

Freedom

THE ANARCHIST WEEKLY

"Only he who has mastered the problems which are near to him, will be able to go further, and propound the solution of vaster problems."
—PESTALOZZI

After all the Americans did for Cuba! CASTRO'S INGRATITUDE

ONE can imagine that, for some Americans, this year's Independence celebrations will have been somewhat marred by the news from the Caribbean. Independence is worth struggling for, and deserving American support when it occurs in those countries under the Russian heel or even under British domination. But that Cuba should want to be independent of American dollar imperialism, after all that America has done for Cuba, that is going too far. Ingratitude, thy name is Cuba!

It seems fairly clear that Dr. Castro has outlived his American welcome. From tacitly supporting his guerrilla campaign against the Batista dictatorship, thinking perhaps that in him American business interests had a more reliable ally than his universally hated predecessor, the American government has now reached the point where it is prepared to do whatever it can to bring him to his knees. Anything short of landing the Marines—at least assuming that the Americans have learned a lesson from the British adventure in Egypt. The *Guardian* even suggests that Dr. Castro is "now trying to goad the United States into actions which would alienate the sympathies of its neighbours in the Southern hemisphere" and that this is "so obviously the purpose of his taunts" that it is unlikely that the Americans will fall "into this particular trap".

We wonder whether in fact Dr. Castro's recent actions were as blatant as that. It seems to us that such an interpretation overlooks the much more obvious fact that so long as Cuba remains under the economic domination of American interests, its economic and social development must inevitably be determined for it by the United States government, inspired by the business interests which own the refineries, the sugar mills, factories and most of the public services in the island.

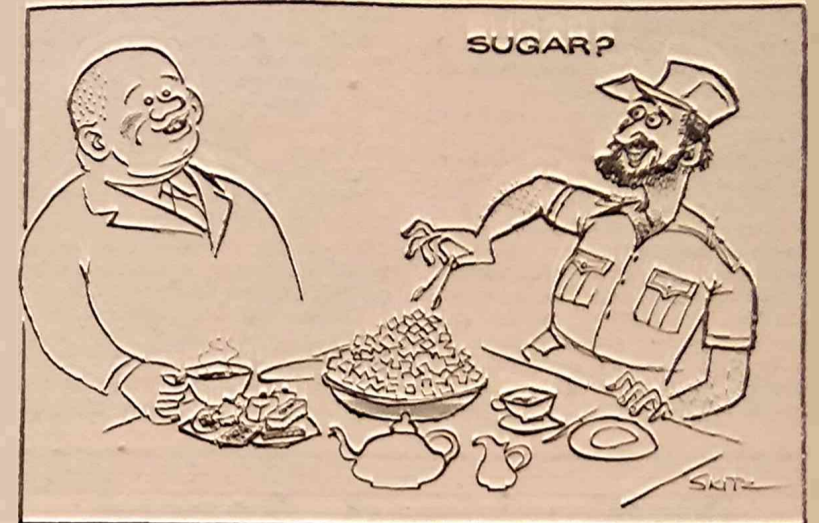
The fact that the United States is in a position to cripple the Cuban economy simply by cutting its sugar

imports shows to what extent Cuba has so far been dependent on American "goodwill". It will be argued that not only did the U.S. import more sugar than they required, at the expense of home production, but that they subsidised Cuban sugar by paying 2 cents a pound more than world prices. But the question should be asked: why has half the cultivated area of Cuba been planted with sugar-canes, with the result that Cuba produces something like 35 per cent. of the world's sugar, and her economy therefore is at the mercy of "demand" and price fluctuations in the world's markets. The answer is not far to seek. There are no less than 31 United States owned sugar mills in Cuba, and the subsidy was paid to help the American producers in Cuba!

Assuming then that Dr. Castro's government is seeking in the long term to make the country less dependent on sugar by creating a mixed economy, he will invariably find himself having to fight the American sugar barons in Cuba in any case. But as a first step in disentangling Cuba from the American economic net, he needed new outlets for the country's sugar. Russia was the obvious choice, and offered him the possibility not only of marketing sugar but of importing oil more cheaply than was possible so long as the British and American oil companies had a stranglehold on supplies of the crude oil as well as owning the refineries.

It has been clear for some time that American assets in Cuba would eventually be nationalised or otherwise seized by the Castro govern-

ment. It is true that when he took over in January 1959, he declared that Cuba was "not yet ready for such radical measures" as nationalisation, but as was pointed out at the time most observers imagined that it was a political move designed to keep the United States happy! The excuse for the showdown presented itself when the British and American refineries refused to handle Russian oil. Whereupon Castro expropriated the refineries. The United States retaliated by obtaining powers from Congress to curtail its imports of sugar from Cuba. Castro parried by threatening to nationalise all the American owned sugar mills. But this threat, writes the *Sunday Times* Washing-



ton correspondent "has lost its sting here because it is assumed he will do that sooner or later anyway". From a purely economic point of

view even if Castro decides to take over the American owned Electric Company, nickel mines, rubber fac-

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Through the Looking Glass

(Extracts from a debate in the House of Commons on June 31st)

Mr. FLANNEL FOOT (Coalpit, Lab.) moved:

That this House calls upon Her Majesty's Government to introduce a Bill repealing the statutes against private heterosexual behaviour between consenting adults.

He said he fully appreciated that homosexuality was a subject which was distasteful and even repulsive to many people, and one which touched deep and primitive instincts and roused strong emotion. But we should recognise that it was an ineradicable problem in all known societies. In Britain today a considerable proportion of the population was actively engaged in homosexual behaviour, while at the same time playing a full and useful part in the national life. It was largely an involuntary deviation beyond the control of the subject, and experience had shown that it was almost always incurable.

