

Christian Anti-Communism Crusade

P. O. BOX 890
124 E. FIRST ST
LONG BEACH, CALIF. 90801
HEmlock 7-0941

May 15, 1976

THE GRANDMA AND THE YAHOO'S A BAD DAY FOR FREEDOM OF SPEECH AT INDIANA UNIVERSITY

The Invitation

On March 30, 1976, I received a letter from Stephen Karganovic, a member of the staff of the student newspaper of Indiana University asking me to come to Bloomington, Indiana during April to debate a representative of the Young Socialist Alliance, which is the youth organization of the Trotskyist Communists.

Since I was planning to spend the week, April 19-23, in Indiana speaking at high schools and colleges and on radio and television to promote the Indiana Antisubversive Seminar, I agreed to participate in a debate if it could be arranged. I asked him to get in touch with Mr. Floyd Burroughs of Indianapolis to make the arrangements.

Stephen Karganovic asked the Freedom Leadership Foundation to promote the debate. They issued a challenge to the representatives of the Young Socialist Alliance. Originally the leaders of the Young Socialist Alliance agreed to the debate but a couple of days later they reversed their decision. This refusal to debate was out of character for them as they make a feature of challenging other organizations to debate on the campus. Recently they had challenged representatives of the Zionists and representatives of the CIA to debate and, when these organizations refused, the YSA claimed victory.

The Freedom Leadership Foundation placed posters around the university campus repeating the debate challenge. One of the posters is depicted at the right:

I had no knowledge that all this was taking place and was informed on my arrival in Indianapolis on April 18 that the debate was scheduled but that there was a possibility that the YSA would not participate and that, if this proved to be the case, I should deliver a lecture on the subject "What is Socialism?"

WANTED

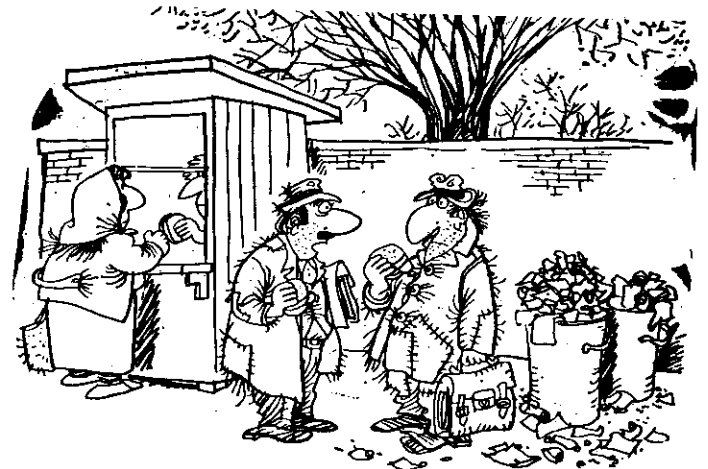
(Preferably in person)
The Young Socialist Alliance

to debate Dr. Fred Schwarz

on
Monday, April 19, 1976
Woodburn Hall, 101

7:30 P. M.

TOPIC:
WHAT IS SOCIALISM ?



Is this socialism ?

Floyd and Ruth Burroughs, Directors of the Indiana chapter of the Christian Anti-Communism Crusade, drove me the 40 miles from Indianapolis to Bloomington, and we arrived in good time at Woodburn Hall in the Political Science Building where a fine crowd had gathered. The Young Socialist Alliance, however, was nowhere to be found.

The Invasion

I was preparing to speak to the gathering when there was a noise at the door and a procession started down the aisle. It was led by an individual dressed as Santa Claus, followed by a crudely dressed guerrilla fighter with a dummy machine gun, a caricature of General MacArthur and sundry other costumed personalities. These included a makeshift band equipped with a trombone and a tambourine. The procession proceeded to the platform and as it came closer I could see that Santa Claus was wearing a large badge with the words "The Red Menace" inscribed upon it. Santa seated himself in the chair set aside for the YSA debater and announced that his group represented the YSA--the Yahoos, Sillies, and Alcoholics--and that they had come to debate the subject: "What is truth? Why is the sky dark at night time?"

