

Ramparts®

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Letters

[THE ROSENBERG FRAME-UP]

Editors/It was good to see Jonah Raskin's article (*Ramparts*, Nov. '73) about Julius and Ethel Rosenberg's sons and their suit against Louis Nizer for distortions contained in his recent book about the Rosenbergs. *Ramparts* readers may be interested to know of a remarkable and thorough book which makes an effective counterweight to Nizer's sensationalism. It is *Invitation to an Inquest* by Walter and Miriam Schneir. [Also see Walter Schneir's article in *Ramparts*, Aug-Sept 1973.] Now available in paperback, it was originally issued (ironically by Doubleday, Nizer's publisher) in 1965. At that time its allegations about the Justice Department and FBI were shocking and, to many, unacceptable. In the light of recent revelations, however, it is clear that Mr. and Mrs. Schneir, bearers of evil tidings, were in fact courageous prophets.

Frank W. Barham
Durham, N.H.

[THE VIEW FROM VENEZUELA]

Editors/I would like to comment on the "Mystic Politics," an article by Andrew Kopkind in the July issue of *Ramparts*.

In the United States those who are leftists because of their reasoned objections to the society and economy of capitalism are lost among the pot smokers, guitar players and nude bathers in the public fountains. The drift of these "leftists" toward spiritualism or anywhere else their moral flotsam is carrying them is hardly a loss to those who are aware that the struggle remains what it always was, although perhaps it is cruder as the power of technology increases.

The ideal of personal happiness, of a pot of emotional gold at the end of the rainbow, is a very American concept, a prize which doesn't exist. Real joy occurs when people find themselves in reciprocal harmony with those around them. Rites can help to bridge the gaps that open between people and to give them a sense of purpose when they can't find one in their lives. Some of these rites require the participants to submit all personal responsibility to a higher authority, to become babies in a sense, an act in which their feeling of belonging is increased. The leftist answer to this problem is to integrate all the members of society into genuine participation and reduce the barriers between people by eliminating the reasons for them.

This reduction of barriers is exactly what the "system" cannot tolerate. It is better to allow certain members of the society to become marginal in productivity by tolerating drug abuse, religious withdrawal, etc. The government, or rather the power structure, has the resources to be able to neutralize its gullible critics after having sacked the rest of the world.

I would like to ask if the workers who are defending the factories around Santiago, Chile, in Allende's memory are doing so

with "Satsang." Ask a Brazilian who has been tortured what he thinks of Maharaj Ji. Take the message of the "Knowledge" of perfect slavery to an Indian working in the mines in Bolivia.

To fight a system which offers so little to its most privileged members and which reduces a large part of the world to its servants is costly. Whether the fight is with arms as in Indochina or as in the guerrilla "experience" in Latin America, or with elections as in Chile, human beings are sacrificed. It is a pity that at the center of the empire, those who should be aware of why the struggle is going on, are allowing themselves to be seduced into a selfish indulgence in their own inner lives.

Karen Cronick de Ludiña
Caracas, Venezuela

[IN-DEPTH BRIEFINGS]

Editors/The article on Chile by Betty and James Petras [*Ramparts*, Nov. 1973] is the first informative comprehensive analysis I have read.

Ramparts often goes off on too esoteric subjects for "my" taste. However, this article on Chile and the analysis of the wheat/food problem some time back make my subscription well worthwhile.

The worst predicament about the present is the need, suddenly, to be informed. I attended a protest rally on instinct—that is not enough: grinding axes is too simplistic.

I subscribe to a dozen progressive ("liberal" is as dirty a word as "communist" or "pink" used to be) periodicals that failed to provide me with what I needed. I hope *Ramparts* will continue to offer instant, in-depth briefings for us.

Nancy Ong
Oakland, Calif.

