

March 18, 1968

CONGRESSIONAL RECORD — Extensions of Remarks

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Pfc. Donald R. Titus, son of Mr. and Mrs. John H. Titus, of Highland, Md.

Pfc. Norman A. Fossett, son of Archie F. Fossett, of 1233 Lafayette avenue, and Mrs. Beulah I. Fossett, of 1001 Springfield avenue, Baltimore.

MEDICAL AIDMAN

As a Seventh Day Adventist whose religion forbids combat duty, Private Titus, 21, was a medical aidman assigned to a rifle company with the 9th Infantry Division in the Mekong Delta. He was killed Friday in an ambush.

Private Titus once treated a South Vietnamese woman who had been shot by mistake, and an Army doctor told him that his first aid had saved her life, according to the soldier's father.

On another occasion, Private Titus treated a man the soldiers thought was a Viet Cong guerrilla.

Mr. Titus said his son was a 1965 graduate of Shenandoah Valley Academy and had attended Southern Missionary College, in Collegedale, Tenn., for a year. He quit college temporarily to serve in the military and was drafted in May, 1967.

Private Titus, 18, is survived by his parents; his sister, Sharon Ann Titus, of Highland, and his grandparents, Mr. and Mrs. Elmer D. Snook, of Hendersonville, N.C.

Private Andrews, a helicopter crew chief, was killed Monday when his helicopter crashed en route back to base from a combat mission.

ENLISTED IN JULY

He was assigned to the 189th Assault Helicopter Squadron, stationed at Pleiku, and had been in Vietnam since late January. Members of his family said he had volunteered to be a flying crew member.

A June, 1967, graduate of La Plata High School, Private Andrews enlisted in the Army last July.

He is survived by his parents; two brothers, Sgt. Arthur J. Andrews, Jr., of Fort Meade and Charles B. Andrews, of New York; and a sister, Estell Andrews of Benedict.

Specialist Oliver, 19, who had been in Vietnam about two months, was shot March 2, according to his stepmother. She said he had enlisted when he was 17.

ATTENDED MORGAN STATE

Private Fossett, 22, had completed three years at Morgan State College when he was drafted in June, 1967, according to members of his family. He was a graduate of Bates High School, Annapolis.

An infantryman with the 9th Infantry Division, he left the United States for Vietnam last November 20.

According to the Defense Department, he was killed by gunfire during action March 3.

Survivors besides his parents are a half-sister, Deborah Brown, of Baltimore, and a grandmother, Mrs. Gertrude Jackson, of Glen Burnie.

Papadopoulos Addresses Students

HON. EDWARD J. DERWINSKI

OF ILLINOIS

IN THE HOUSE OF REPRESENTATIVES

Monday, March 18, 1968

Mr. DERWINSKI. Mr. Speaker, on February 10, Premier George Papadopoulos, of Greece, in a ceremony presenting scholarship awards to students at Athens University, addressed himself to present-day issues and philosophy in a most timely and pertinent fashion. Since this address by the Greek Premier did not receive any significant mention in world press circles I include as an extension of my remarks parts of the address as printed in the "Chicago Pnyx" a semi-monthly Hellenic publication:

PAPADOPOULOS ADDRESSES STUDENTS

"Please . . . the moment is so touching and so sacred that you need not reinforce this emotion by the expression of your support.

"Life is not an aim in itself. Life is a period of creative work. There is nothing in nature for the sake of living alone. Everything comes to life to create, and this should be our goal. . . . Today you are being trained by your wise teachers. . . . Their goal is that you become tomorrow's leaders of our society . . . a society . . . for an eternal and immortal Greece. . . .

" . . . at this stage in which you are struggling to mould yourselves as tomorrow's leaders of the society in which you live, is the uncertainty of the future. For God's sake, define your objectives as clearly as possible and define them with reality. Evaluate your real abilities, take stock of your own real possibilities and those offered by your environment in order to become part of the whole. Do not try to occupy more space than has been allotted to you by nature. You will face the complex of frustration. And the complex of frustration will lead you to deny what you live for and what you have come to fight for.

"Unfortunately, uncertainty has always been a weakness of youth which the enemies of the nation have exploited. The solution again does not lie in destruction; it lies in ourselves, in the revision of our objectives, in the relation of these objectives to reality; objectives which can only be achieved through an endeavour in the field, and the prevailing olympic spirit which was born in Greece and transplanted all over the world. So, for this reason, do not be filled with worry over the end of the race. The end will come in an natural way . . .