A valise was opened and a 6-pack of beer along with a lemon cream pie were extracted. Santa plunked the beer on the table and announced, "I am the leading alcoholic." The group then proceeded to perform with the band playing tunelessly followed by a feeble rendition of the Internationale.

At first I thought this might be a simple prank and that the group would go away after they had performed so I decided to play along with it and knelt in front of them with mock humility. I soon recognized that it was much more than a prank. It was a serious effort to prevent my speaking to the group which had gathered and which wished to hear my message. They were utilizing the Yippie technique of making rational discourse impossible by reducing everything to absurdity. This technique had been demonstrated frequently by Abbie Hoffman and Jerry Rubin and had been commended by Herbert Marcuse.

I made a simple statement that you cannot rationalize the irrational and departed from the platform. I realized that any speech I attempted to make would simply pour gasoline on their fire. I hoped that if they were ignored that they would run out of ideas and that they might depart.

Others attempted to reason with them. A beautiful Russian girl with the same name as Stalin's daughter, Svetlana, asked for permission to speak. She made an impassioned plea that I should be allowed to deliver my message since the subject of totalitarian tyranny was so important. Her plea was reinforced by the fact that she had been born in a Siberian prison camp and knew the horrors of communism first hand. The Yahoos were unmoved. They ridiculed and scoffed at her.

We gathered in the back of the auditorium while the Yahoos carried on at the front. It was suggested that we go to another room to conduct a lecture and that we should attempt to keep the Yahoos from entering and disrupting. A room was secured and the great majority of the crowd left and adjourned to it even though no announcement was made. They voted with their feet that the lecture should continue.

Grandma at the Door

When the majority of the crowd had entered the room, Ruth Burroughs stood guard at the door to prevent the disrupters from entering. With her stood Svetlana. Inside I spoke on the subject of socialism, as it was perceived by the communists of the Young Socialist Alliance, to a most interested and receptive audience. The upper portion of the door was made of glass and through it I could see

Ruth's back firmly planted and vague figures beyond her. From time to time I could hear angry shouts and knew that an altercation was taking place. Nevertheless, I was able to speak for 25 minutes before the door opened and the Yahoos entered, one of them holding the lemon cream pie menacingly aloft. They commenced to disrupt proceedings so I closed the meeting immediately before the pie had been thrown.

Later I learned the story of what had taken place at the door. As soon as the Yahoos discovered that we had adjourned to another room and that the lecture was being given, they rushed along and demanded admission. Ruth stood with her back to the door and refused to move. They used every pressure short of actual violence to force her to leave. Violence was threatened constantly; the dummy machine gun was pointed at her and appropriate sounds were made; she was told that she would be killed and when that proved ineffective, she was told she would be arrested and imprisoned. Obscenities were hurled at her and the elevated pie added its menace. Ruth retained her position and her serenity and occasionally had the opportunity to make a rational statement. One of the group asked Ruth: "Who are you? Are you a graduate student?" She replied, "No, I am just a grandma." She then said to Santa Claus whom everyone called Leon: "Do you have a grandma?" Leon replied, "Yes, I have a grandma." "She must be proud of you today," said Ruth.



GRANDMA RUTH BURROUGHS

During a lull in the shouting, Ruth said, "God loves you and has a wonderful plan for your life." This induced withering contempt in Leon. He said, "I knew we would scrape the bottom of the barrel and drag God out. There is no God."

The group contained a husband and wife, and the wife was screaming angrily: "You are a bunch of fascists." Ruth was reminded of Bill and Emily Harris, the surviving members of the murderous mob known as the Symbionese Liberation Army who had attended Indiana University as well as Angela Atwood, another member of the Symbionese Liberation Army, who died in the fire following the gun battle with the police in Los Angeles.

Calling the Police

Part of the group wanted to remove grandma by force, but others counseled against it. After intimidation proved futile, the Yahoos called the campus police and complained they were being kept out of a public meeting. They were being deprived of their right to prevent other students from hearing a message those students wished to hear. Since the police had not witnessed their overt acts of disruption, they ruled that they must be allowed to enter so my message was terminated after 25 minutes.

