

Freedom

THE ANARCHIST WEEKLY

"Government is the outcome of conquest."

—LESTER F. WARD.

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Threepence

COLD WAR (CONTINUED)

All the indignation, mock-indignation and counter-indignation which followed the disclosure of the execution of Imre Nagy, Pal Maleter and the other two Hungarian victims of the Kremlin's present policy towards satellites, little has been discussed as to just what that policy is and what inferences can be drawn from it.

The anarchists were practically silent in 1956 in their suspicion of the Kremlin's alleged 'liberalisation' following Khrushchev's denunciation of Stalin. Once the communists had got over the shock of seeing their erstwhile god trampled into the Satanic dust, they had fully joined in the denunciation of the culprit of the individual and the alleged Khrushchev's clean-up as a warning to Tito, to Gomulka in Poland, to any other ambitious deviationist in any of the satellites and, last but not least, to any possible opposition within the Russian Communist Party itself.

Wishful Thinking

For the non-communists the Kremlin line came as a relief from the tensions and fears of the Cold War, and wishful thinking did the rest. Everybody was prepared to believe that things were going to be better in Russia because everybody hoped that things would be better, not so much for the sake of the Russians, of course, but for the sake of the rest of the world which found it difficult to get on with the excellent 'diplomacy' of Stalin.

So Khrushchev and Bulganin (remember him?) put on their seven-league boots and peddled their goodwill mission around the world from Delhi to Buckingham Palace and Belgrade.

Until unfortunately the people of Hungary began to demand in reality some of the liberalisation which B. & K. were promising in speech. So that Khrushchev suddenly learnt a lesson which you would have thought an experienced commissar would have known anyway: that you can't be a dictator by half-measures. And since Khrushchev had no intention of ceasing to be a dictator he had only one choice to make—to establish himself in the position enjoyed for so long by the most successful dictator of modern times—Josef Stalin himself.

Into the Supreme Position

Hence the gradual elimination of all potential rivals for power in the Kremlin. Malenkov, Molotov, Zhukov, old buddy Bulganin—all went down the drain with the principle of collective leadership, as Nikolai Khrushchev, step by step, marched into the position of supreme boss.

With that position, of course, must go the correct policies. You can't be a tough boss with soft policies. So with the tightening of Mr. Khrushchev's grip upon his own party and his own people had also to come the tightening of his grip upon Russia's satellites and the re-emerging of cold-war policies in international relations.

The latter, of course, has been strengthened by Russia's emergence as the first in the field of planetary satellites and her obvious parity if not superiority in ballistic missiles and H-Bombs. Easier to be intransigent when you're on top.

Rediscovering Tito

Hence, therefore, the back-pedalling on the 'Let's be nice to Tito' line and the re-discovery that he is after all a traitor to socialism. Almost any day now the zoological classifications will again be brought into action.

The murders of Imre Nagy and his colleagues can thus be seen as the re-establishment of cominform domination over the satellites backed up by Stalinist terror as of old. We are back where we were in 1952, with only the name of the dictator changed.

Nagy was killed, not because he represented any danger to the Kremlin's new master or even to the Hungarian puppet government, secure behind Russian tanks, but as a warning to Tito, to Gomulka in Poland, to any other ambitious deviationist in any of the satellites and, last but not least, to any possible opposition within the Russian Communist Party itself.

The warning rocket has gone up. A dictator's terror stalks again in the corridors of the Kremlin and

notice has been served that banishment to far-away power stations is not the only punishment that can await those who incur the master's displeasure.

No Hope from Governments

Our suspicions of the value of the 'liberalisation' mouthings of 1956 have therefore been justified. They were suspicions born of our experience of the ways of government and the knowledge that what the State gives, the State can take away—and liberty, be it never so relative, is the very thing the State is most anxious to snatch back at the first opportunity.

It suited Khrushchev's purpose for a time to dangle liberty like a bait before his Party and before the eyes of the people of Russia and the satellites. Now that it has served his purpose he withdraws it and re-establishes—with the willing, stupid, help of John Foster Dulles and Selwyn Lloyd—the anxieties and fears of the Cold War.

Those who hoped have had another lesson—there is no hope from governments.

LEBANON

Political Intrigue

AS Dag Hammarskjöld has so succinctly put it: "Only the Lebanese can save Lebanon." He did not of course mean the Lebanese people, which is a pity, but referred in fact to the Lebanese politicians and militarists.

However, for what it is worth, as a summary of official United Nations opinion in respect of how much "interference" is required by those other than Lebanese, it is a decision more likely to bring about a settlement of Lebanese internal strife than one which might have entailed dramatic U.N. (*sic*) assistance of a military nature.

President Chamoun must be bitterly disappointed that, as at this time, he is to receive no great assistance from Britain and America in his highly questionable conduct of the Lebanese civil war. Let it be said that of all the factors, overt or otherwise, concerned in this rebellion, none can be said to be fighting for anything but the most doubtful interests. The Lebanese people themselves certainly cannot win.

Chamoun hopes to succeed in his political ambitions, by forcing the West to take part, on the blackmail value of the Eisenhower Doctrine, which states that the U.S. will come to the (military) aid of a "country dominated by international Communism. So far he has failed to enlist help because Syria is not as yet considered to come into the "dominated" category, and U.N. military observers have decided that Syrian "massive intervention" does not exist, and the United Arab Republic is not really trying.