At all events the present mode of punishment was both inconsistent and ineffective. In some parts of the country homosexual offenders were undisturbed, while in others respected members of the community were prosecuted for trivial actions often revealed by chance, in the course of investigating other crimes. Nor was imprisonment any cure, since the unfortunate men in question were kept involuntarily in the company of women for up to two years, which was hardly calculated to improve their self-control; it was like locking a drug-addict up in a chemist's shop.

He did not approve of homosexual behaviour himself, but he put it to the

House that a group which included some of the most distinguished and valuable figures throughout history and which had produced and inspired some of the finest works of art and literature should not be persecuted by their more fortunate fellows. The House should show them compassion and not cause them any further unnecessary suffering. He hoped that members would find it in their hearts to instruct the Government to change an unjust and cruel law.

Mr. I. BEETON-FLOGGE (Hanger Lane, C.) said he could not support the motion. In his plausible speech Mr. Foot had failed to remember that homosexual behaviour was a sin, repugnant alike to God and to every right-thinking person. It was being suggested that homosexuals were really quite nice chaps and nothing to be frightened of. In his view this was a disgraceful idea; he thought they were a dirty-minded danger to all decent men and women. Any members who had seen—as he had—the state to which indulgence in this disgusting habit could reduce young people would know that they must reject the motion. If it were passed we would rapidly have a state of affairs when it would be fashionable for homosexuals to flaunt their feelings in public, and even to openly live together, setting a shocking example to innocent youth.

As it was, there were regular reports of homosexual men seducing, raping and even murdering women; and young girls seemed to be a favourite prey of these monsters. Did the supporters of

the motion want to give such people a free hand? He did not favour the drastic punishment for homosexuals suggested by some of his colleagues—the death penalty should be reserved for murder and blasphemy—but he was certain that homosexuality should be firmly stamped out. Any change in the law would lead to it spreading throughout the nation like a prairie fire and sapping our moral fibre, with the direst consequences for our future.

He could not see how Mr. Foot and his friends could take such an indulgent view of this foul vice, which had ruined people's lives from the beginning of time and had laid many civilisations low, and he confidently called upon the House to express its utter detestation of the whole ugly business by rejecting the motion. Mr. JANUS FENCE (Crawley, C.) said that as Secretary of State for Home Affairs he could not recommend any change in the present state of the law. The problem was a highly complex one, and there was still a great deal of work to be done. It was not yet possible to draw any definite conclusions from investigations in hand, but progress was being made. While he did not feel the implacable loathing for homosexuals expressed by the Hon. Member for Hanger Lane—indeed some of his best friends were women—he did believe that the state of public opinion was still such as to make any new legislation undesirable. It was the duty of the Government to lead the nation, but not to do so against its wishes.

Apart from these objections, he was in some doubt as to how the advocates of reform defined "adult" or "private". There was a very real danger here of a moral decline, which he was sure no one present would wish to encourage. It was after all still beyond dispute that homosexuality—in the words of the *Daily Tops*—could not be regarded as anything otherwise than abominable, sinful and to be resisted wherever possible (Cheers). The revulsion all normal people felt towards it was a measure of the general agreement that homosexuality should not be encouraged—and this was after all exactly what the motion would do.

He recognised that the present law imposed hardship on the constitutional heterosexual and had its undesirable consequences, but he did not believe that a full case for a change had been made yet. Nor was he yet convinced that they were in a position to take a final decision on what the precise nature of the change should be. He therefore recommended that the House should leave the matter in the hands of the Government. He could guarantee that they would continue to devote their careful attention to his difficult matter. . . .

A.F.

Cyprus

AFTER thousands of men lost their lives—soldiers in defence of British interests and Cypriots in pursuit of that will-o'-the-wisp, freedom—the "Cyprus problem" ends by the purchase of Archbishop Makarios to the tune of £12 million. A miserly sum certainly, which hardly compensates the Cypriot people for the deaths and punishments caused by British occupation over the years, but enough apparently to satisfy Makarios and keep him in power with British support.

Britain retains her 99 miles of sovereign bases, which in a message of friendship to the British people with a plea to overlook the past (the British excel at this!), Makarios piously hopes will: "always be used only for the defence of freedom and not for any other purposes which might create trouble."

We all know that "our side" only wants rocket and air bases for defensive purposes which will never be used if the Russians do as we want!

Of course, we have to forget the lessons of recent history and overlook the fact that Cyprus was used as a jumping-off base for "defensive" action against the Egyptians at the time of the "Suez crisis".

Makarios will have a clear conscience over that issue, however, he was not on our side at that time.

Whether weapons are defensive (always good) or offensive (not always bad) depends on which side you are on and when.

Housing Problems for Royalty and their subjects

AT a time when the Government has taken strong action to curb public and private spending it is fascinating to learn that Mr. Armstrong Jones and Princess Margaret will not stay long in their first home at Kensington Palace. The Princess considers 18 rooms make it too cramped for her.

And fascinating also to read that it cost £72 to carry Prince Philip by helicopter from Buckingham Palace to Wimbledon tennis.

Because its housing account is "in the red" Wellington (Shropshire) Rural Council has raised all its council house rents substantially.

Old-age pensioners now have to pay 35s. 10d. a week instead of 27s. 9d. Far more than most of them can afford to pay. Yet exactly the same increase is imposed on houses into which go family incomes of £20 and even £50 a week.

Wouldn't it be fairer to grade the increases according to household incomes?

—JOHN GORDON,

Sunday Express, 3/7/60.

UNREST IN ANGOLA?

IN the past, the Portuguese Government claimed that the reason why its overseas territories remained "trouble free" is because the Portuguese are free from colour prejudice (trouble free means that there is not an African movement to challenge its power!).

It would be difficult to say how true the claim is, and at what point the Portuguese in Africa 'draw the line' in their relationships with Africans, but whatever may have been true in the past, reports from Angola suggest a growing conflict between Portuguese and Africans.

This is taking the form of preferential treatment for non-African workers who are replacing Africans in jobs, such as waiters, drivers, clerks and even labourers.