This was more than a high-spirited prank. It was a determined, vicious attack on freedom of speech. I was unaware of the motivation of the group, but they claimed they were ideologically motivated. They did not specify their ideology.

One of the Yahoos, called John, was particularly frightening. He was large and seemed to be seething with anger and on the edge of violence. One of the things that he said, however, was hard to refute. He said: "You have had your day. Now it is the day of the communists. Wherever you look in the world, they are winning. Look what's happening in Vietnam and Southeast Asia; look what's happening in Italy. You are fighting a futile fight."

The Paradox

What a paradox! Santa Claus, the leader of the gang of Yahoos, Sillies and Alcoholics, the active enemies of freedom of speech, was none other than Leon Vargian, a brilliant mathematician and editor of the independent semi-underground newspaper "Fun City". As the editor of a controversial newspaper, he should have been the defender of freedom of speech. This inconsistency is typical of the communists and left-wing radicals.

This inconsistency did not go unnoticed on the campus. The following letter was published in the "Indiana Daily Student", Friday, April 23:

It has been claimed that genius is close to idiocy. Leon Vargian, at the debate, "What is Socialism?" Monday night, became the epitome of this phrase. Vargian, a genius at math and low-grade humor, displayed how big a fool he can be when it comes to courtesy and a respect for the rights of others.

A large number of people, (between forty and fifty), showed up at the debate "What is Socialism?" to hear what Dr. Fred Schwartz had to say and to see if the YSA would reply. Vargian, leading a small procession, (about eight or nine), noisily entered the room complete with costume, trombone, noisemakers, and inflated egos. Once seated, they began to create noise and disruption, even as the moderator, Gary McManus, introduced Dr. Schwartz. Vargian and his cohorts continued to usurp the right of Dr. Schwartz to speak freely and the rights of forty people to hear him. They sang a song, proclaimed they were the YSA-Yahoos, Silly, and Alcoholics, that they were there to debate the question, "What is truth and why is the sky dark at night?" and broke open a six pack of beer and a pie.

Dr. Schwartz told the audience that his remarks would be brief. He told those assembled that "One can not rationally debate with the irrational. So I will leave the stage to the sillies and alcoholics." He left the stage and the rowdy minority took over both mikes and proceeded to convince any doubters that they were the asses they appeared to be.

Finally, another room was found and the word passed around the crowd that Dr. Schwartz would speak there. Once again, the moderator introduced the Doctor, and the Doctor began to speak. A word came from the hall that "they" were coming. Not only did the sponsors of the speaker block the door to prevent Vargian from entering, but also a few members of the audience assisted them. Leon was blocked from the room by students and the sponsors of the speaker after he had clearly demonstrated his intentions were to disrupt and prevent Dr. Schwartz from speaking rather than debating rationally.

In this manner, most of the audience, which has perserved the disruption, were treated to a delightful, well informed speaker for about twenty minutes. A couple people left

as Dr. Schwartz talked. As they opened the door, Vargian would yell in and at one time attempted to forcibly push his way in.

For some reason, Vargian was finally allowed to enter, only to be told by several people in the audience to leave. Vargian persisted in disrupting Dr. Schwartz. So Dr. Schwartz stopped speaking, much to the disappointment of the audience.

What right did Vargian and his merry band have to disrupt the meeting? None whatsoever. Vargian has overplayed the campus clown at the sacrifice of freedom of speech and freedom of assembly. Dr. Schwartz was denied the right to speak by a few disrupters. Regardless of Dr. Schwartz's beliefs or the beliefs of the group that funded him, he had a right to speak, and the audience had a right to listen freely.

Any speaker whether they represent the KKK or the SLA have a right to speak. The University's listing of student rights and responsibilities states, "The University will at all times seek to assure student and faculty groups the opportunity to meet and to hear and exchange ideas and views, however controversial, but it does not license and will not tolerate what is illegal." Actions constituting misconduct subject to penalization include, "Intentional actions which obstruct, disrupt, or physically interfere with the use of University premises, buildings, rooms, or passages. . ."