President Nasser has done it again. He has helped to stir up quite a lot of trouble against the Lebanon, which is for him anathema whilst tied to Western apron-strings; he has engendered a situation in which the West is scared for fear of retaliation from the East (and rightly so—though for the wrong reasons), and having set the cauldron boiling he may sit back and await developments—having been pro-

nounced innocent of any serious crime—and, needless to say, he will be first man in for any of the prizes which may eventually fall.

The simplicity of the plan is its strength, and it is an example of how the greatest gains may be made from relatively slender resources. By "infiltration" of arms (*not* on a "massive" scale), and "fomentation" (*not* proven to be of "foreign inspiration"), Nasser has in effect developed a civil war which Chamoun does not want to win until he is certain of American backing both militarily and politically. For his Presidential term expires on September 23rd, and his greatest desire is to be elected for a further term. But this is not permissible by the Lebanese Constitution—hence his need of American help. The civil war must continue in the hope that Mr. Dulles will change his mind from:

"The presence of foreign troops, however justifiable, is not as good a solution as for the Lebanese to find a solution themselves."

(Which is another way of saying: the presence of the U.S. Marines and the Sixth Fleet is too much of a risk of really serious trouble with the U.S.S.R.; Chamoun must go it alone.)

On July 24th the Lebanese Chamber of Deputies is due to meet (for the first time since the crisis began), for the purpose of electing a new President. It is quite possible that the Deputies will not turn up, since they have not yet settled on a candidate acceptable to any great number of them. If they do turn up however, the probability is that Chamoun will be displaced by a President in much greater sympathy with the aims of President Nasser than himself. A shock for Chamoun and the West—and a probable end to the civil war. The Russians will be pleased, and Nasser will have struck another blow for the United Arab Republic—and President Nasser.

The Lebanese people are unlikely to make any gains—1,400 are dead already.

FRANCE

De Gaulle's H-Ambitions

Mr. Dulles was expected to offer General de Gaulle a nuclear power plant for a submarine (Philip Deane cables from Washington) and to suggest that France should test a nuclear weapon as soon as possible to satisfy demands of prestige before joining in an agreement to suspend tests.—("Observer" 6/7/58).

TO the anarchist way of thinking, the above statement is insanely futile. The damaging effects to humans of H-bomb tests have already been acknowledged by responsible scientists all over the world, and while it is true that France does not have at the moment the necessary material to produce weapons of the magnitude of Britain and America she is clearly aiming at becoming one of the 'great' nuclear powers.

The tenor of the negotiations which are taking place between Dulles and General de Gaulle point to France's determination to explode an "all French H-bomb if necessary" or "be provided by America with the necessary information or the weapons themselves on an equal basis with Britain". The intention of the Dulles proposal, however, based on American Intelligence resources that France is in a position to set off one small atomic bomb, is to encourage the military leader of France to feel that by testing little bombs instead of aiming at bigger ones, he is just as important a member of the alliance, which has been lightheartedly called the "Atomic Club", as the U.S.A. and Britain. Then, we are told, after the pride of France has been saved by testing bombs, a Western agreement will be reached on the suspension of bomb testing. Childish isn't it? But the possible effects on the

peoples of the world should be anything but child-like.

De Gaulle's arrogant demands have been met with friendly non-committal replies, and Mr. Dulles has given us a lesson in how to placate petulant friends—invite them home and make them a gift of an atomic submarine, but make sure that they are entirely dependent upon you for the expensive fuel and the knowledge of how it works. Cynical readers will have guessed that there are other snags attached to fashionable gifts and soft words. Mr. Dulles is urging, among other things, the building of launching sites for nuclear missiles in France, and that the U.S. should be allowed to stockpile nuclear war heads. There should be no resistance from de Gaulle on the last score since it will give him extra bargaining power, as will the hint that he *might* pursue an 'independent' policy with Moscow.

Meanwhile de Gaulle's demands provide an excuse for any final decision on the banning of further nuclear tests, although we are assured that Britain and the U.S. are ready to commit themselves on the issue. The fact that as late as last week it was reported that Dulles had "been converted" to the idea of a nuclear test ban, to our minds, proves nothing. Because it has been made very clear by America, that the present little publicised conference of Western and Soviet bloc scientists at Geneva, who are discussing the technical possibilities of detection and control of nuclear tests, that the conference would not commit them to suspension of tests. In fact, the scientists have stated that it is not their job to advise

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The Only Answer to Recession and Inflation Sovereignty of Common Sense

THE government's announcement that it was making "relaxations in the control of borrowing"—which was the Chancellor's cautious way of saying that the "credit squeeze" is ended—was welcomed by the Labour Opposition spokesman, Mr. Wilson, with the comment: "We are glad that the government is slowly—very, very slowly—responding to our pressure", adding that the government was now recognising its problem as recession not inflation".

We are sure that no one in the House, least of all Mr. Wilson, for one moment believed that it was Labour "pressure" which influenced this change of financial policy. As Mr. Wilson himself put it, *recession* is the government's problem just now! A year ago the trouble was that we were "living beyond our means; now apparently, we aren't buying enough, not because we have all that we want, but because we haven't the money with which to buy the goods we have already produced! So the government is giving the banks a free hand to lend money, not only for "capital purposes" but for any purpose for which "bank finance is required for the normal business of the applicant".