" . . . another sensitive weak point is the famous ego. Our ego is not the centre of the world. We were all born as a unit, which added to the remainder will form the social whole. The social whole constitutes the final target. We are a part of the social whole which is influenced and prospers within the social whole and unless the social whole moulds well it is not possible for us to exist and prosper.

"Rid yourselves of the moths of egotism and at the same time rid yourselves from human weakness by never accepting inner causes for your failures. Our environment should not be blamed for our misfortunes. We ourselves are to blame. Let us search ourselves for the causes of our failures. Let us cure and lift the obstacles and our weaknesses and let us proceed towards the road of creation. The environment is always friendly as long as we are friendly towards it; as long as we are willing to submerge our ego to the ego of the whole. This usually constitutes a point of weakness which leads people to anarchy.

" . . . Another point of weakness is to compromise with ourselves. It is not possible for a community of men to survive if those who form it do not respect the moral and social laws which govern relations between people. The respect of these laws by the people forming the community is the core, the linking point of societies. Deviations from this position tend to compromise ourselves. . . . beware the first steps of compromises towards which you will be driven by the weaknesses of society. We should never proceed towards a compromise. Never accept contradictions, nor the violation of moral and social laws. Rather, oblige ourselves to the environment which calls for us to respect the laws. . . .

" . . . Furthermore, protect yourselves from the unlimited greediness around you. This is another weakness of our times—the weakness of the human race. . . .

"Greediness, gentlemen, is a feeling or rather an instinct which dictates its will to things not human. Man, with power of the spirit and social education, always overcomes

this instinct and controls his greediness. You too, educated young men, the future of the nation, must check your greediness. Life is not the acquisition of worldly goods as a whole. Creation should be your aim. And Greece constitutes an example in world history of creation which it has attained without having at her disposal in the historic moments at various ages the biggest and most advanced goods to satisfy all kinds of needs of man.

"We have written with your fathers the epic story of Albania, using the pillaged weapons of the enemy which we modified to fit ammunition manufactured by the only war factory in Greece and we won the war. At that moment we did not have the perfect means offered by technology to face the invader. But we fought with whatever we had and we won history. We proved ourselves worthy descendants of our forefathers.

"Thus we see that there is no strength in all kinds of goods and means. Strength comes from faith in the creation for which we were born, from faith in what we should fight for. It is faith in preserving, in the history of humanity, the cradle, not only the cradle in which we first saw the light of day, but the cradle of the spirit and human values of world society. It is this sense of responsibility, this sense of mission that we Greeks should have. We should not be inclined toward greediness to acquire material goods. Let us always take stock of our possibilities and let us cover those needs which we can. And if whatever we do with faith, be sure that victory in any endeavor will always be ours. . . .

"Gentlemen, believe in the country you were born in. Believe in what is called Greece. Believe in the mission you have undertaken. . . . Do not look to escape abroad, do not turn your eyes to the darkness of curtains surrounding our community. . . . If Greece does not exist we do not exist either. . . . The Greeks are for Greece and Greece exists for the Greeks. Also, Greece should exist not only for the sake of Greece, but for human society as well. Believe in Greece. Fight for Greece. The greatest prize you could claim would be for you to appear to your descendants as genuine descendants of our forefathers. Respect yourself at all times, yourself not as a unit, but as a part of the entirety. . . . Be sure that you have placed yourself on the right path as regards your mission. Fight in the field instilled with the immortal olympic Greek spirit. Consider compromises as blasphemies. It is not possible to prosper as a society if we do not fight with olympic spirit. It is not possible to prosper as a social entity if we have ceased to be human beings and have crossed the boundary towards animal instincts. Only wild animals eat each other without a sense of responsibility in their endeavour to survive. By respecting ourselves we must impose respect to our environment. And if we succeed to earn self-respect be sure that we shall have succeeded to be the units required at this moment for the salvation of the fatherland. Finally, let us fight as Greeks for Greece. Our ancient ancestors have pierced darkness of the future in a distance of 3,000 years and piercing with their spirit the darkness of metaphysics they have proscribed the path of research and the road of struggle for human endeavour to expand the limits of the natural world.