Hopefully, some action will be taken against Vargian and his followers by the University. If not by the University, the city. Any speaker or meeting on University grounds should be protected from any further Vargian-mentality. I encourage those students who were present at the meeting to express their views through the Daily Student and to Dick McKaig, Director of Student Activities.

I had high respect for Leon Vargian till Monday night. Now that respect is irretrievable. I would hope Vargian would make a public apology not only to Dr. Schwartz, but also to the people who came to hear him. Dr. Schwartz said "One cannot be rational with the irrational" Hopefully, I would think it would not be asking too much of an individual with Leon's intelligence to act rationally when it comes to the rights of others.

We are not acquainted with the author of this letter.

Santa's newspaper, Fun City, described the disruption on its front page. The facts in the article are remarkably accurate though, as is natural, the interpretations are biased. The concluding statement is, however, most revealing of the authoritarian mentality of the disrupters and the reporter. The statement is:

"The evening, however, was not without its rewarding experiences. For oddly enough, as soon as Dr. Schwarz had completed his second, and final hasty withdrawal of the night, the lecture hall broke into spontaneous debate. Groups of four and five formed in various corners to discuss the events which had taken place. Comments varied from 'Dr. Schwarz should have debated the Yahoos' to 'This is just another example of Leon's warped mind.'

"The discussions moved along to other topics such as the role of the newspaper in the U.S., and the upcoming Presidential election. The audience remained for more than an hour after Dr. Schwarz had exited and seemed to have a fine time. This was a refreshing change from the one-man-show the FLF would have had Dr. Schwarz put on."

The Totalitarian Mind

These disrupters obviously believe they are an elite who have the right to determine what the students shall hear. The students obviously wanted to hear my message. Many were very angry because their right to hear had been denied to them. The Yahoos and the author of the article believed that it was much better for them to be engaged in discussion than to be listening to my lecture, therefore, they had to be forced to do what was good for them. This is the seed of totalitarianism.

Here is the article--without the conclusion published above--as it appeared in FUN CITY:

"You can't rationalize the irrational," declared Dr. Fred C. Schwarz, a political scientist and lecturer, as he abruptly concluded his surprisingly brief, thirty-second speech at Woodburn Hall on Monday night.

Schwarz, who is the author of such books as "You Can Trust the Communists to be Communists" and is currently the director of the Indiana Bicentennial Antisubversive Seminar, came to I.U. to debate the evils of communism and socialism with the Young Socialist Alliance (YSA).

The debate was sponsored by the Freedom Leadership Foundation (FLF), an organization founded by the Reverend Sun Myung Moon. The YSA had rejected Dr. Schwarz' challenge to a debate; they claimed that the FLF's relationship with the Reverend Sun Moon movement would preclude any possibility for rational discussion.

(The Reverend Sun Moon is a New York-based religious leader whose religious practices include taking out full-



page newspaper ads in praise of Richard Nixon.)

Expecting to have the floor completely to himself, Schwarz was surprised when six young men appeared on the scene to debate him.

Accompanied by a two-piece marching band of trombone and tambourine, the sextet marched to the podium.

"We are the YSA: Yahoos, Sillies, and

Alcoholics," proclaimed their leader, who sported a long white beard and a red suit not unlike that worn by a celebrated Christmas figure.

"Dr. Schwarz, we are here," the speaker continued. "We are here to debate with you: 'What is truth?' and 'Why is the sky dark at night?'"

As the bearded gentleman spoke, one of his aides opened an attache case, taking

Fun City report cont'd.

out some handwritten notes, a copy of Physics Today, a six-pack of Carling Black Label beer, and a very, very intimidating lemon cream pie.

At this point, the unknown speaker's beard fell to the floor, revealing none other than Fun City!'s own, Leon Varjian. The beardless Varjian declared himself the "Red Menace." Schwarz, visibly shaken by these words, kneeled down before Varjian in mock homage.

After Schwarz finally rose to his feet, moderator Gary McManus called the meeting to order. He introduced the sore-kneed Schwarz, and offered him the microphone. The following is the text of Dr. Schwarz' speech:

"My remarks will be very brief. I leave it to the Alcoholics and Incompetents. You cannot rationalize with the irrational. Good-bye."