Now it must seem curious to some people that the Opposition, notorious for its advocacy of a *controlled* economy, should be welcoming Mr. Amory's announcement of a relax-

ation of controls, and that the Government, which poses as the champion of a *free* economy, should have any controls to relax! Of course there is really nothing very curious about these apparent contradictions. Ignoring the worth of party political slogans, which only a few anachronistic liberals still believe in (because power for them is still so remote), neither the Tory nor Labour leaders believe that a *free* economy is possible to-day. "Relaxation of controls" clearly means that there are moments when "relaxation" is expedient, politically or financially, for the very fact that the government has the powers to reimpose controls means that even when the economy is "free" it is only because the government is advised that it is in the best interests of the financial system that it should be! Which is, after all, another form of control! Consider for a moment that the credit squeeze, the high bank rate and other measures to discourage the extension of credit were imposed at a time when the demand for credit was *high* and that on the other hand the present "relaxation" is announced at a time when demand for credit is *low*. As the *Manchester Guardian's* Political correspondent points out:

Reception of the news was tinged with a gloomy sense that this change, taken with the others, bodes little good for the

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PEOPLE AND IDEAS

IN PARENTHESES

I INTENDED this week to follow the remarks made in last week's FREEDOM about education with a consideration of some aspects of the Labour Party's policy statement on the subject, and of the pamphlet published last week by the Victory for Socialism group...

However, the fundamental issues of the Labour statement are discussed elsewhere in this issue by P.H. and some news items this week raise topics which have a bearing on my argument...

One of the issues is that of the freedom of the teacher. Here is a paragraph from David Riesman's book Constraint and Variety in American Education...

"The harassment of the public school teacher has been traditional in the smaller American communities, but this used to take the form (particularly if the teacher was a woman) of policing her private life, her smoking and galivanting and church-going...

teachers, ministers, and other exemplars; meanwhile, however, concern over the teacher is required to-day to be a 'good guy', warm and friendly, not too eccentrically dedicated to interests which the community cannot share...

"The 'tolerance, democracy', etc., which the American teacher is expected to inculcate, is of course, acceptance of the status quo—one everlasting loyalty oath. The issue is the same one that arises, in for instance the current controversy in the press over teachers and the Nuclear Disarmament Campaign...

"This case was interpreted by many in Britain as a public concession to immorality; but the headmistress in question, who became a spokesman of all unmarried mothers, made the matter clear that neither the Church nor the educational authorities would have raised the matter publicly if she had agreed to marry someone...

AN interesting English variation on the theme was provided in a speech reported by the News Chronicle in March of last year, protesting at the fact that "One Yorkshire headmaster has been living with a woman to whom he is not married..."

WOMAN, SAYS JUDGE, I AM SHOCKED THAT SHE IS PAID TO EDUCATE GIRLS, referred to a teacher at a Lancashire secondary modern school who was cited in an undefended divorce petition on grounds of adultery. Mr. & Mrs. C. were married in 1954 and have no children...

"An evil woman... not only evil in her conduct, but also apparently professing principles that can only be regarded as evil... The exercise of those principles has wrecked a marriage."

"I am shocked that the State pays this woman to educate young girls. I regret that it is not within my scope in this country to take some action to redress that position. I think it is shocking."

"I got a terrible shock when I left school to-day and learned what the judge had said about me. I saw my headmistress. She was very kind to me... and shaken rather than shocked."

THE question that springs to mind is this: Would the judge have spoken as he did if Miss D. had been anything else but a teacher, except perhaps a nun? The poor teachers, as well as being milkmen, savings-stamp touts and first-aid dispensers, must have 'higher' moral standards than the rest of erring humanity...

Personality Cult

ACCRA, Thursday.—Mr. Krobo Edusei, Ghana's Minister of Education, said tonight that photographs of Prime Minister Nkrumah would be displayed in Government offices, schools, and business premises...

ANARCHIST IDEAS TODAY

(Continued from previous issue)

FIRSTLY we should make it clear that anarchism is a set of ideas as to how society should be organised and not a personal way of life. Of course we may find that our ideas lead us to a certain way of life which differs from that of other people...

that we should encourage all-round anarchism. In the recent past it has come to be accepted that some people are only interested in the industrial aspects of anarchism, others only in its educational aspects...

Fourthly, I think we should take another look at the good points of traditional anarchism. It has lately been almost a by-word to insult the predecessors of the anarchist movement with such comments as "Well Kropotkin said this but he had no real knowledge of biology"...

Fifthly, we should grasp the bull of psychology firmly by the horns and stop being afraid of it. I am not suggesting that as soon as any line which we are investigating becomes uncomfortable we should abandon it...

It is usually quite legitimate to use the word "normal" as meaning average or modal, and in that sense anarchists are not normal. However, there is another meaning. When Bernard Shaw had his eyes tested the oculist congratulated him on having normal eyesight...

When we have put psychology in its proper place I think we would be more ready to resort to rational argument. At times, when it seems that no-one is listening to what anarchists have to say, we are tempted to ascribe their obstinacy to rather vaguely defined neuroses...

Well, what can we do, we rare people? A correspondent has written:

"Perhaps the real yardstick of the crisis is reflected in the only lasting monument to anarchy in London or England in the paper FREEDOM." This is of course not true, since these Sunday evening lectures are of regular occurrence and The University Libertarian is published regularly...