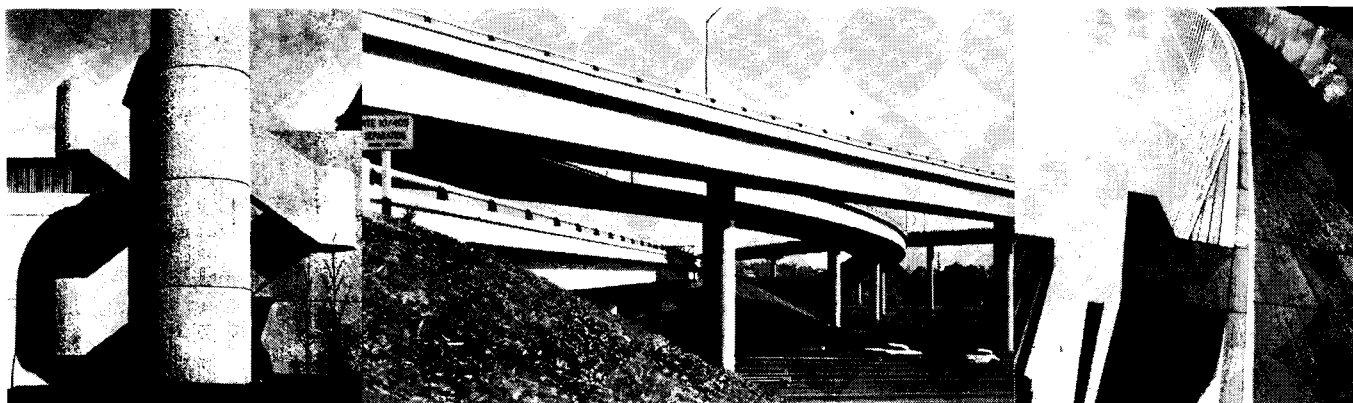
[“LIBERAL TRASH”]

Editors/I took exception with an article in the November issue of your magazine. I find it at least contradictory to follow an article on the death of Salvador Allende with such liberal trash as "Womens Self-Help Movement." If women in this country knew more about care and maintenance of firearms than of their cervixes, possibly this country would not be headed down the same road Chile has gone.

John Sinowski
North Babylon, N.Y.

[QUEBEC NATIONALISM]

Editors/I haven't been reading *Ramparts* long enough to know whether the FLQ assassinations of Pierre Laporte and Robert Crosse (or their possible frame-ups by the Canadian federal government as sacrificial goats) received coverage in your magazine. However, *Ramparts* has blithely ignored white radical movements outside of the U.S. with the exception of a skimpy article in



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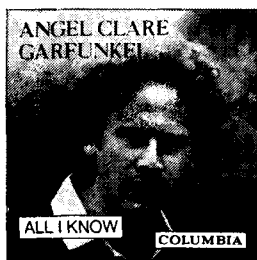
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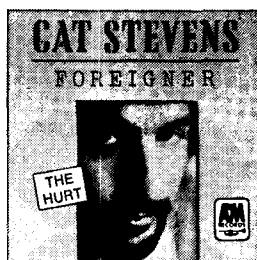
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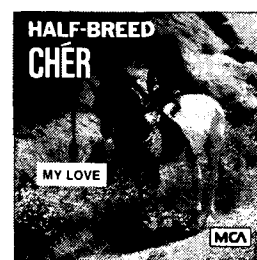
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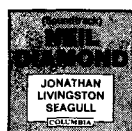
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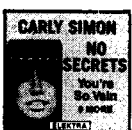
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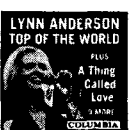
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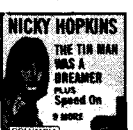
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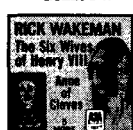
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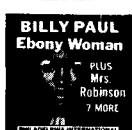
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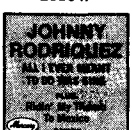
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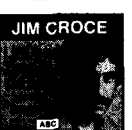
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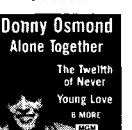
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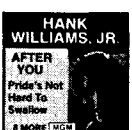
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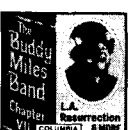
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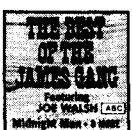
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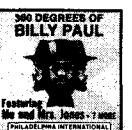
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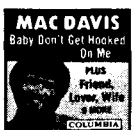
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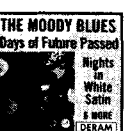
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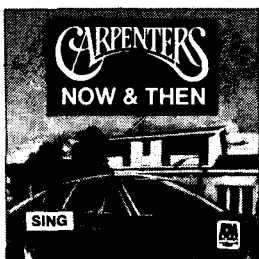
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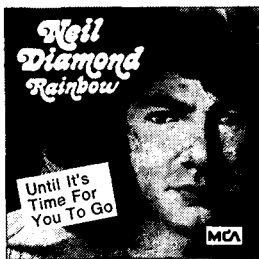
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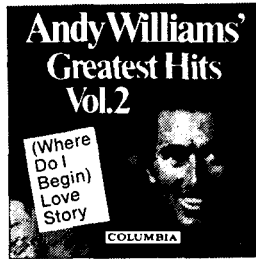
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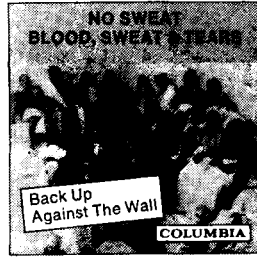
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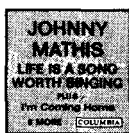
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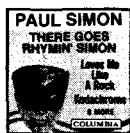
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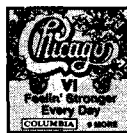
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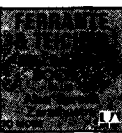
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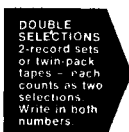
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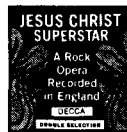
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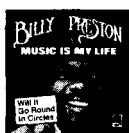
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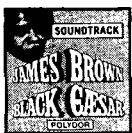
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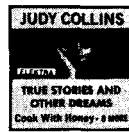
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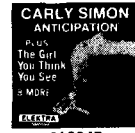
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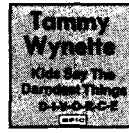
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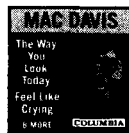
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THE MYTH AND THE MADNESS