Dr. Schwarz quickly gathered together his notes, and scampered down the aisle and out the rear door of the lecture hall, while Varjian remained at the podium shouting, "Dr. Schwarz, come back! We still haven't distributed the pie."

Fun City! spoke with Schwarz in the hallway, concerning his speedy departure:

"I came to the Indiana campus hoping for an intelligent, rational discussion on the relevance of socialism, communism, and capitalism to the future of young people throughout America. I see no possibility for an intelligent discussion with this group [the Yahoos]."

"These people to me are unknowns," Schwarz continued. "Who they are and what they're doing - I have no idea."

"All their original statements were so irrelevant and so illogical; you cannot rationalize absurdity. The technique of 'reductio ad absurdum'...is the Yippie technique of reducing everything to absurdity. It was basically projected by Abbie Hoffman and Jerry Rubin in their heyday."

Schwarz also spoke of the necessity for an "agreement concerning terms" for any rational debate. He said that he saw no possibility for such an agreement with the Yahoos.

The Yahoos later replied that Schwarz was too rigid in his approach to reach any agreement: "Schwarz was willing to debate socialism," they said, "only if his opponents would define 'socialism' the way he expected and wanted it to be defined."

As we spoke, members of the audience congregated in the hallway, trying to figure out what was going on. Many were not aware that the Young Socialist Alliance had no intentions of debating Dr. Schwarz. Indeed, the YSA was not even present.

(This misunderstanding was due, at least in part, to the misleading posters circulated by the FLF, which implied that the debate would, in fact, take place.)

The FLF then decided to secretly move their "public" debate to another room. Schwarz, along with those from the audience already in the hallway, slipped off to a room of their own.

The Yahoos followed, but found the doorway blocked by several members of the FLF. In preventing the Yahoos from entering, the FLF also succeeded in locking out ten members of the audience who arrived after the door was closed.

The unofficial leader of the doorblockers was Michael Rosano, a member of both the FLF and the Church of Sun Moon. Rosano told Fun City! that he had a "moral responsibility" to obstruct entry into the room. Rosano then accused the YSA of refusing to debate Fred Schwarz because he (Rosano) believes in God.

The YSA, in response to this accusation, later told Fun City! that Rosano is

"a raving nut."

Another of those blocking the Yahoo's entrance was an elderly woman who identified herself as "a grandma." When Fun City! asked her what gave her the right to block the doorway, she smugly replied, "I'm a grandma." You should have seen "grandma" physically assault the guy who tried to step around her and open the door.

After the skirmish, I.U. safety was summoned. "Safety" informed Rosano and his zealous companions that they would have to step aside and let the Yahoos enter.

As the Yahoos slowly filed into the room, Schwarz stopped speaking and stared at them in apparent confusion. Varjian raised his hand and asked, "Is this a debate?"

Schwarz immediately declared the meeting adjourned, saying he would not "submit to a tyranny of absurdity and totalitarianism."

Once again, Fun City! found itself in the hallway, speaking to Dr. Schwarz. Schwarz said, "I did not believe that these people were ideologically motivated. Seeing their determination to disrupt this meeting, maybe there's a possibility they are."

The Yahoos confirmed Schwarz' suspicions that they might be ideologically motivated: "We most certainly were ideologically motivated," said one of the Yahoos, who would identify himself only as Peco.

The celebrated and long awaited debate between the YSA and Dr. Schwarz never did take place.

by Peter Lombardi

It was a bad day for freedom of speech at Indiana University.

A tape recording of the message given at Indiana University and of some of the recordable portions of the disruption is available in cassette form. The price is \$4. Unfortunately there was no tape recorder present to preserve the confrontation between Grandma and the Yahoos.

To secure this tape recording; to request a free copy of the Crusade Newsletter; or to obtain information about the Washington, D.C. Antisubversive Seminar which will be held July 2, 3, and 4 in the Ambassador Hotel, 1412 K Street, N.W., write to:

CHRISTIAN ANTI-COMMUNISM CRUSADE, P.O. Box 890, Long Beach, California 90801

Editor, Dr. Fred Schwarz

THE CAMBODIAN TRAGEDY

Independent newsmen continue to interview refugees from Cambodia, who escape to Thailand, and to document the terrible treatment the population of Cambodia is receiving at the hands of its communist conquerors. The Cambodian Communists are certainly applying communist doctrine concerning the liquidation of the bourgeoisie and the creation of the "New Man".