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The Sovereignty of Common Sense

Continued from p. 1

country's economic future. Mr. Amory's essays are read as signs that the pressure for capital is abating and that industrial activity is slowing down. Indeed, the Government suspects that, even if the American recession should begin to disappear by the end of this year, its detrimental consequences may only then begin to be felt here.

If in matters of financial policy any difference exists between the Government and the Opposition it is not, then, on the question of controls but on when to apply or relax them, that is, a disagreement as to when exactly an inflationary period ends and one of recession begins! And in these matters the party leaders are guided by their chosen experts who somehow never seem to be in agreement among themselves, either as to the ills that beset the financial world or as to the best treatment required to effect a cure. Little wonder, then, that the layman is convinced that commonsense is of little value in understanding or solving these problems.

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To our minds it is a tragic mistake to believe that commonsense has no place in "a complex society". On the contrary it is in a society whose material potentialities, thanks to the giant strides made by science in the past fifty years, seem limitless, that the human appeal of commonsense needs to be felt if we are to avoid being destroyed.

The production of steel or atomic power are complex scientific and technological processes to which the human armed with commonsense can contribute little. But in the matter of the purposes to which these processes shall be put, the distribution of the commodities produced, these are fields in which commonsense and humanity can, and should, play a dominating rôle. Yet here again the public is bamboozled into believing that they are matters for more experts, economic and political, to solve. And until we can break down this idea that the producers have no right or the intelligence to have a say in what they produce and why, life will proceed drunkenly from one crisis to another, from recession to inflation and back to recession with an occasional war for good measure.

For millions of people a job is simply a means of earning a livelihood. The work they do is purposeless and more often than not dreary; they drown their boredom in innumerable cups of tea and at the end of the day escape into the make-believe world of Hollywood and commercial Telly. So long as at the end of the week they have a pay packet they are not interested in how the hours of their employment are spent. The fact that the employer has bought these hours of their lives, means that they belong to him to dispose of as he wishes. Behind this attitude is the feeling that the ordinary man has no basic right to life; that he exists by permission of the State and thanks to the employer who is willing to buy a part of it in return for the means to secure the basic necessities of life.

Trade Unionism to-day is concerned with the conditions under which people work, rates of pay and hours of work. It is quite unconcerned with the social usefulness of the work people do; if an employer is prepared to pay a man to stand on his head all day, that is a job which will carry an agreed rate of pay! Capitalism is a system of production for profit and privilege which only takes into account human needs as a means for making more profit. The fact that under

this system production may purposefully be limited, or part of it destroyed to maintain prices makes "sense" for those who materially benefit by it. It makes, or should make, nonsense for the vast majority of the world's people who do not even have the necessities of life. Unfortunately it does not. They are always ready to accept their governments' word when they announce an economic crisis and to be the first to make sacrifices, even though commonsense should tell them that the crisis is of the financial machine which, the sooner it destroys itself, the better.

Commonsense would tell them that it is human hands and brains and not finance, which are responsible for growing the food, and for building the machines and houses we need to maintain life. Finance without human labour is powerless. Only recently we saw that London Transport with its Executive, its inspectors, its buses and its millions but without the busworkers, was unable to put a single bus on the roads!

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It is interesting to note that opposition to the cold war in international politics is growingly using arguments based on commonsense instead of so-called political realism. Bertrand Russell in his "Speech that was not Heard"* addresses himself to his fellow intellectuals in simple language using simple arguments. Unfortunately he believes that politicians such as Dulles and Khrushchev, whose utterances on nuclear war show a "willingness" to lead "mankind to universal death rather than make even the smallest concession in negotiations" can nevertheless be influenced by commonsense arguments of human survival, and that a "World Government is either feasible or could maintain peace.

If the world were guided by commonsense there would be no need for governments or politicians, competition for markets, frontiers and capitalist methods of production. The future of mankind depends on the sovereignty of common sense among the people themselves for the alternative is that politicians should be persuaded to cease being politicians, capitalists being capitalists, power maniacs being power maniacs, and this, to our minds, is asking even more than that you and I should cease being their dupes!

*With which Bertrand Russell was to have opened in Basle last week the nuclear disarmament campaign conference banned at the last minute by the Swiss government. Extracts of his appeal appeared in last Sunday's *Observer*.

Reconciling Reason With Feelings

DEAR COMRADES,

I do not consider that my head is in the sand. (See "Propaganda, Some Anarchist Reflections", *FREEDOM*, June 28, 1958). It seems to me that the majority of anarchists do live their ideas as far as they can, and indeed they appear to do so much more than I. I am not speaking now of "sympathisers", but of the tiny minority who do profess and call themselves anarchists. I suppose I meet about a dozen or so in London in the course of a year. As much as can be done, in the way of classic anarchism, they already do.

I think that the failure of the anarchist movement to spread is due to a vast number of causes. But recent meetings at the Malatesta Club have helped to crystallise in my mind an idea that has been developing there for a long time. It is that the anarchists have failed to reconcile reason and feeling. Emotionally many people are tied to the old society, yet their reason tells them that the old ideas are superstitious and must be given up. They are often glad to give them up, and feel emancipated, but the old feelings are still there, while at the same time a purely rational world is sterile and rather dull.