"Do not forget that even in the most modern field of science today, the field of nuclear physics, the relevant centre established in our country bears the name Democritus. Think how many years ago this Greek had pierced the darkness of the future and had reached a position where he could specify and define the path of research which could lead man to expand the limits of the natural world, to reach what today is considered as omniscience.

"Ask yourself, is there anything in human endeavour, anywhere in human communities,

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Speech by Hon. Daniel J. Flood

HON. WILLIAM J. GREEN

OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Monday, March 18, 1968

Mr. GREEN of Pennsylvania. Mr. Speaker, under leave to extend my remarks in the RECORD, I wish to include the address of my good friend and colleague, the Honorable DANIEL J. FLOOD, of Pennsylvania, delivered on March 9, 1968, at the Baltic-American Committee's anniversary banquet held in my own city of Philadelphia. Congressman FLOOD was the principal speaker at this affair and the deserving recipient of this group's 50th Anniversary Award.

The address follows:

SELF-DETERMINATION: AN ENDURING DEMOCRATIC PRINCIPLE

I am tremendously pleased by this honor you are bestowing upon me tonight.

To be given this 50th Anniversary Award for my services rendered to the Baltic peoples during my twenty years in Congress is without doubt one of the greatest compliments that has ever been paid to me during my long career as a Member of Congress.

I shall cherish this award, as much as I have always cherished the memory of being with all my Baltic friends—Lithuanians, Latvians, and Estonians, whatever the occasion.

This gala occasion, my friends, represents in many ways a contradiction to reality. Here we are gathered together in this magnificent setting, enjoying each other's company, eating the most sumptuous food, and drinking our favorite cocktails and other assorted beverages in a spirit of good fellowship.

This a joyful setting.

Yet there is a sense of unreality about it. I say this because the world about us is anything but joyful. We Americans are a people pressed on all sides: we are pressed in Asia, in Europe, in the Middle East, in Africa, and we are pressed in our own Hemispheric island. Pressures seem to be building up all around us, and there seems to be on diminution of these pressures in sight.

I suppose this is an inevitable condition: it is the price that we must pay as a people who are playing the role of a great power, indeed a super power. It is inevitable, because it is upon us that rests the major burden for the defense of freedom in the world.

How extraordinarily different is the role we play today and the power and authority we wield, how different it is from what it was 50 years ago when the Baltic States of Lithuania, Latvia, and Estonia, won their freedom and established their independence!

For a few minutes this evening I should like to comment briefly on this difference. I should like to take a look into our historical past and contrast the America of Wilson's day and how it accepted the responsibilities thrust upon it, with the America of our own generation today. This brief excursion into history can be instructive, I believe, because it demonstrates very graphically the growth of the American people in assuming the responsibilities of world leadership.

Fifty years ago President Wilson, as the great evangel of world democracy, carried his message of self-determination of people to Paris and laid this vital democratic principle before Europe's leaders who were then about to construct a peace treaty with the defeated Central Powers.

It was this great and tragic figure Woodrow Wilson who more than any other person created within the souls of the oppressed in Europe and elsewhere in the world an awareness of freedom.

principle, but rather as a goal that could be achieved by all people.

When Wilson came to Europe, he was greeted as a sort of "messiah of democracy." He gave hope to the oppressed, confidence to the forelorned, succor to the suffering.

But more than anything else, Wilson gave to the people of Europe, indeed to the people of the whole world, an expectation of a better future in a world that would be free of war and desolation. This was a grandiose vision that Wilson was projecting for mankind, but idealistic though it was, it still fired the imagination of the mass of humanity.

The Baltic peoples, inspired by this message of freedom and hope, were among the many Europeans who had in the course of time affirmed this natural right of self-determination and established independent national governments.

While in Paris negotiating with other world statesmen for a peace with the Central Powers, Wilson had achieved great success. To be sure, he had to make some compromises with the ideals he had set forth in his 14 Points. Reality had required this. But on the principle of self-determination that he asserted, there was no serious compromise. And that vital principle of self-determination of peoples, was to become the foundation stone of the political structure of postwar Europe. Millions of peoples, such as the Lithuanians, Latvians, and Estonians heretofore denied the right to determine their own destinies, were at last able to exercise a right that we Americans had enjoyed since the founding of our country.

This, my friends, was a great accomplishment, and to Woodrow Wilson must go a great deal of credit for universalizing this most basic of all democratic principles, the principle of self-determination of peoples.