The following is extracted from an article by Francois Ponchard, Southeast Asian correspondent for the liberal Paris daily "Le Monde", published in ATLAS, May, 1976:

"A Khmer Rouge military chief in January issued an order to local authorities to 'construct the democratic Kampuchea by renewing everything upon new bases. Raze everything that brings to mind the imperialist and colonial culture, not only on the land but also in people. In order to rebuild the new Kampuchea, one million men is sufficient. We no longer need prisoners of war who are left to the absolute discretion of the local leaders.' One would like to think such a terrible statement exaggerated. But if one has meticulously followed the development of the Khmer revolution it is unfortunately not improbable.

"Such harsh conditions have been imposed by a minority in arms. The military of the Khmer republic laid down their arms confident that the Khmers would always get along among themselves. Most of them paid for this error of judgment with their lives. Even among the ranks of the Khmer Rouge there have been disappointments; they had been promised the earth after the takeover of power. Now it's still the same Spartan regime. Some 150 have deserted and fled to Thailand during recent months. Many others are said to be opposing the Administration.

"According to an eyewitness, a region to the east of Phnompenh is held by pro-Sihanouk forces dressed in dark khaki. After having killed their Khmer Rouge staff they are believed to have set up a more humane regime. There seems to be a considerable underground elsewhere. Some have conducted bold raids and according to the refugees the Khmer Rouge no longer dare go into the forest alone at night or to spend the night in the villages. This climate of insecurity led the Khmer Rouge to carry out massacres of civilian population in January at Sisophon, Phnomsrok, and at the Battambang textile factory, where twenty-seven workers were executed in one day; fifty of their fellow workers succeeded in escaping across the border.

"On the basis of current information one cannot be sure who is in command in Phnompenh. The Vietnamese presence seems minimal but in the region of Battambang 167 Chinese are said to constitute the real local authority: forty-five of them live at the University of Battambang, fifteen at the former Taiwan consulate, twenty at Mongkolborey. Their activities are believed not to be limited to economic aid. In several other provinces there appears to be a similar situation." (Page 19)

We may take encouragement from the evidence of resistance, but, if past experience is any guide, communist tyranny will prevail. The communists do not worry about the cost in human lives. It is instructive and blood-curdling that they are willing to see the population of Cambodia reduced to one million. They surpass Lenin and Mao Tse-tung who contemplated with equanimity the extermination of three quarters of the world's population in the confident expectation that the survivors would build a glorious communist society.

There seems to be a communist law that the more terrible conditions actually are, the more glowingly they describe them. Thus, while the streets were filled with the corpses of those who died from starvation during the induced famine in the Ukraine in 1932-33, reports from the propagandists of the Soviet Union described conditions as prosperous and idyllic.

It is not surprising therefore that the notorious communist propagandist, Wilfred Burchett, should give this description of conditions in Cambodia in the GUARDIAN, April 28, 1976:

New Cambodia thrives

The new leaders of Democratic Cambodia are far too busy to devote their time to refuting all the CIA's lies about their country.

But as a journalist who has been intimately acquainted with the Cambodian people, I feel compelled to respond to the current wave of U.S.-inspired slanders.

Usually, I refrain from writing about matters I have not investigated on the spot. However, having lived in Cambodia for four years and having visited regularly for 15, a careful study of reports and photographs of areas I knew quite well has convinced me that remarkable feats have been accomplished. My convictions have been reinforced by talks with responsible cadres of the Cambodian revolution.

One astonishing revelation is that Cambodia has every reason to expect that it will enter the world's market as a major exporter of rice this year—perhaps the world's greatest. On the two occasions when I met Norodom Sihanouk after his first visits to the liberated areas and finally to liberated Cambodia, he spoke of marvels accomplished by the people in building irrigation systems and increasing rice production.