In spite of the non-racial policy claimed by the Portuguese, it is

evident that the Africans are at the bottom of the educational scale thus making it more difficult for them to compete for jobs.

The problem is likely to become more acute because of a fall in economic prosperity and increased unemployment, and the fact that the Portuguese population of Angola has doubled in the last ten years.

Recent events in the Belgian Congo, which borders on Angola, cannot have gone unnoticed either by Africans or Europeans. Fear of African political ambitions developing, coupled with a drop in living standards may radically change the European "peaceful co-existence" race policy, already begun by discriminating against African workers.

It looks as if Portuguese rule is not going to be such a smooth affair in the future.

Self Regulation in the School

The Editor,
FREEDOM,
DEAR SIR,

Re P.H.'s view [FREEDOM June 11] that the concept of self-regulation is logically meaningless—

I myself would not agree with P.H. on this. For the example he then gives, does not seem valid to the concept as it is usually held. (On the whole held equally by those who agree and those who disagree with self-regulation).

P.H. gives as an example, the school-boy who thinks, but refrains from saying, that his father/teacher is an idiot. To avoid trouble, the boy keeps quiet instead.

But this child is surely not regulating his true self. Instead, he is reacting to the needless and negative regulating of his true self by outside forces: i.e. by trouble from father, teacher, etc.

In the first place—in P.H.'s example—one has an angry child. He is angry at something the adult is doing. (The anger may or may not be justified. At all events, a person's anger is understandable from his point of view). A child in touch with his true self, secure

in the adult's love, would then express this feeling of anger in some way. That is behaviour at first-hand, coming straight from the heart. (The child may want to express his anger in a directly active way, that encroaches on someone else's personal rights. He may either restrain himself or be restrained by the grown-up). Also, still at first-hand, his feeling is expressed in speech, i.e. by calling the grown-up an idiot. The most important factor here is that the child is in touch with his true self and able to communicate from that level of feeling, direct to the grown-up. He has partial freedom as regards expressing his feelings in action, and complete freedom as regards speech. Thus he is the master, i.e. —regulator—of his true self. (An individual in his own right). He is to that degree self-regulated.

But through emotional bullying, e.g. through punishment, moralising, the boy in P.H.'s example knows that if he lives as his true self and communicates his true feelings—by calling his father/teacher an idiot, it will land him in trouble. So he cannot behave at first-hand, as the master/regulator of his true

feelings. He cannot regulate himself.

He has, instead, to deny his true self, and behave at second-hand. i.e. he has to present to the adult a semblance of those feelings which the adult wants to see. In this case, total acceptance of the adult's behaviour, idiotic or not. I would suggest that this inhibition of feeling-expression is second-hand behaviour, as it comes from outside, not from inside the child himself. And second-hand behaviour, instilled from an outside source, can surely not be called self-regulation. I would say that the boy P.H. mentions is not regulating himself. He is merely reacting self-defensively (but at the same time self-destructively)—at second-hand—to outside intolerance.

When self-regulation is mentioned to those who disagree with a free approach, they do not say, "Yes, self-regulation is a good thing. Look at that nice, polite little boy (in P.H.'s example). He was nice and polite all of his own accord. That's how children will regulate themselves." Instead they will say, "No, self-regulation doesn't work. Children must be taught to be orderly and polite, so that they will get on well with other people." (—Get on so well that they spend all their adult years fighting themselves and their fellow humans).

The child in P.H.'s example is rather like the Nursery Class children that I used to teach. For instance, their behaviour at meal-times. When I first took over the class, they all tended to eat everything put before them. Though some were still ploughing inch by inch through the first course—with long faces

as if chewing cardboard—while most were half-way through their pudding.

According to P.H.'s reasoning, these children could logically be called self-regulated. They were regulating themselves in the sense that they knew to refuse or leave food would generally bring trouble.

I myself would say they were behaving at second-hand, prompted from outside, and in no way true to, masters of, their real selves. Nobody in the school claimed that the children were regulating themselves as regards food. The reasoning was no: "You see how all the children always eat everything, all of their own accord." Instead, their reasoning was something like: "They all have (to have!) a little bit of everything. They can't eat only potatoes, etc., (Why can't they?)."

One of the clearest distinctions between true self-regulation and any false concept of it is—self-regulation itself. i.e. self-regulation as it is usually conceived, by those, like P.H., who really believe in it Under any name or no name, Freedom (not licence).

For second-hand behaviour erroneously called self-regulations, tends to break down when the outside force—prospect of trouble—is removed. The boy in P.H.'s example, relieved of the prospect of trouble, would eventually have called his father/teacher far more than just "idiot". He would probably have "gone off the rails" in an orgy of aggressiveness far out of proportion to the immediate situation. He would have tried to live out all the anger he had ever felt and refrained from showing (to avoid trouble). Anger which, through its guilty repression and often needless provocation, was now intensified and distorted to an overwhelming degree.

In the same way, my nursery children showed that their mechanical eating-habits could not really be called self-regulated, i.e. according to the concepts of self-regulation which even its antagonists vaguely recognise.

For when outside pressure came to an end, so did the dutiful eating. I would ask each child, "D'you like this? D'you want that?" as I served them. And if I saw a child sadly eating at snail's pace, I would ask, "D'you want that?" When this respect for their individuality, for

their true selves, got through to them, they refused practically all food, in aggressive triumph. It was: "I don't want no dinner. Don't you have no dinner either, Sally." "Teacher, we don't want no dinner." "Ugh, I'm not having that I just want custard," etc. *ad infinitum*.

Self-regulation as generally conceived, i.e. regulation, control, of the true inner self, contact with it and communication of it, is recognisable where it exists.

For instance, these nursery children were gradually left to help themselves from the serving dishes at lunch. Their individuality was respected.

So they first lived through their excessive need to assert their real selves, by refusing even food they in fact liked. Their anger at the earlier prospective "trouble" made them risk being self-destructive to the degree of going hungry. For deprivation of anything, e.g. freedom, tends to cause an excessive need for an "abuse" of it.

