

this country a party to a protracted and profoundly alien judicial charade.”

On Feb. 3, the *Independent* had reported on the Kolesnikova visit under the heading, “A danger in tracking down Nazis.” Columnist Sarah Helm warned, “But the result of stepping up denazification might not be entirely positive. . . . In the U.S., there have been strong calls for the OSI to be disbanded. It has been accused of operating witch-hunts against East European emigré groups. It has also been accused of collaborating hypocritically with the Soviets, who have been only too willing to assist in the Nazi hunt. Reliance upon Soviet evidence has opened the Nazi-hunters in America to allegations of condoning KGB frameups. Ukrainian, Baltic, and other Soviet satellite emigré and refugee communities are also voicing concern in Canada and Australia about the way they are being tarred with the one Nazi brush. . . .

“In Australia, other serious questions about the denazification process have been raised as the country has moved towards changes in the law to allow prosecutions. Could Australians who took part in blanket Allied bombing raids in the Second World War be deemed guilty of war crimes, a columnist in the *Melbourne Age* newspaper recently asked. And could Jews who cooperated with Soviet puppet regimes which persecuted people opposed to communism in the mid-forties also be caught by the new laws? And what about Jews who themselves collaborated with Nazis?

“The debate in Australia, warns the columnist, Michael Bernard, is ‘shaping up to be messy, divisive, and dangerous.’ It is a warning perhaps to be borne in mind by British legislators.”

A small minority of British legislators have, indeed, mobilized against Hurd’s independent-inquiry announcement. Conservative MP Ivor Stanbrook, for example, charged during the Feb. 8 debate, “This is a bad decision, and one which is quite likely to lead to what others would call a witchhunt. British courts have never sought to try alleged crimes committed long ago, by foreigners in foreign countries. This has been for the very good reason that such evidence would be inadmissible by ordinary, normal standards, and therefore it is very wrong for the government to attempt to make such arrangements for a special class of accused people, who are alleged to have committed offenses a long, long time ago.” Conservative MPs Tom Sackville and Tony Marlow warned that Soviet evidence comes from a polluted source.

The *Daily Mail*’s parliament correspondent, Colin Welch, reporting Feb. 9, challenged Hurd’s contention that the Soviets were as keen on “justice” as anyone in the British Parliament: “The Soviet Union is keen, not perhaps on justice, but to discredit Poles, Ukrainians, and Balts who have fled from Soviet tyranny. Naturally, it would prefer them to be handed over to its own tender mercies. Short of that, in order to make trouble for its enemies, it is more likely to fabricate evidence than to withhold it.”

Colombian Church battles over drugs

by Valerie Rush

Colombia’s Catholic bishops convoked an extraordinary assembly starting Feb. 8, to respond to the crisis of authority afflicting their nation. Their official statement called on the Colombian republic to stand firm against the onslaught of narco-terrorism. This was immediately contradicted by at least two prominent bishops, who held a press conference to declare that “dialogue” with the drug mafia was the only means of avoiding total dissolution of the country.

One week later, Alfonso Cardinal López Trujillo answered the renegade bishops. In a Feb. 16 interview with the Caracas, Venezuela daily *El Nacional*, the Cardinal insisted, “The [Colombian] Church is committed to denunciation of this trade in death, which Pope John Paul II called vile, and the begetter of worse slaveries. Therefore, I think the dialogue of which the bishops spoke refers fundamentally to that between the confessor who demands conversion, and the penitent who recognizes his sin.”

Since last December’s “legal” escape from jail of cocaine kingpin Jorge Luis Ochoa, the institutions of government have been paralyzed with fear. The kidnap/blackmail of Bogotá mayoral candidate Andrés Pastrana and the murder of Attorney General Carlos Mauro Hoyos in January, both actions carried out on orders of Ochoa’s “Medellín Cartel,” were final warnings that anyone who tried to buck the mob could end up dead.

The bishops’ conference’s official statement therefore carried special weight when it appealed to the Colombian population to battle immorality, “one of whose most serious manifestations is the drug trade,” and to “resort to those deep spiritual reserves that God has given us to oppose courage to the intimidation of force that seeks to tear down our capacity to resist.”

