

ple and let us ask the representatives of government to give some leadership if they do seek such change.

One final word. I have said very little about the United Nations and the institutions of world order, but I believe that churches and synagogues should not only give strong support to the United Nations and to efforts to improve its working but should now put great stress on the need for multilateral judgments upon American actions. The United States gets some support for its Asian policies from European allies and from nations on the eastern fringe of Asia, and doubtless it is always easy to find people around the world who are somewhat ambivalent because they see in the power of the United States the only countervailing power east of Suez. But let us not expect very much of this support and let us

not allow it to lead to self-justification. Whatever anyone here may think of American policy to date in Vietnam, there is a terribly dangerous momentum in our power. We may easily become its prisoner. Also, the mounting of national self-justification may gradually cause the self-criticism that now exists to erode. There is danger that more complete moral isolation is not far away. Unless we find ways to submit our policies—policies that affect all mankind—to a far broader judgment than is now the case we may become a nation possessed by a destructive determination to have our own way in Asia. Our religious communities are called to be an inner check on this development. This first interfaith conference dealing with these issues should begin to prepare to meet this call.

correspondence

"THE CIA AND PENKOVSKY"

South Ozone Park, N.Y.

Dear Sir: I am puzzled by what seem to be contradictions in Paul W. Blackstock's article "CIA and the Penkovsky Affair" (*worldview*, February 1966).

1) The "Bessedovsky school" is described as intent on telling "the dirtiest possible stories" about "Stalin and Molotov" while observing "one invariable rule: Never attack the Soviet Union and always present the masters of the Kremlin in a sympathetic and favorable light."

2) Soviet General Vlassov who was captured by the Germans and fought on their side during World War II is said to have "liberated Prague" (1).

VINCENT A. BROWN

The Author Replies

Columbia, S.C.

Dear Sir: When questioned with respect to contradictions in his logic Stalin once replied, "Yes, this is a contradiction, but it is a good Soviet contradiction." The same observation applies to the technique used by the Bessedovsky school of filling fraudulent memoirs with "the dirtiest possible stories," thus pandering to the public taste for the sensational, and then using the same vehicle for expounding the Soviet propaganda line. The French Communist paper *Humanité* uses the same technique when it gives front page, headline coverage to *crimes passionnels*. In the case of Bessedovsky's *The Soviet Marshals Speak*, the entire political-military elite was portrayed as being firmly in control of the situation (under Stalin's wise and prescient leadership) at the

time of the Nazi invasion. Nothing could have been farther from the truth!

With respect to the liberation of Prague by Vlassovite forces under the dissident General Buniachenko who had defected to the German side, there are few comparable tragic ironies in the history of World War II.

By the end of April 1945 two divisions of the "Vlassov Army" of Soviet defectors fighting on the German side had rebelled against the suicidal missions assigned to them and had withdrawn to positions east of Dresden and about thirty miles southwest of Prague. The city which was occupied by S.S. forces revolted about May 5th, and the revolutionary Czech National Council called on the dissident troops of the First Vlassov division to aid in the uprising. After two days of savagely bitter fighting the scales were tipped in favor of the Czech uprising by the Vlassov forces under command of General Buniachenko. Regular Soviet forces did not enter the city until after the German surrender on May 9 but have since been credited exclusively by Soviet propaganda with the "liberation of Prague." The Vlassov units, after learning to their dismay that by Allied agreements U.S. forces were prevented from occupying Prague, withdrew on the 8th to Czech territory occupied by U.S. troops. From thence they were later forcibly deported and turned over to the tender mercies of the Soviet occupying forces. Many of the Vlassov troops committed suicide by cutting their wrists as they were herded into box cars, thus ending one of the most tragic episodes of the last days of Hitler's "thousand-year Reich."

PAUL W. BLACKSTOCK

April 1966 9