Then, having worked through this phase, they—from within their true selves—began to eat in a healthier, more discriminating way. Their eating was now regulated fundamentally by their true selves. They were their own masters. They ate according to whether and how much they liked the food, and felt hungry. Also according to their emotions at any given period. (But emotions came between the children and their enjoyment of meals far less than under un-free circumstances). Self-regulation resulted in their eventually eating more in quantity and variety—eagerly, with relish, and for its own sake—than they had previously done, with "trouble" in the offing.

Even its antagonists recognise "self" as individuality, innate in the child. That is one reason why they disagree with it (unconsciously because they cannot face their own real selves). On this subject most people seem to recognise (though not necessarily understand) what in fact they are agreeing or disagreeing with. So the concept itself of self-regulation seems to me reasonably clear and meaningful as a basis for an educational theory.

Yours sincerely,

Hammersmith, June 27.

E.Z.

Disillusioned Parent

MY five children bring me into contact, and conflict, with not a few headmasters and assistant teachers. As a result I have gained the impression that, like the clergy, they are a superior lot who have closed minds so far as the ideas and opinions of parents are concerned. I am fully aware that teachers find themselves, whether they like it or not, in the midst of a huge authoritarian set-up which defies the efforts of any single teacher to make any impression on it but there is little sign of any attempt to stand out against it even in matters of fundamental importance. In desperate attempts to rationalise some patently absurd positions teachers will sometimes descend to the crudest depths of illogic.

The eternal School uniform problem provides perhaps the best example of headmasters standing logic on its head. At one school a headmaster has forbidden the wearing of fur collared leather coats, as unsuitable for summer weather, yet he insists on ties being worn. I

speak of State schools of course: if Eton is anything to go by there is probably a private school somewhere where pupils are compelled to wear fur collars. Then nearly every Head I know, apparently forgetting the existence of exclusive Christian teaching, will tell parents that independent thought takes a foremost position in the school curriculum. One headmaster, simple fellow, told me that the main advantage Eton college boys had over our own boys was their ability to speak good English! The prefect system is claimed to exist for the purpose of promoting a sense of leadership and confidence, yet it has always seemed that the children who are made prefects are just the ones who already have these qualities. No Head will allow pupils to smoke, wear make-up or cuddle even though these things are favourite pastimes among school teachers. I could go on for ever, but to conclude on this point let me mention the Secondary Modern School headmaster who told us (the parents) that our kids were not so bright and explained that this, far from being a condemnation, was just one of those things like some children being taller than others (I never realised that tall kids got preference when applying for the better jobs!).

Apart from the use of such travesties of logic to defend a cleverly disguised dictatorship teachers are frequently of the most crude judgment. Boys are told to get their hair cut in an orthodox fashion: long hair styles would seem to indicate bad character in school boys if not in artists and professors. It is generally assumed that the tendency to delinquency increases as the size of trouser bottoms decreases: one Head gave me a drain pipe/delinquency correlation of 90 per cent.

The much acclaimed independence of the British headmaster presents a crazy pattern for the parent with children at many different schools. One Head will deliver a devastating speech to convince parents that G.C.E. courses in Secondary Modern schools are impracticable and unnecessary while another will say they are both practicable and necessary. Quite frankly, my opinion of school teachers has collapsed during recent years when I have been attending Parent Teacher Association meetings—that is, where they are operated (a Technical School Head told me quite gruffly, "Haven't got the time.") Not only do I find my children's tutors guilty of mental jugglery but I have a strong feeling they don't want me along to their P.T.A. meetings unless I am a moron, or suffering from laryngitis. This realisation came slowly, due to the irregularity of such meetings, but I had found out the hard way long before I read, in a newspaper, that the formation of P.T.A.'s was not thoroughly welcomed by teachers lest parents should "interfere" in school policy.

I think it is the Headmasters who are by far the most reactionary: as a matter of fact assistant teachers don't seem to have voices out of class. Perhaps they are all dead scared. I suggested at one P.T.A. meeting that we should put forward nominations for co-governorships in the Schools so as to overcome the Labour/Conservative permutation which makes a farce of the system in this district, but the Head asked me if I wanted

THE SCIENTIFIC APPROACH

DEAR SIR,

In reply to N.W.'s letter on Reich in your last issue, may I quote from that distinguished anarchist, the late Marie Louise Berneri, who wrote:—

"The value of Wilhelm Reich's writings is that he is a 'socially conscious scientist', and it is a socially conscious scientist that he is of particular interest to us. His work on psychotherapy, on biology and physiology are too specialised to be considered here. We are unable to judge how successful his clinical method has been, or the value of his experiments in orgone therapy and cancer research. These are subjects for doctors and psycho-analysts to discuss, but we believe that the less specialised part of Dr. Reich's writings deserve to be studied by anyone who is dissatisfied with the present system of society and wishes to see a free and happy world." (Now, No. 5, p. 54).

Perhaps N.W. would like to explain why, unlike Marie Berneri, he prefers to base his opinions on what is "probable", rather than on scientific investigation of a specialist nature. Wireless and hypnosis, his two examples of acceptable facts, are both improbable in the light of commonsense, and were thought so in their day. N.W. should re-read Dr. Walter Hoppe's letter in FREEDOM (25/6/60), on "Reich and the scientific approach", where he states that Lee de Forest, the discoverer of the radio tube, was accused of fraud by his contemporaries. The pioneers of hypnosis were also dismissed as quacks in their day.

Most of us are not in a position to "weigh oronomy in the light of experience", for unlike the less specialised parts of Reich's work which can be studied by anyone, the study of the orgone energy requires apparatus, patience, an experimental approach, and a thorough training in the relevant medical and physical sciences, before any positive or negative conclusions can be reached. Without these requisites mere opinions on the subject, whether in the direction of belief or of non-belief, are simply irrelevant. One would not expect to determine the existence of radioactivity in a literary and debating society; and in the case of orgone only research of the type instanced by Walter Hoppe is of any meaning.