However, there some are in the midst of the Church—like the “theologians of liberation”—who gather weapons instead of souls. And then there are those, like Bishop of Pereira and president of the Latin American Bishops’ Council Darío Castrillón, who gather blood-money. Monsignor Castrillón caused a scandal a few years back when he publicly admitted to having accepted donations from cocaine czar Carlos Lehder, who now faces multiple drug-trafficking charges in a Jacksonville, Florida courtroom. Castrillón ar-

gued at the time, that a donation is a donation, no matter from what source. Now he is calling for *surrender* to the drug mob.

In the press conference that followed the extraordinary bishops' conference, Castrillón declared: "When a country invades another, that nation is committing a crime, but to avoid war, dialogue is suddenly appropriate. . . . The government and armed forces know how the situation is; the common citizens see, by the information we are given, that there are many weapons, sophisticated weapons, and when one sees this one also sees that there is a serious risk of suffering by many persons. For that reason, it seems to me that one can never refuse dialogue. How many times has one country invaded another? Nonetheless there must be dialogue."

After Castrillón, the Archbishop of Popayán, Msgr. Samuel Silverio Buitrago, argued, "This flood of dollars that enters the country from the drug trade has served to balance Colombia's balance of payments." He called for Colombia to "find systems whereby that money can be directed toward protecting or resolving health problems," in exchange for which the drug traffickers would "convert, return to legal activities." Buitrago also said of the drug traffickers that "putting them all up against the wall or sending them to jail" will resolve nothing.

Next, the apostolic vicar of Tierra Adentro, Msgr. Germán García, told reporters that one could not refuse dialogue "with those who, through the drug trade, are outside the law." García responded to a question about excommunication as a Church weapon against the traffickers, saying, "There was no agreement [in the conference] in that regard, and as long as no agreement is reached, it should not be done. There are those who believe it should be done and those who feel it is useless, and therefore it is not worth it." It is widely known that Cardinal López Trujillo is an advocate of using excommunication against the drug mafia.

These mafia apologists, however, do not yet speak for the mainstream of the Colombian Church. After the press conference, a spokesman for the bishops' council told *EIR* that dialogue with the drug traffickers should only take place when they have already been cornered and are prepared to abandon crime, or face jail. Dialogue is appropriate when the drug traffickers are ready to surrender, but not when it is the surrender of the nation that they seek, he declared. The priest said that mafia money should only be used *after* it has been confiscated from the criminals.

The face of Satan

On Feb. 17, Colombian Army units raided a mafia estate near the drug traffickers' center of operations in Medellín, where they found an underground bunker capable of resisting nuclear attack and equipped with disguised periscopes. They also found rooms outfitted for voodoo and black-magic rituals, and torture chambers described by the press as "straight

out of horror films." Dessicated cobras, crucifixes with pins sticking in them, chicken feathers, incense, daggers, and chains adorned the chamber.

Colombians—and especially the Church—are not unaware of the drug traffickers' satanic tastes. Carlos Lehder, whose "National Civic Movement" is still alive in Colombia and competing for dozens of elected posts, is a homosexual and professed Hitler-worshipper, whose February 1987 arrest occurred in the midst of a prolonged drug-saturated orgy with his youthful bodyguards.

The calls for capitulation from within the Catholic Church have horrified many Colombians, especially the victims of the violence and terror who have relied upon the Church for moral support—and hope. Shock was expressed by the widow of Don Guillermo Cano, the former director of the anti-drug newspaper *El Espectador* who was assassinated by the mob in December of 1986.

On Feb. 18, Ana María Busquet de Cano wrote in *El Espectador*, "Monsignor Castrillón, who so beautifully spoke to us at Guillermo's funeral, when he appeared to be so hurt by what had happened and so repentant for having agreed to welcoming alms for the poor, no matter where they came from, today returns to us with the same argument, as if no more innocents had died after Guillermo." She also criticized clergymen Buitrago and García "who speak to us of the generosity of those who have made their money through the misfortune of their fellow man."

Mrs. Cano expressed her gratitude to the Cardinal, "Thanks to his words I think that my [religious] upbringing was not bad, and that I understood well . . . the unworthiness of the saying 'he who sins and prays comes out even,' that it is not so clear that killing half of humanity benefits the other half. . . . I pray to the God who taught me to love that the words of certain bishops do not force the sheep to flee the flock and get lost in the confusion."

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