heavals in the religious, the academic, the political communities.

A close investigation of any of the recent disturbances in the United States or Europe would reveal a myriad of different and particular causes. But they would have in common leaders who have lost touch with the people under their governance, with people who show an increasing desire to think for themselves. Among the religious communities this desire is most evident in the Catholic Church where the concepts of authority, dogma and obedience have been so important in determining beliefs and attitudes. It is not surprising that older and non-reflective persons would find the present ferment in that church confusing, but much of it can be traced to the impact of Pope John and priest-scholars who are no longer young. It is true that younger people in the church readily accept the new freedom which their fathers had to work to acquire. But many, young and old, are united in the intention to think for themselves about religious issues that were once regarded as permanently, irrevocably settled.

The academic institutions in this country did not, of course, have the inflexibility and dogmas of the Catholic Church. They had their own. And these too are being challenged, often in unproductive and abrasive fashion. But the challenges are forcing a re-examination of the needs and desires of the academic community, including the students.

Similar challenges are being mounted against the leaders of political communities, bringing into common alliance in different countries an odd assortment of discontents. Some of these discontents are garden variety, wishing only to have others out so they can be in. But much of the discontent, in Eastern Europe, Western Europe and the United States stems from deep dissatisfaction with things as they are and an equally deep skepticism that the political leaders are responsive to the need for change. The desire to think for oneself about basic issues and to have a voice in determining their resolution is clear. What is less clear is the outcome of this desire when pitted against established systems and entrenched political leaders. But if the systems prove unresponsive to these activists, young and old, it will be difficult to accept the apothegm that countries get the leaders they deserve—unless one accepts the apothegm as a harsh and disturbing judgment.

J.F.

GREECE AND THE U.S.

The relations that now exist between the United States and the present dictatorship in Greece are deeply rooted and entangled in the events of the last two decades, the period of the cold war. Following World War II, the United States replaced Britain as the major influence in Greece, and devised a number of effective instruments to establish and maintain that influence and counter Communist strength. One of the instruments was NATO.

Today Greece is ruled by a junta that has overthrown a constitutional government, imprisoned many, and is supported by the United States. Mrs. Helen Vlachos, the exiled Greek publisher, said that the Greeks accepted NATO because they understood it was to keep them free but that the present junta rests on NATO power—"NATO money, NATO weaponry, NATO jam in the morning, NATO suits, NATO everything you see."

There are reasons for supporting the junta, and they run along the well-grooved lanes of the last twenty years. There is also reason to question whether we should extend those lanes into the future at the expense of supporting the present dictatorship.

In our next issue, PAUL BLACKSTOCK writes about ANARCHISM, VIOLENCE AND CIVIL DISORDER

"Even without the stimulus of extremists one of the most baffling aspects of civil rights and student protest demonstrations is the unpredictable way they tend to escalate, accompanied by rioting and arson, into full-scale civil disorder. No one could have foreseen that the student demonstrations in Paris would escalate as they did, enlisting the support of the basically conservative French trade unions and virtually paralyzing France for several days before a semblance of order could be restored. Much in these puzzling phenomena can be explained by the traditional crowd psychology of Le Bon. However, the new technology of communications has added factors, which if not new, are certainly of an order of magnitude beyond anything known in the past."