Anyone coming to the Malatesta Club on any of the last few Sundays would have believed that he had stumbled on a meeting of the National Secular Society. There are in London innumerable bodies of people to whom the American expression "radical" might be applied: the Independent Labour Party, the Socialist Party of Great Britain, the Trotskyists, the Peace Pledge Union, the Ethicists and the Humanists, the people who are against colonialism, the people who are against the H-Bomb, the opponents of the colour bar, the Fabians, the Naturalists, the Vegetarians, and many many more. Their members are all good folk. They read *The New Statesman*, *The Observer*, *The Manchester Guardian*, or

Freedom Press Execs Please Copy

"We are indebted to *Business Week* for unearthing, in its April 12 issue, the news that metal-buttoned Navy blue blazers, complete with embroidered pocket patch, now are being worn as 'modest status symbols' by Prentice-Hall executives. About 30 P-H division heads have the sport coats, which designate them as members of the group that meets regularly with president John G. Powers to trade 'secrets' and help with 'cross-fertilization of ideas'. The pocket insignia—and a matching tie-clip—shows the letters 'P-H' on an open book and bears the words 'Executive Staff'. P-H supplies the tie-clips and the pocket insignia; the execs have to buy their own blue blazers." from Publishers' Weekly, 18/5/58.

even descend to less sedate levels with *The News Chronicle*. They are all in favour of making life better for everybody, doing away with poverty, getting rid of irrational taboos, educating people in order that they may become more enlightened. Cruelty, dirt, ignorance, starvation, disease are their enemies.

Go to almost any of their meetings, and you will hear roughly the same thing. We must raise mankind, by the means of some authority or other. There is one movement, and one only, which says in effect, "You can do all this much better without authority, and indeed, if you try to use authority, it will fall on your own heads." That is the anarchist movement. Yet this movement seems bent on assimilating itself to the others, and losing its uniqueness. Anybody coming, as a stranger, to its meetings would be justified in thinking, "Here is another minority group of worthy well-thinking reformers. This will do as a change from the World Governmentalists, or the Neo-Sufis, or the Society for the Raising of Humanity by Means of Universal Telepathy." No wonder we don't get people staying. Good intentions and noble sentiments are two a penny.

Anarchism is more than a social or political creed, or even a personal philosophy of life. It is a system of psychology, at least potentially. This system is based on the belief that man's deepest feelings are social. Now, most psychological theories assume a basic antisociality in man. So the anarchist idea is unusual, to say the least.

No movement or body of thought has succeeded in reconciling man's reason with his feelings. The two are usually regarded as quite separate. "Lift up Your Heads" urges the title of a rationalist anthology in my bookcase. "Hearts not Heads in the School" retorts A. S. Neill from the shelf immediately above. But of course both heart and head are part of the same organism. Hear how ridiculous it sounds if you say, "Don't let your legs rule your ears, or your nose rule your hands." In a whole man, one who had achieved an integrated personality, there would be no question of conflict between heart and head.

It would be a wonderful thing if the anarchists were the people to achieve this reconciliation. If they did the movement would have a new vitality.

London, July 2. ARTHUR W. ULOTH.

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ANARCHIST IDEAS TODAY

Continued from p. 2

must make the militants of the anarchist movement feel that it is a worthwhile weapon in their hands. I said that it must fulfil several rôles but perhaps it would bring out my general point if I said that that was just one rôle, that a paper, just like an individual, should feel, that it was necessary to express anarchism in several ways, to have something to say to everyone. We should consider the question of technical excellence in our propaganda. Many people I know read the *New Statesman* or *The Observer* for its film and theatre criticisms, and are so dragged down into their political net of intellectual respectability. We should try to make our literary articles better than theirs, so that people will read *FREEDOM* to see what we have to say, and so get dragged into our political net instead.

The organisation of *Freedom Press* is a subject which usually arouses very high feelings, which I can understand, since when I first came into contact with the anarchist movement I felt a violent antagonism to *FREEDOM*. This is not the time to go into a detailed discussion of the particular issues involved beyond saying that I am now on the side of *FREEDOM* in controversy, and that I think that if all the energy that is put into fault-finding were put into working for the paper, most of the reasonable grounds for criticism would disappear. It is perfectly true that the paper has to carry comments on current events the facts of which are generally culled from national newspapers, with anarchist comments interspersed. Whether one regards these as a vital way of interpreting events, or as a lot of clichés depends chiefly on one's interest in anarchism, but if they are sometimes written in a cliché-like form (and I myself have been guilty of this), then I think this is partly due to the fact that the same people are doing it week after week and doing too much. To anyone who feels a concern over the quality of anarchist propaganda, and its effectiveness, I would suggest reading the articles on current events, not as a sedative but to see exactly how anarchism can have something to say

about them. If you don't think it is being said well enough, there is a very simple remedy. This brings me to another general point, that of one's degree of commitment to anarchism.