Yours sincerely,

DAVID BOADELLA,

Nottingham, June 26.

him to commit suicide. When I suggested that the P.T.A. chairman should be instructed to make the application, the Head explained that he was the chairman. Heads are always deploring poor attendances at P.T.A.'s. Soon I'll be the only one turning up—then perhaps they will have to listen to me. "DREGS".

Around the Galleries

Five 'Primitive' Painters

THE "primitive" painter is the idiot child of the arts. Ignored by the art historian and rejected by the conservative galleries he finds his milieu in the collections of the tatty changing world of the *haut ton*. Not for him the high-priced, meticulously documented volumes of the international art publishers for he will have to make his appearance in those esoteric quarters given to the reproduction of guardsmen's uniforms, Victoriana, butterflies and ornate bed pots. Sydney Nolan is an Australian "primitive" whose childlike interpretation of the Ned Kelly myth found an amused audience in this country. Badly drawn and crudely coloured they made a charming triviality to titillate the jaded palates of the London mob. Nolan's latest show at the Mathieson Gallery of 142 New Bond Street, W.1, however has been the occasion for the printing of more sycophantic rubbish than any minor painter should be asked to read. For not only is Nolan not a great painter, he is not even a good painter.

He possesses the primitive painter's love of lush colours, the vice of dividing the area between the foreground and the background into sharply defined layers and the constant hraping on a single subject. In this show Nolan has chosen to illustrate the story of Leda and the Swan and to do this he has covered his white canvases with an unrelated jigsaw of bright thin colours. By using an almost dry brush he allows the white canvas to give the illusion of coloured glass. The use of these colours is quite arbitrary and bears no relation to the painter's theme. The effect is that of a street trader's stall heaped high with gaudy rubbish sprakling and glowing in the hard electric light.

Nolan, to create his theme, then dips his brush into his pot of black paint and draws a clumsy outline of a human figure and of a swan. He then black out all extraneous colour and moves into the next canvas to repeat the act. What he has done is to literally paint on his background as his final act and while in reproduction this mass of black will merge into the far distance in the original, one is always held and irritated by the raised line of black paint that flows along the edge of the figures to harden into a continuous ridge of paint. It is the same trick that Anigoni uses with his mass-produced "society profiles" but the fin-

ished job always looks as though a black stencil has been placed upon a spreading mass of uncontrolled colour. In his small oils upon paper Nolan reverses the act and having smeared his paper with a grain-like background of colour he then creates his figures by, I assume, wiping the still wet paint with the tip of his finger just as a child would draw upon a dirty window with its finger. Outside the National Portrait Gallery are two permanent members of the London scene. 59-year-old Alfred Daniels has for twenty-six years drawn upon the London stones and he is the professional pavement artist. Proud of his craft and finding pleasure in his audience he daily draws his cat and dog's heads using a firm and well-trained hand for the liquid eyes of his pastel sketches. Albert France is 32 years of age and the years hang heavy upon this sunburned man. He relies on the infant comic style of drawing and offers the audience a joke caption to explain his light, bright drawings. A flick of the wrist from Gallery One in D'Arbly Street, W.1, is Portland Mews, W.1. The walls of this dank cul de sac are being used by a maverick artist who signs himself "Paifface" and who calls his wall Space Gallery 2. This unknown artist pastes his black and white cartoons upon the wall of the mews and leaves it at that. They are not world-shaking but as a whole business is probably illegal I wish him well.

In Leicester Place, W.C.2, off Lisle Street, stands the official catholic church of the French colony, Notre Dame de France. Built in 1865 and bombed in 1940, it was rebuilt in 1955. It is well worth a visit for anyone interested in the work of living craftsmen. On the left as you enter is Our Lady's Chapel. In November of 1959 Jean Cocteau began to decorate it and he finished his task on the 8th of May, 1960. His pastel-shaded drawings have an arty comic strip air of the style of Schulz's "Peanuts" yet in this rebuilt church they manage to merge into the harmony of the whole.

These men are all primitive painters. United only by incompetence they each struggle to bring into being their own personal vision. Nolan for the Bond Street mob, Daniels and France for their daily bread, "Paifface" for kicks and Jean Cocteau for the greater glory of God. ARTHUR MOYSE.

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Castro's Ingratitude

Continued from p. 1

ories and commercial companies. The amount involved, nearly \$1,000 (350m.), though a very considerable amount by Cuban standards, will have no noticeable effect on the American economy. And though the saving of \$1 on each barrel of oil will have a bearing on the Cuban economy, the loss to the big oil companies of Cuba's 3 million tons a year, when world consumption is nearly 1,000 million tons, will cause a panic-selling in Wall Street or on the Stock Exchange. But that does not mean that the oil companies will accept the *fait accompli*, or write off the refineries, without some kind of struggle.

THE *Guardian* suggests that "it seems a surprising weakness of Castro's tactics that he has made no serious attempt to make a separate deal with Shell so as to cut the common front [of British and American oil interests]. Such a tactic might have given some results, but it would seem that he is leaving for larger stakes, and that involving Russia in the political game he can achieve much more. It is a fact that the struggling colonial or ex- semi-colonial nations can free themselves from the economic strangle-hold of the Western capitalist nations by playing off the power blocs against each other. It is most probable that in the end they will not be free from either, but in the short term this tactic does pay off.

Egypt of course is the shining example. Not only have they got the canal and are running it quite as efficiently as when it was in Anglo-French hands, but they have even secured loans from the World Bank (that is Britain, France, America, etc.) for carrying out improvements to the canal! And the financing of the Aswan Dam, (the refusal by America and the World Bank to advance the money they had promised towards construction costs, was, it will be recalled, the "incident" that sparked off Nasser's seizure of the Canal). Is it not possible that Dr. Castro calculates that by developing trade with Russia he will break the American monopoly in Cuba without however losing the advantages that can be derived from trading with that country, or from exploiting that country's concern not to allow Russia to gain a too firm economic foothold in the island?