Even during the worst years of the war liberated areas of Cambodia were sending rice across the border to the South Vietnamese patriotic zones and immediately after Cambodia's total liberation, thousands of tons of rice were sent to Laos.

This year it is expected that Cambodia will harvest three tons per hectare on a total of three million hectares, or a total of nine million tons of rice. This is about twice the U.S. rice production and double the best previous Cambodian harvest. Cambodia's own needs are about three million tons, leaving about six million tons for export.

Under the old regime there was only one harvest a year which was linked to traditional rites and the rise and fall of the Mekong river. Now, as a result of work done during the liberation struggle and since the total victory a year ago, most of the countryside has irrigated fields. Some 80% of the areas where dry cultivation was once practical is now under irrigation.

NEWLY CULTIVATED AREAS

"They extend as far as the eye can see all

over the rice-growing lands of Cambodia," one informant said of the newly constructed fields. He then showed me photographs of Kompong Spu. I had once known this region very well, recalling that it began about 40 miles south of Phnom Penh. Now only the remains of an old pagoda were familiar in the photograph. Some of the square, terrace enclosed fields were bordered by a sugar palm very typical of the Cambodian landscape.

The photograph revealed something significant I had never seen in Cambodia. A group of peasants were harvesting in one square and in the adjacent field another group with buffalo-drawn plows were turning up the freshly harvested stubble for the second crop. Two crops per year are already the rule, I was assured, in almost all of Cambodia. Soon, as in many parts of Vietnam, there will be three crops. Production at Kompong Spu averaged 800 kilograms of rice per hectare in the old days but now the people harvest nearly eight tons per hectare.

While U.S. Secretary of State Henry Kissinger was talking about "bloodbaths" in South Vietnam and supposed tens of thousands "dead from starvation" in Cambodia, workers, peasants and soldiers in Cambodia were hard at work transforming the countryside and laying the basis for future advances. Today buffaloes draw plows in 10,000 yard squares. Before very long the dividing terraces will be bulldozed away and tractors will plow in one million yard squares.

Agriculture is organized entirely into cooperatives, each with democratically elected leadership. Cotton, which used to be grown only in family plots, is now being cultivated on the same scientific, large-scale, irrigated method as rice. Like rice, cotton production will be well above the country's own requirements, making another rich source of foreign exchange from exports.

These are some of the results of Cambodia being completely in the hands of its peasants, workers and soldiers; of a correct political line for independence and sovereignty—"counting on our own forces"; and of the complete rejection of any compromise

with imperialism or neocolonialism in any form. The wartime heroism and capacity for organization, which surprised friends as well as enemies of the Cambodian people, is now being concentrated on the task of rebuilding the country along truly revolutionary lines.

The population of Phnom Penh and other cities under the control of the Lon Nol regime until the last moment before liberation numbered almost three million. "They had nothing but empty hands and stomachs, many of them suffering from chronic diseases," recently stated Hu Nim, the minister of information of Democratic Cambodia. "We had to treat all sorts of illnesses due to the U.S. war of aggression including malaria and cholera," he added. This was in addition to the 240,000 people either totally or partially incapacitated by the bombardments.

IMPRESSIVE ACHIEVEMENT

The terrible legacy of the war makes the achievement of the first year of peace all the more impressive. The task of reconstruction started within hours of the victory. During the first year of peace, all the roads, railways, river and seaport facilities were restored to working order. All factories producing daily consumer needs from textiles to toys are in production again.

"The people have become the real masters of the land and factories, the real masters of power," said Chau Teary, the spokesman in Paris for the government of Democratic Cambodia. "The poorest sections of the population . . . did not hesitate to go to the battlefield and bear the brunt of the fighting. During those wartime years people's power was constantly reinforced. On March 20 this year for the first time in their history, workers, peasants and combatants, in their cooperatives, their trade unions and army units, chose their real representatives for the people's assembly under an electoral law of which they had much to do with the drafting. Four times it went back and forth from the center to the base for suggestions and improvements until an electoral law was approved in the people's mass organizations. It was the assembly elected under that law which chose the new government on April 14."