by Patrick J. McGarvey

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this October issue dealing with the negative effect IRA violence is having on grammar school artists in that country. It is doubtful you would have presented the Mau Mau uprising from the same vernacular, as it wouldn't have conformed to the journalistic standards you uphold when writing of Third World revolutions and revolutionaries.

Oliver Haefely
Montreal, Quebec

[A DIRTY LITTLE BOOK]

Editors/Kudos to David Horowitz for his article answering Robert James Maddox' dirty little book, *The New Left and the Origins of the Cold War*. [Ramparts, August 1973] Having wasted a day and a half this summer reading the book, I can only wonder if Horowitz' reply is strong enough! The personal and political viciousness of Maddox' effort should have stopped it in the alleys, but stronger forces than good judgment obviously prevailed; and it is here that the crunch comes. Maddox alone, and even his book for that matter, mean little by themselves. But his backers and sponsors, powerful men of the liberal intellectual establishment, the Kennans and Schlesingers and Rostows, are the key to this whole sordid affair. For without their help and encouragement, Maddox' efforts would have gotten him nowhere and Princeton University Press would have saved itself great embarrassment.

Robert Knowles
Cortland, N.Y.

["JANIS, CAN YOU HEAR ME?"]

Editors/... and ain't this the major head-fuck of the decade. Andrew Kopkind on Myra Friedman and Peggy Caserta doing their thing on Janis Joplin. [Ramparts, Nov. 1973] Janis would puke.

Without going to the trouble of pointing out those sentences which are totally incomprehensible, Kopkind further proves the complete vacuity of the male intellect. Friedman and Caserta rape the corpse they no doubt helped into the grave and Kopkind comes down the *Ramparts* to explain to us in some neo-freudian amerikan left analysis. Thank you. Thank you.

I'll puke for Janis cause you all don't know what Kosmic Blues are about or why she sang them. My credentials? I was one of the '60s babies who sang along with Janis while reading May Day-Hard Times. Kopkind wasn't into the woman then but now he's into books about her, and sooo sympathetic. Janis, it was all your fault honey. You crumbled under the strain of public adoration against inner inadequacy!

I cry for you Janis because if you hadn't lived and died as you did nobody would be making money writing these dumb-ass pieces. EXPLOITATION, folks. That's the English translation of kosmic blues. Anybody non-white, non-male, non-college educated knows about them. Psychological rape. Death is easier than grappling with the sub-conscious awareness of it. The pain of

the conflict of two separate realities is too much to endure. She knew it was happening; she felt it even if she couldn't describe it verbally. So she sung it out.

Fucked up, fucked over and ripped off. Easy labels but they have definition on a "real" (that is, political) level. Janis, can you hear me? The dynamics of psychic rape, something done to, and by, every woman hooked into the male power-success-status-gratification system (that covers just about everybody beginning with mother) stretches the imagination of god herself. The worst exploiters calling themselves left, liberal and sisters.

I'll sing for you Janis. We got them exploitation, manipulation, discrimination blues. It can't all be laid out in this letter but I'm sure as hell going to tell it to the world. You may be nothing more than "metaphor" to readers but you are very real to me.