This is the tactic of "divide and rule" alright. Whether in the end Dr. Castro will be free to, or will still want to, put into practice the "revolutionary" ideas which prompted him and his bearded band of guerrilleros in their early struggles against the Batista dictatorship is another matter. It all depends to what extent the people are being treated as partners and not pawns in his present struggle against dollar imperialism as well as in his eventual struggle to free himself from the Russian embrace.

Please help us to find those New Readers for FREEDOM

THEATRE

BRECHT IN PUDDLE DOCK

The Life of Galileo, by Bertolt Brecht (Mermaid Theatre, until August 6th).

GALILEO GALILEI, a mathematician, contemporary with Shakespeare, accepted the claim of the Polish monk Copernicus that the Sun was the centre of the Universe and that the Earth moved round it. Hearing of the invention of the telescope he built one, and published his 'Letters on Sunspots' as a result of his observations, and was denounced by the Church which in 1616 condemned the Copernican theory because it conflicted with Aristotle's theory that the Earth was the fixed centre of all things and that the stars were crystal spheres. In 1625 when the election of a new Pope interested in mathematics was imminent, he resumed his work, but seven years later, after the publication of his 'Dialogue' he was ordered to Rome and tried. Recanting, he was placed under permanent house arrest until his death in 1642, after which the Pope forbade the erection of a monument to him, if any word on it "would offend the reputation of the Holy Office."

The story had several obvious attractions for a writer like Brecht. As a Marxist he saw in Galileo an embodiment of the spirit of rational enquiry (which Marxists, needless to say, equate with their own attitude) and in the Church an obscurantist body hostile to any doctrine which questioned the *status quo*, spiritually or economically—the assumption being that a challenge to one accepted idea is a challenge to them all. At the same time, the fact that Galileo recanted permits him to join Brecht's gallery of anti-heroes, foremost among them the author himself, who undoubtedly derived satisfaction from a Schweikian ironic subservience to the powers that imposed themselves over him—his own attitude when summoned before the House Committee on Un-American Activities in 1947, and when sent for by the East German Communist Party leaders and told to re-write his ending of *Trial of Lucullus* in 1951. But there is a third attraction. In the final scene of Brecht's play, we learn that the old man, glutinous and currying favour with the Church, has nevertheless continued with his work and has made a secret copy of his *Discorsi* which he passes to his visitor to smuggle abroad: "Take care when you travel through Germany, and hide the truth under your coat." And Brecht too, in the controversy over *Lucullus*, "cheerfully entered into the intentions of the authorities, gladly admitted his political mistakes—and at the same time, did not make any really important changes" and gave permission for the unrevised version to be performed and published abroad. Was Galileo a coward and a traitor to science, as his pupils

bitterly declare after his recantation, or was he illustrating one of Brecht's favourite themes, that it isn't enough to be good, if you want to survive, you've got to be fly? When a friend is horrified by Galileo's servile approach to the Medici, he replies:

"You think my letter too subservient? I ask myself: is it subservient enough? ... A man like me can get into a moderately dignified position only by crawling on his belly. And you know I despise people whose brains are unable to fill their stomachs."

Nevertheless Brecht did not want his audience to make excuses for his ambiguous hero. "On June 22nd, 1633" sings the chorus before the recantation scene, "the age of reason could have begun", but it didn't, and Galileo saved his skin at the price of establishing the tradition of the scientist's subservience to the State.

BERNARD MILES' Mermaid Theatre in Blackfriars is a very suitable stage for performing Brecht. It lacks the ideal

size for his crowd scenes but the absence of proscenium and curtains, and the un-screened lighting provide what he wanted: a theatre without theatrical illusions. (No one, he wrote, "would expect the lights to be concealed at a sporting event or a boxing match"). Mr. Miles has used the translation which Brecht made with Charles Laughton in America, modified to suit the post-war revisions. He has closely modelled his production on that presented by the Berliner Ensemble a few months after the author's death. In order that we shall have no surprises and can be free to think about the subject, a summary of the action is projected onto a screen before each scene, accompanied by a little sardonic quatrain sung in a recording in this production (but in a typical Brechtian gesture, by cathedral choirboys in the original) to exquisite, vaguely ecclesiastical, music by Hans Eisler.

Cool, subdued, and undramatic, the play has nevertheless, a few splendid scenes. In one, Barberini, the new Pope, is being persuaded by the Cardinal Inqui-

sitor, that Galileo must be put on trial. He is sitting in his underwear, waiting to be ceremonially dressed, and as one gorgeous vestment succeeds another, so he changes from the man to the Institution, until, encased in the symbols of his office he gives way to the Inquisitor's demand. Another is the Carnival scene, where a ballad-singer, scrofulous beggars, lecherous nuns, and obscenely masked figures celebrate the dethronement of the Earth as the centre of the Universe, and hail Galileo for turning accepted ideas upside-down, with his doubts that move mountains.

Mr. Miles as Galileo finds it difficult to make of him "a social criminal, a complete rogue" as Brecht wanted, and is in continual danger of becoming a Grand Old Man of Science. Perhaps neither he nor the audience can really believe that a failure to recant in 1633 would have inaugurated the age of reason and dethroned the Church. Perhaps Brecht didn't believe this romantic notion either. When Giordano Bruno died at the stake, history was not made by his integrity. It is the moral ambiguity of Brecht's play, rather than the moral he wanted us to draw from it that sets his audience thinking.

C.W.

BOOK REVIEWS

Bogus Psychology

PROBLEMS OF ADOLESCENT GIRLS, by James Hemming. Heinemann 18s.