Some people argue that one should not do anything to commit oneself to any doctrine or theory, and I think that attitude is certainly better than the serious-minded person whose life is forfeit to his ideal, but I think that there is a sense in which a person can quite rationally devote himself to a cause, and imply by that that he can be depended on to contribute something, to go to a meeting, to take a turn on selling papers, even if he does not feel like it just at that moment. Here again we are going to fall foul of the progressive psychologists who will describe any such commitment as compulsion and neurosis. Here I think we must simply ignore them. The other type of specific anarchist activity which I would like to mention is that of the affinity groups drawing in part on my experience over the last few months of the Hampstead Libertarian Group. Well, there just wasn't enough affinity. I think that among our mistakes, to which I contributed, was that we were discussing anarchism too much in the abstract. Discussions as to the best way of achieving one's ideals can be very fruitful if they take place between people each of whom is doing something to put his own ideas into practice, but we allowed the internal discussion to achieve too much weight relative to our outgoing activities. The affinity group should always be ready to give support to any of its members who want to try out something new. We were however, a little dogged by the premature mental tiredness which assumes that all of anarchism has been explored already, and nothing is left but the two alternatives of being a stale old veteran or a resigned sceptic.

We have been far too apt, both in our outlook on discussions and in written propaganda to confuse new thinking and original thinking. The difference is made clear by Erich Fromm who shows in "The Fear of

Freedom" that for an idea to be original does not mean that no-one must have thought of it before, it means that the person concerned must have come to that thought himself. We have been too eager for newness, instead of realising that individual originality is the important thing. The affinity group is certainly the most promising unit for anarchist activity, and I think greater efforts should be made to encourage their formation in England. Perhaps a national anarchist centre might be a good idea so that people in the provinces would be able to keep in touch by correspondence with the day-to-day activities of the movement in London. However, it is also a good basis for international co-operation, for I can think of many points on which groups in towns and cities even in distant lands could be of mutual help.

I will try to summarise what I have said in a dozen sentences.

The British anarchist movement has suffered a theoretical break-up due to the very healthy tendencies of self-examination which work within it. This has been due largely to an appreciation of the complexity of the psychological factors involved in the antithesis between authority and freedom, and that many of the former hopes of anarchists have little chance of being realised. It is time we started to regroup our ideas and I suggest the following. To see whether it is worthwhile putting more confidence in the rightness of anarchism, and not being intimidated by our own investigations in psychology. To try to make anarchism more clear-cut, but to broaden our appreciation of what we agree on, and to each look at the traditional anarchist ideas and see that perhaps there is even more to them than we had previously thought.

I cannot myself claim to be a very original thinker, and much of what I have said to-night is probably that the pendulum has swung too far and that we should pull it back again. However, this is too mechanistic an analogy; perhaps it would be better to say that we have left our field fallow long enough and now we have the opportunity to reap a bumper crop. P.H.

To Live, or to Produce?

THE Labour Party's latest statement of policy, to be discussed by its conference in October, has the title "Learning to Live; a policy for education from nursery school to University". From the cradle to the grave of educational development, no doubt!

It does not set out to discuss ideas of education other than incidentally: the Party is chiefly concerned with certain proposals which have been accepted, in the words of the democratic myth "by the whole nation", and states which of these will be treated as matters of priority by a future Labour government. A writer in the *New Statesman* commenting on the policy statement remarked that there was indeed room for discussion as to the nature and content of education most desired by socialists, but that at this particular time, the party had been right in concentrating solely on the problems of producing more schools and teachers. Indeed, the sentence most quoted with approval by the press has been the opening sentence of Chapter I: "The biggest single fact about our education to-day is that there is not enough of it." The priorities are to be the reduction in the size of all classes, in primary and secondary schools, to 30, by means of increased school building and an increased supply of teachers, and ensuring that all secondary school pupils complete a four-year course, by the legislative act requiring them to stay at school until the end of the year, rather than the term, in which they are 15. The number of people receiving technical education is to be increased by similar methods of building and recruitment, and the number of University students doubled. Less strenuous activities are to be initiated in the direction of providing day nurseries for 2-5-year-old children (it is explicitly stated that these are considered to be of less importance than the changes at secondary level) and towards providing more opportunities for informal education. "We need Youth Centres filling the place occupied by Palaces of Culture in other countries". (Really, Mr. Griffiths!).

On the questions on which controversy exists between the parties, or within them, the statement takes the side of a gradual extension of comprehensive

schools, and the ending of the eleven-plus exam, and its subsequent segregation of children into the academic and technical streams, and the rest; and to take no action with regard to the public schools. The reasons for these decisions are given. They are challenged by the right and left respectively.

Why does government organise the educational system? (Most people would express this question by asking: Why does government provide the educational service?). Part of the answer is that it wishes to mould a given type of person, nowadays the skilled technologist who is prepared to spend his life in some work of national importance without asking too many searching questions as to what good it is doing; and part to protect authority from its own fruits. An example of this lay in the first moves to make schooling compulsory. The industrial capitalists needed more educated workers, but few of them were individually prepared to forbear employing children as soon as they could catch them. Consequently the government stepped in, in the long term interests of capitalism. It is the more refined expressions of this latter motive that provide the spectacle of the obviously bene-

ficial services provided by the modern state, in other fields such as health, and insurance as well as education. Put bluntly, unless the employers look after their workers, they will not get good work out of them; exploitation is more efficient when it is sugared. The first motive means that most of what the state provides in the name of education is training; training to assume a part in an authoritarian society; training to perform the "dirty work" of all varieties which it requires.