Rae Mathews
New Orleans, Louisiana

[WHO NEEDS SATIRE]

Editors/On page 62 of your October 1973 issue, there is a paragraph reading, "There is, for example, the as yet untold story of the 'Cuban connection'—the Miami netherworld of Cuban exiles which coughed up the Bay of Pigs invasion, the Watergate buggers, and an apparently endless supply of agents provocateurs. *And the truth about Dallas has once again become enticing as it appears that one of the roads emanating from Watergate could conceivably lead to the vicinity of the grassy knoll.*" (My italics)

After reading the article on the Secret Army Organization and your two pieces on the CIA, I had to tear up all plans for a satire on Watergate; no matter how grandiose my scenario, reality seems to be a step ahead.

Kenneth C. Spell
Vicksburg, Miss.

[TOO MUCH SEX]

Editors/I was inquisitive regarding the plethora of criticism found in letters to the Editor and in conversations with respected friends concerning your publication. Now I know.

It is my understanding that your magazine is one of the last and best spokesmen for the "Movement." It is germane that you not only define this word but delimit your reporting accordingly. Your recent proclivity toward insipid sexual matters could be pernicious in relation to subscription.

Another literary fiasco like "... Is Happiness Knowing Your Own Cervix," (November 1973), or "The Third Sex," (December 1973), and you can add another to your list of antagonists. An atavist, like myself, besides believing in God and the husband as head of the household, also clings to the platitude that homosexual relations are perverted and immoral.

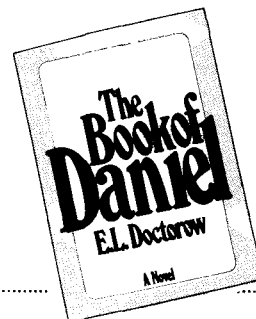
David Mellinger
San Diego, Calif.

“Christmas Season’s here by Golly, disapproval would be folly . . .”

WHILE WE JOIN WITH the scorners of commercialism - disguised - as - ritual, never let it be said that we confuse principle with business. Lots of you are giving gifts these days, some with motives pure, others through clenched teeth, and we are here to service your needs—and our own. Three reasons suggest themselves for giving Ramparts’ gift subscriptions to your friends and relations: first, we need the money; second, the book and the magazine we are about to deliver unto you are good goods; and third, the price, if not “right,” is at least reasonable, given your other choices. What else can you buy for \$7, a bottle of liquor? Another record album?

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Vietnam: The Cease-Fire That Never Was



Wide World

February 1973—Cease-fire violations continue in the Mekong Delta.

Special Advisor Le Duc Tho of North Vietnam has rejected the Nobel Peace Prize he was to have shared with Henry Kissinger, stating that “peace has not yet really been established in South Vietnam” because “the Saigon administration, aided and encouraged by the United States, continues its acts of war.” His statement should not be dismissed as mere propaganda, as the U.S. government might like to do, but should be measured closely against what has happened since the Paris Agreements.

All reports from Vietnam indicate that the war is indeed raging on. For example, the French newspaper *Le Monde* reported on August 30, 1973 that the Saigon high command admitted some 41,000 of its troops had been killed, 44,000 had been

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wounded and 4,000 were missing since the signing of the agreements. Saigon has never been known for inflating its own casualty statistics. Another indication of the high level of fighting is the huge amount of artillery shells and bombs expended by the Thieu regime. The June 11, 1973 report of the U.S. Senate Subcommittee on U.S. Security Agreements and Commitments Abroad quoted the Defense Attache Office as saying that in the post-ceasefire period Saigon’s “firings of 105 mm. howitzers were continuing [in the northern provinces alone] at a rate which exceeded 31,000 rounds, the average daily production of this ammunition in the United States.” According to U.S. military sources, during the first six months after the signing of the Paris agreements the U.S. provided the Saigon air force alone with 142,000 bombs, rockets and flares and 13.8 million rounds of small-arms ammunition under the one-to-one replacement program (*New York Times*, October 3, 1973).

There are many reasons for Thieu’s aggressive military action. One is the need for rice from the countryside. After the PRG spring offensive of last year, rice deliveries from the Mekong Delta to Saigon dwindled. According to the April-June 1973 USAID “Vietnam Economic Data” bulletin, rice deliveries to Saigon during the first six months of last year averaged around 65,000 metric tons a month. During the second half of the year, however, rice deliveries from the Delta were only 23,000 metric tons a month. Thieu attributed this to the PRG control over the countryside, and hence the control over the flow of rice into the Saigon-controlled cities. Since Thieu has to feed an army and bureaucracy of over two and a half million persons he responded with a military push into the rice-growing areas. This is why Thieu’s forces have suffered especially high casualties in the Mekong Delta, the rice basket of South Vietnam. The September 8, 1973 *New York Times* reported:

by Ngo Vinh Long