THIS is a thoroughly bad book. Moreover, it is pretentious. It elevates commonplace and platitudinous knowledge into something it can never replace—scientific observation. The use of graphs, tables and diagrams are typical of psychological nonsense which is sold for Ph.D. degrees in this admass society.

Dr. Hemming uses a method to investigate the problems of adolescent girls, namely 3,259 letters sent to a Girls' Magazine, which is inadmissible as a serious proposition. It is quite obvious that the vast majority of adolescent girls would never dream of (a) reading, and (b) writing to these periodicals, which usually stop being of interest to a girl at 15 when the problems of adolescence begin in earnest. The real problems of adolescents quite obviously rarely, if ever, find their way into the correspondence with a benign Uncle or Aunt figure of an anonymous editor of a Girls' Magazine. I am really appalled that the principle of remote control which comes so much more into the foreground in a society whose centralisation and depersonalisation is so much the core of its sickness, can be seriously offered to the pundits of the University of Lon-

don and the public as a method to investigate at any depth, the real problems of the youth of our time.

How, without seeing, speaking, living with young people, how without a set of individual historical figures, can one dare to pontificate on problems worthwhile to be studied.

Thus the tables and figures are signifying exactly nothing; although some are really funny, for instance in figure 2 we find that friendship problems are expressed in 32.1% of girls in Wales, 36.9% in Scotland and 36.1% in Ireland. Now we know!

Or the quotation of H. C. Lehman and P. H. Witty's research which Dr. Hemming finds "notable" (page 71). They find out that some activities of girls showed a sudden fall in playing with dolls in the average age of puberty, and we are given a table of activity and percentages of choice by age. We are told that a girl of 10½ playing with dolls is 100% which declines to 2% at the age of 16½.

It is clear that Dr. Hemming dealt only with all the secondary symptoms and glibly avoids the main problem of sexual adjustment. Believe it or not, masturbation is not mentioned once and Chapter 6 called "The Beginning of Love" shows the glibness of liberalistic University Psychologists' attitudes who think if they mention the existence of a problem they have contributed to its solution. W. D. Wall's quotation on the 1952 Unesco Conference on Education and Mental Health, is given and he also quotes in table 12 the sad and dismal fact that the so-called 'sex education' given in schools is totally inadequate and untruthful.

The falsehood and stupidity of books like this, and to a certain extent it is mirroring the attitude of the vast majority of orthodox psychologists, is most clearly shown in the section on 'Crush Relationship'. We have two quotations of a Professor Valentine; the first is a scream and I quote—"Professor Valentine found that 'interest in the opposite sex begins at ages varying from 8 to 20'." How very clever! The same authority is quoted—"Some of the 'Grand Passions' cause great unrest", writes Professor Valentine; "the girls act like loud doing lovers, kissing the book lent to them by a beloved mistress, walking up and down the road past the house where the loved one lives." Thus the problem of adolescent homosexuality is deeply described, but we are reassured that this is "an inevitable stage of emotional development for many adolescents" and we are left open to presume that it disappears without a trace in future development. This is a point which I feel shows up the whole pseudo-scientific establishment-supporting attitude of modern psychology. If we accept the Freudian observations that infantile sexuality is a major factor in a person's development and if we accept with Reich that the social man-handling of these early years are of profound impact on character formation, how much more depth must the sexual development in an

adolescent matter? In fact, in contact with many hundreds of cases of maladjustment I can firmly state that the adolescent homosexuality is a mass-phenomenon which logically develops from the sex taboos of our society which interferes in the heterosexual relationship of children and of adolescents; it mars the lives of millions of people as it is never, or rarely ever, coped with overtly, besides those who accept and live their homosexual relationships as predominant sexual activity in adult-hood. In fact, the repression of homosexual urges and impulses are the bulk of neurotic illness in early adult-hood; they interfere with normal orgasmic potency in great numbers of marriages; they crop up again and again as the contents of the depression of the middle-aged and, of course, dictate culturally and socially the pattern of our society and are a fundamental element of its intrinsic sickness.

I was not astonished that the essential studies of Neill, Reich and Hodann were not mentioned—Dr. Hemming prefers to stay on the fringe of the problems and that is where his book will stay.

R.O.

Pagan Spain

PAGAN SPAIN by Richard Wright (Bodley Head 18s.)

RICHARD WRIGHT is an American Negro writer with some brilliant books and a Communist past behind him. The present book, describing two visits to Spain, is one of those travel books which, as the critics say, tells you as much about the traveller as about what he saw. In going to Spain, he writes, "I found myself a man freed from traditions, uprooted from my own racial heritage, looking at white people who were still caught in their age-old traditions. The white man had unknowingly freed me of my traditional backward culture, but had clung fiercely to his own."

Mr. Wright's chapters are punctuated with extracts from a political catechism issued by the Falange which he begged from a girl student who had to memorise its 176 pages, including such useful knowledge as the length of the shirt sleeves of Jose Antonio, the movement's founder. As in every American's book about Spain, there is a long, brilliantly written chapter about a bull-fight, and a description of a pilgrimage to the Black Virgin of Montserrat in which the author saw phallic symbols everywhere. There are also many, mutually contradictory, generalisations about the nature of Spanish woman, and an interesting account of the plight of the Spanish protestants, who, in spite of the so-called Bill of Rights, have no legal existence, and are subject to every kind of petty persecution. In his description of the people he visited, we get a vivid picture of the intolerable stuffiness and tedium of middle class life in Spain.

The burden of his book is that Spain is the least materialistic but the most degraded country he has seen. It looked and seemed Western but did not act or feel Western:

"Since I now felt most strongly, in fact, knew that Spain was not a Western nation, what, then, did being Western mean? (And what about the Republic? The Civil War? The Anarchists? Those realities too now became deeply modified and less important by the non-Western character of the country I had seen). Was being Western something so absolutely different from Spanish life and civilisation as to be of another genus? Or was that difference a mere nuance, and angle of vision a point of view?"