It is clear that the writers of this report recognise, perhaps not clearly and explicitly, that there is a certain distinction between the education which occurs as a natural response to a child's interest and curiosity in the world around him, and the training which may be needed to fit him into a particular job. It is not a hard and fast distinction, and may in fact only manifest itself as a different approach to the same branch of learning. Yet although they touch on this in the first page and a half of the pamphlet, it is not discussed further. As politicians, particularly as the potential governing party, and above all as acceptors of the theory that scientific and technical "progress" is inevitable, desirable and neces-

sary they are inhibited from doing the things designed to increase the scope for free education making for happiness, and to concentrate on those designed to produce productive efficiency. For instance, the nurseries which come before, and the voluntary education which comes after the compulsory period are from a liberal point of view among the best parts of it. Although leaving much to be desired, the methods used by teachers of young children are far in advance of those used later on, and a certain proportion of youth clubs have found it necessary to adopt a freer attitude in order to get anyone to come along to them. And if you don't like them, you can stay away. But it is precisely to these branches of education to which priority is not to be given. Instead, the four-year secondary course is to be made compulsory, and the raising of the school-leaving age promised during the term of the next Labour government but one. Why, if education is so beneficial, does it need to be compulsory? If large numbers of young people are only too eager to get away from secondary schools and throw themselves prematurely into a working life, is it not a symptom that the whole relationship between education and working is thrown out of gear by the demands of the acquisitive, "progressive" society? The most unfortunate feature of such a society is the ease with which its victims can be turned into its supporters. Thus, large numbers of students at all levels demand to be taught only narrow-

ly useful skills and pour scorn on feeble attempts made by muddle-headed humanists to inject a little real education into their courses. All this can only be emphasised by the Labour Party's policies. Similarly in its approach to Public Schools, the committee sketched the relationship of these to the privileges which remain, but seem to treat them as a cause rather than a symptom.

The Introduction outlines "the direction of government towards education". It is expressed in such a way as to give a great scope for liberal interpretation, combining a modicum of freedom with a gentle direction from above. The direction of schools for political ends is ruled out. Yet it follows the familiar course, assuming that if Liberal, Labour, Conservative agree about something it is non-political, and that to ensure the continuance of a society based on such expressions can be done without a political party. Suppose that people became more educated in such a way that they did not care for life as more important than technical advance. Then according to the Labour terms, "the government would be failing in its duty". Perhaps despite the *New Statesman* it might be a good idea to think about what kind of education we want, before going on to building it.

LETTERS TO THE EDITORS

Non-Violent Resistance

DEAR FRIENDS,

Is the review of "Kanal" by Arthur Moysie an attack on the ingenuous anarcho-pacifist who has not fully thought out the implications of his position or is it an attack on the whole concept of non-violent resistance? If the former, we are indebted to him for having written it; his is a statement from a full human being with the third dimension of strong emotion obviously pervading it (a pleasant change, this), a complete absence of clever point-winning and "Okay" progressive terminology (Gandhian, moral lead, Tolstoyan position, Establishment propaganda, etc.). Only

an insensitive and boorish person could experience the catharsis of Wajda's masterpiece without re-examining his own position with regard to war.

If the latter, one must debate how far emotional attitudes invalidate a pacifist argument, or, more concretely, whether they do at all; am I a "sinner" too because I enjoy the "Iliad" and because I see fine noble things in the Homeric vision of Man's destiny being to live, to fight and to die? Am I to whisper "Gandhi" to the entire matter of Troy? I thrill to the men of the Basque Country and their heroism when I read Day Lewis' "Nabara". I do not yell "masochists". But I did refuse military service and I do believe in non-violent resistance whether—and this is the important point—it would work or not. Incidentally, I take it for granted Mr. Moysie realises that pacifists state quite explicitly that non-violent resistance in time of total war is quite hopeless (note Christian's pathetic front-line refusal to shoot a defenceless man in "The Young Lions").

Finally, at the risk of appearing to quibble, I wonder whether it is in fact the pure pacifist or his critics who lay down the old absolutes? While admiring Mr. Moysie for steering clear of our own ingrown jargon, I still want to know how death is dignified, how one "dies like a gentleman" and what values our society, judging by its actions, potential and actual, holds "to be true and good".

Yours faithfully,

London, W.1. P. D. MACFADDEN.

ANARCHISTS & HUMAN RELATIONS

DEAR FRIENDS,

Although I do not completely disagree with Arthur Uloth's letter (21st June) I do not agree with his oversimplification of the problems facing anarchists.

I cannot see that a 'strong psychological force' is all that is necessary to 'overcome the authoritarianism of the majority of people'. I think the problem is far more complex. And I would be prepared to face the possibility, that in spite of psychotherapy (or a "free" up-

own armaments are purely defensive, while those of the other side are intended for attack. Each side concludes that the only safety lies in being stronger than the other side, and therefore devotes itself to inspiring fear in the other side. Fear inspires hatred. Hatred inspires impatience. Patriotism inspires an unwarranted hope of victory. In the end, the nervous tension becomes unbearable, and war breaks out.

In spite of what psychologists tell us, men do not learn from experience when their passions are involved. If they are to be halted in the dreadful descent towards the abyss, the first necessity is to cool their passions and revive some consciousness of their common interest.

bringing for that matter) and assuming they be emotionally stable and more balanced in outlook, many people would still remain disappointingly un-anarchistic and unenterprising, as far as wishing to alter the world for the better goes.