But Wilson, upon returning to the United States, found that the American people were not prepared to assume the burden of world responsibility that he had thrust upon them by the Versailles Treaty and the Covenant of the League of Nations. They were not ready to assume a large and responsible role in the politics of the world. And accordingly they closed their minds to the pleading of their leader, and in the course of time withdrew within themselves and within the boundaries of their own country. In a word, Americans turned their backs on internationalism, preferring to enjoy the illusion of isolationism that had been their condition for over 100 years.

Thenceforth, we really played no major role on the world political scene. We were content to let Europe manage its own international affairs as if those affairs were of little or no concern to us. Indeed, Americans derived a sense of false comfort from the protection of the great Atlantic that divided them from troublesome Europe.

This abnegation of international politics, this withdrawal to the nation's inner self, had no serious effects during the first decade of peace following World War I. Europe was being restored, much quicker than at first realized. Serious problems faced European leaders, but they could be managed. The Baltic States had firmly established their governments and were progressing to a new and higher level of national fulfillment. They came to terms with their powerful neighbor, Soviet Russia, who obligingly recognized Baltic independence and pledged to respect the independence and territorial integrity of all three states.

So long as peace was not threatened, the absence of America from Europe and from the mechanism of peace contained within the League of Nations was not felt. Besides the United States did participate in some of the social work of the League, and, as a participant in World War I, did engage in reparations discussions with the powers concerned.

But the picture changed radically in the

which could be compared as an achievement in this effort? And I emphasize this as a distinction of the sense of what we should do. We are a small nation both in population and size. But, with humility, we pride ourselves because there is the margin of the Greek spirit. And who is developing this margin? Who is struggling today bearing the flag of our country to pierce the darkness of metaphysics and lead metaphysical research as a guide in this research? In recent years the pace of evolution in the field of natural sciences, the pace of evolution in the field of progress is such that men have no time to become acquainted with new knowledge conquered in the field of science, in laboratories and schools.

"And in this endeavour to come into contact with the new, we have lost the road of Greece. The road of Greece is the road of the spirit and it is towards this road that we must preserve the first place in the relay race of the nation.

"You are the scientists of tomorrow. Keep in mind that the only objective in your endeavour today should be the effort of the nation. Material means are not necessary. Materialistic means of civilization should also be rejected.

"What we need is faith in eternal Greece. We need belief in the immortal Greek spirit. We need belief in the great inheritance we have borne on our shoulders as descendants of our glorious forefathers.

"Greece should be rehabilitated to its scientific position as the torchbearer of human society. We must turn to the pages of history as the guide of the human spirit, in our case in the field of science and wisdom.

"We should make Greece an example of free law-abiding society of men living in harmony. Our mission is great. It is great because today we are faced with a situation we inherited for the immediate future which necessitates a great effort to turn vision into reality.

"Greece should become an area of Christian spirit. It should be a place in which fundamental principles of Christianity should prevail. 'Love thy neighbor as thyself and Love each other' should prevail.

"If we do not reach this stage of relations between men it would not be possible to be a society able to constitute traditionally the evolution of Greece. We should aim for a Greece comprising a society without poverty; offering protection to all members of our society. Our prosperity and our social welfare should extend security to any man living in Greece so that he should benefit from basic protection and care of his environment. This is something which it is necessary to achieve at any cost.

"Gentlemen, be careful, communism today is not projecting its theory, nor its prosperity. Neither it is projecting its society as an example to the free world. Communism is not rejecting itself because it is fully aware that today it would be impossible for a man of advanced perception and human education to believe in it.

"Communism projects weaknesses; stirs sensitive points of humanity and the feeling of injustice as compared to Justice. It stirs the feeling of uncertainty over the future; the feeling of indignation in face of the weaknesses of compromise of the environment in which the people live. And, alas, impassioning these people beyond the control of rational thinking they lead them as enemies of themselves and their environment to overthrow the regime, to open the way to tyranny. And, alas, most of the free men today are the victims of this communist method. They reaffirm the saying by Lenin according to which the bourgeois, in his own expression, the free men in our own expression, will give the rope and soap to be hanged by the communists. For God's sake, we Greeks whose heritage has nothing in common with the tyrants of communism, let us safeguard ourselves from falling victims to the propaganda.