

Communist Liberation

Elsewhere on this page is printed a letter from a correspondent of *Novosti*, the Soviet news and feature service, which illustrates very well how difficult it is to reconcile prevailing Soviet theoretical notions of the international order with any concept of peaceful coexistence.

The Soviet correspondent's view of the world may be taken as typical of Communist thinkers. In substance it is this: (A) Any effort to overthrow a non-Communist regime by internal or external force is a just "war of national liberation"; (B) Any elements in a country that resist this overthrow are the vestigial remnants of "colonialism or imperialism"; (C) Any third country that comes to the defense of the independence and sovereignty of the victim of a "war of liberation" is an "aggressor" guilty of placing the world in an extremely dangerous situation; (D) If the world is to be saved from "the brink," non-Communist countries must not resist the universal triumph of communism but must submit to it as the natural evolution of world politics.

When the leadership and elite of a great world power labor under the religious hallucination that "destiny," "natural law" or Marxist dialectics dictate the imposition of their political theories on all the rest of the world, every nation that does not subscribe to this view of history must recognize the threat.

"Liberation" as this correspondent uses it, and as many of his countrymen use it, has acquired the meaning given to the root word "liberate" by soldiers of World War II. It means simply and literally "to take" or less politely to "steal." The first "war of liberation" after World War II was waged in Greece and subsequent efforts at Communist conquest have paralleled this attempt. It was not a war against "colonialism" but an attempt to overthrow an independent state struggling back from the destruction of World War II and the German occupation. The Greeks, with British help, crushed this "war of liberation" and put an end to the short-lived myth that there is something inevitable about the triumph of foreign supported guerrilla war against every non-Communist regime.

Another variety of Communist conquest was more recently attempted in Indonesia—hardly a "colonial" or "imperialist" state even by the definition of the most intoxicated Communist doctrinaire; but immunity to such taint was no defense for Indonesia. The Indonesian regime did not submit to this piece of "historical inevitability" and another "liberation" movement failed—but its failure can hardly be blamed on the United States or any other reactionary "gendarme." Indonesia provides another illustration that there is no point of reconciliation or kind of peaceful coexistence, short of outright Communist government, that will buy permanent peace with such a political delusion.

It must be said for the Soviet government that its leaders in practice are not always governed by

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such doctrinaire nonsense about historical inevitability. The number of "wars of national liberation" in progress is not as great as it might be if action were suited to belief. In the end, the kind of prudence and restraint the Soviet Union has shown in practice, and the kind of sturdy resistance to Communist imperialism exhibited by non-Communist countries, may yet restore world peace.