Whilst not denying that in the right time and place propaganda can be of use, I feel that the real tragedy of the anarchist movement is the failure to create genuine and satisfying human relationships among themselves. I cannot help being reminded of the person, who, so absorbed in his efforts to rid his neighbour of the mote in his eye, does not notice the beam in his own.

Yours fraternally,

London, June 27.

P.B.

Night & Day Picket at Aldermaston

DEAR SIR,

The Direct Action Committee Against Nuclear War has decided to follow up the week's picket held outside the Research Establishment at Aldermaston immediately after the Easter March by a nine week project outside the Establishment this summer.

We plan to picket the Establishment by day and night, and to try by means of well-planned leaflets, posters, meetings, debates and if possible films and a mobile exhibition, to persuade at least one worker at the Establishment to leave his job. A courageous act of this nature by even one person could have far-reaching repercussions.

The picket will take place from July 21 to September 21. In addition to picketing the Establishment we hope to carry out an intensive propaganda programme in the locality against the manufacture of nuclear weapons.

All volunteers for this project will be very welcome. Any one wishing to take part should contact The Direct Action Committee at 344 Seven Sisters Road, N.4. (Telephone STAMford Hill 7062).

Yours, etc.,

London, July 5. APRIL CARTER.

[More Letters on page 3.]

IT'S £200!

PROGRESS OF A DEFICIT!

WEEK 27

Deficit on Freedom	£540
Contributions received	£343
DEFICIT	£197

June 28 to July 3

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Previously acknowledged	339 10 2	

1958 TOTAL TO DATE	£343 4 10
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Gift of Books: London: P.J.

*Indicates regular contributor.

De Gaulle's H-Ambitions

Continued from p. 1

action by their Governments, although 'political advisers' are discreetly on hand for the scientists. If this is a gathering of scientists only concerned with technical matters why are the political advisers there at all?

The answer to this question, and why the important part of the conference is being held in closed session, is to be found in the devious methods of power politics. Presumably if the scientists conclude that detection of nuclear tests is impossible, it will be considered advisable to keep it from the public. There will be nothing to stop any country carrying on with H-bomb tests, and indeed it is likely that fear of nuclear supremacy on the part of the 'other side' will be the spur which will lead to greater stockpiling.

The frightening thing is that the question is already being asked—is H-bomb control already too late? Bruce Rothwell, writing from America quotes some official views on the subject:

"Disarmament," says Dr. Edward Teller, chief U.S. advocate of continued tests, "is a lost cause."

Mr. Dag Hammarskjöld, U.N. Secretary-General, gloomily reflects that we may already have "missed the bus."

Apart from such weapons as itching powder, drugs causing temporary paralysis, blindness or sleepiness and supersonic whistles promoting headaches, there is the new threat of radiological warfare.

Admiral Strauss, former chairman of the U.S. Atomic Energy Commission, concedes that "it should be foreclosed." An official Pentagon-A.E.C. book deals with the prospect at length, and there is a bitter controversy here now on whether the U.S. is, in fact, making its bombs "dirtier" for just such warfare.

The so-called "clean" bomb is not "clean" at all, and never will be.

There is also a terrifying account of refinements in nuclear war wea-

pons. United States scientists say that nuclear powered submarines capable of launching missiles from a thousand miles out at sea will be the threat of the sixties:

"Their detection will require the daily search for thousands of cubic (not square) miles of ocean, and creation of a sonar network that will make America's Distant Early Warning system like like a nursery toy."

Already the existing stockpile is sufficient to destroy practically the whole of the world population. But the sane voices opposing this lunacy are hardly heard above the din of the hysterical clamour for nuclear 'defence' which is supposed to safeguard our wonderful way of life, which will be destroyed in the process. Apart from our own meagre contribution to sanity (and we make no apologies to the few readers who might be bored with reading the "same old stuff"), this week, a large organisation, the Campaign for Nuclear Disarmament, was banned by the Swiss Government from holding its congress in Basle. The *Observer* has published the text of the president's speech (Bertrand Russell), which was to have been delivered at the congress. Without agreeing with his theories on a World Government as a deterrent to war, we quote his clear thinking views on the arms race. What he has to say is written into our own theories, but his voice carries more weight than ours and we hope it will be heard where ours has failed to reach:

We hear much talk of "the Great Deterrent." Such talk ignores all the lessons of history. Armaments races in the past have almost invariably ended in war, and there is no reason to expect a different result from the present armaments race.

The psychology of an arms race is quite simple and straightforward. A arms against B, and B arms against A. A and B, alike, are persuaded that their

MEETINGS AND ANNOUNCEMENTS

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Every Sunday at 7.30 at
THE MALATESTA CLUB.
32 Percy Street,
Tottenham Court Road, W.1.

LECTURE - DISCUSSIONS

JULY 13.—Donovan Pedely on
ANARCHISM & DEMOCRACY
JULY 20.—Laurens Ott on
CATHOLICISM AND ANARCHISM
Questions, Discussion and Admissions all free.

LONDON ANARCHIST GROUP 1958 SUMMER SCHOOL August 2nd—4th.

Subject: "WAR AND PEACE"
Speakers to be announced

Bookings are requested as soon as possible. Write: JOAN SCULTHORPE, c/o Freedom Press.

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