easily and unexpectedly occur, the consequences of Soviet military presence would automatically unwind like thread from a spool — as has happened elsewhere.

Above all, consider the threat of a stealthy deployment of more Soviet troops if those sent on the pretext of helping Argentina are not clearly given hegemony. And then what? Just consider what has happened: the long wake of humiliation and sorrow wherever Soviet troops have put their claws. Think how this threat could materialize on the Iberian-American scene, and particularly on the Brazilian scene.

Roaming Soviet, Argentine and British troops would occasion incursions into neighboring countries. Soviet incursions, obviously aided by local communist guerrillas, would be called "liberating," raising the flag of subversion in the country invaded.

This, Mr. President, would encourage and mobilize all the communist and socialist organizations that Moscow keeps alive throughout South America and Brazil. The agitation and boldness of the "Catholic left" would increase; they would covertly preach class struggle and, with their characteristic saccharine ploys, simultaneously neutralize the non-communists. Finally, opportunists would run to meet this "rising sun," and terrorism would reopen old wounds throughout Latin America with assaults, kidnapping and bloody attacks.

Painful experience shows that whoever wanted to resist this Soviet aggression would have to seek aid from the American superpower. The Vietnamization of Brazil and all South America would have begun.

What Matters Most is to Save Brazil and South America

All this, Mr. President, leads us to conclude that even though for the sake of justice it is important to know whether Britain or Argentina should keep the Falkland Islands, there is something incalculably more important: To know if Argentina, Brazil and the whole South American continent will remain entirely free of the interference, intrigues, threats, armed aggression, and finally, hegemony of the Soviets.

Trust in Our Authorities

Well do I know that the consequences of the British-Argentine tension do not stop here. I also know that our present Chief of State, whose brilliant public career included heading the SNI (National Information Service) for many years, has great political discernment and knowledge to weigh the many complex and intricate aspects of the issue. For this reason I do not elaborate on any of them.

The Kingdom of God Above All

Mr. President, there is a maxim which men, subject to the turmoil of

earthly affairs, are at times prone to forget: *Quaeriti ergo primum regnum Dei et iustitiam ejus: et haec omnia addicentur vobis*. — "Seek ye therefore first the Kingdom of God and His justice, and all these things will be added unto you" (Matt. 6:33). Brazil, Argentina, neighboring South American countries, let us "Seek first the Kingdom of God and His justice" and the rest shall be added unto us. That is, above all, let us drive away the inexorable enemy of God, and His mercy shall grant us the rest.

The full scope of this sweet and sublime evangelical maxim is not usually taken into account by the world's public figures in our secular and agitated times. In bringing it to Your Excellency's attention in a spirit of respectful and cordial cooperation, I am certain of behaving as would your most devoted friend and colleague.

And since the conservative and Christian vein in the Brazilian soul is completely dedicated to the ardent observance of this noble and luminous maxim, by reminding my country's highest authority of it I am also certain of doing as much as I can to spare our people painful spiritual affliction.

The orderly and unyieldingly Catholic Brazilian people have kept unconcerned and calm until now. But, Mr. President, how they will be surprised and concerned, and manifest that concern if the military operations in the south seas give rise to a British landing in Argentina, followed immediately by the Russians. Yes, Russians — Soviet Russians — the real enemies of both the British and the Argentines, and of any people that fails to profess their tenebrous atheistic creed and are not resigned to becoming their humble slaves.

How bewildered, disconcerted and hallucinated will Catholic and conservative Brazilians feel by being disassociated from the historic mission of Brazil — the Land of the Holy Cross — and realizing that their country's strategic geographical advantages and its natural, agricultural and industrial resources are serving the designs of the enemy of God — the ideological and imperialist superpower which is also the enemy of Britain, Argentina, and all that is not atheism and dictatorship of the proletariat. In order to spare our people the acute agony all this would cause, allow me to draw Your Excellency's attention to this paramount point.

In so doing, I remain faithful to the vocation steadily followed by the TFP in its decades of public action.

Mr. President, I should like you to see in this message the Christian patriotism of the TFP and its desire to cooperate with your Administration. Along with the whole TFP, I beseech Our Lady of Aparecida, Queen of Brazil, that the grace of God enlighten Your Excellency to find the paths we will follow and that Divine Providence grant total success to your action as the country's leader.

Above all, we beseech Her not to allow the enemies of God, the Russian communists — after their possible incursions into Argentina — to turn the Land of the Holy Cross into a land of the hammer and sickle.

Plinio Corrêa de Oliveira
President of the National Council of
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