I was finally led to believe that that difference lay in the area of the secular and at tragic cost, had won and wrung from his own religious and irrational consciousness. In Spain there was no lay, no secular life. Spain was a holy nation, a sacred State. Even the prostitution, the corruption, the economics, the politics had about them a sacred aura. All was religion in Spain.

Certainly the Church in Spain, especially since the Concordat was negotiated between Franco and the Vatican, is more powerful than for centuries. But it is interesting to learn from another recent book on Spain (*The Yoke and the Arrow* by Herbert L. Matthews), that the Archbishop of Valencia, Mgr. Marcelino Olaechea Loizaga, recently estimated that "three-quarters of the workers have no religion whatever". Or perhaps it only shows that unqualified generalisations are not very useful.

C.W.

U.S.A.

Unions & Race

THE Negro President of the Sleeping Car Porters, Asa Philip Randolph, spoke at the annual convention last week of the National Association for the Advancement of Coloured people on the guilt of the American labour movement for the existence of "racial disadvantage to workers of colour".

Countless unions operate a colour bar policy, including the building trades and, south of the Mason Dixon line, steel, textiles and Walter Reuther's United Auto Workers.

Massive protest demonstrations are planned at the forthcoming national conventions against both Republicans and Democrats because of their failure to "enact meaningful civil rights legislation".

Mr. Randolph has no illusions about the unions or the political parties, and one would have thought that, where Negroes have a vote, this would be a suitable time to boycott the polling booths, in protest against discrimination.

Unfortunately, American politics are such, that it is possible for a candidate in the North in a "Negro area" to make promises and even support legislation against discrimination, while a fellow candidate in the South pursues a contrary policy. In this way the parties continue to get the valuable Negro vote in "free zones".

(See also page 2)

REICH

Why all this fuss about Reich? The name Reichian, or for that matter the names Freudian, Adlerian, Jungian can only be applied to inferiors. No one should be a disciple of anyone, for discipleship means stagnation, the inability to stand on one's own feet. The student should cull from anyone who has something to give. I am no Reichian; I am a man who saw in Reich a man with a wonderful vision and an uncanny penetration into the depths of the human psyche. The best way to kill an idea is to label it, and self-regulation is in danger of being slain by its label. And Reich knew that. He also knew the evil of discipleship; often I heard him say: "I want no disciples, only co-workers." Correspondence in these columns suggests to me that there is a lack of charity or rather broad-mindedness in it. I know that leading scientists dismiss Reich as a fake (which he wasn't) or a madman (which he wasn't), but I think that your readers might show a little

more balance in their judgment. I cannot judge orgone science because I have not the necessary training in any science, but when a man like Dr. Hoppe of Israel tells that he uses the accumulator for curing, tells that he has carried out the Reich experiments, we should at least refrain from making rash statements. I know nothing of spiritualism, dianetics, dowsing, but I should think it very stupid and arrogant to dismiss them as fakes. The only way to challenge Reich is to carry out his experiments and find them lacking. But here there may be a snag, for, as Reich pointed out, emotional factors in the scientist can make him blind. I have the word of clever doctors in America that they saw Reich's apparatus producing rain in a drought. I am afraid that only time (if we get it) will take Reich beyond the realm of criticism that must be ignorant or prejudiced in the absence of personal experiment. Summerhill School, A. S. NEILL. Leiston, June 25.

Horse-Sense and Bringing Up Children

To the Editors of FREEDOM.

P.H. observes that "there is obviously a fundamental difference of approach between people who put their faith in 'horse-sense' in relations with children, and those who follow one or other of the psychological cults".

While this is quite true I'm afraid it is a red herring. Reference to the letters of Mrs. J.H.B. (2/5/60), D.B. (14/5/60), a different D.B. (28/5/60)—and, dare I suggest, my own letters—will surely show that none of us is either one or the other of P.H.'s postulates. We have been concerned to show that horse-sense alone is no; enough, not that theory alone is.

I do not suppose that anyone ever adopted a libertarian attitude as the outcome of a process of pure reason. But as regards making an impression on others, it to say "I feel this way" is enough, then the views of the man who believes that the first duty of a father is to maintain unbending and consistent authority with unsparing use of the rod are equally as valid as our (probably more so, as those who hold this view are second to none in certainty of conviction and quite good at putting their ideas into practice, to boot!).

I take it that the function of FREEDOM is not simply to assert that we, a small group, personally don't feel we like being pushed around, but to show that we have good reason for believing that a society in which relationships are based more upon mutual respect and co-operation, less on coercive authority, will be a healthier one giving more happiness to its members and freer of what are generally accepted to be social evils. Findings, ideas and beliefs in many fields are relevant to this thesis and are rightly quoted as supporting arguments. We believe in anarchism within the

family (and none of the contributors to this correspondence appears to be only a theorist here!) and we think this an important issue. Here the findings of psychoanalytic psychology are relevant—but the conclusions drawn from these findings by some psychoanalytic schools... er, cults are antipathetic to our beliefs. Is anarchism simply one among a number of cults, the choice a matter of taste? I don't accept this relativism; I suspect it is often a way of escaping from the responsibility of commitment. The Editors clearly have the right (and responsibility) to reject letters which they feel don't have a point to make. If a point is made, an argument put forward, G. would more fruitfully occupy space discussing the point, controverting or supporting the argument, rather than speculating on the writer's motives in making it.

A note on G.'s use of the term "pseudo-science": I have a feeling that he tends to equate "scientific" with "technological". Technology has no place for hypothesis, whereas science develops through them. G. appears to regard psychology as pseudo whenever it attempts to do more than just describe and tabulate phenomena. This is surely an important error on his part. Many scientific hypotheses have been superseded later in the light of more facts or better logic; this did not mean that they were the outcome of pseudo-science in the first place. Present-day fundamental physics could never have developed from a purely technological approach; similarly incomplete is the purely behaviourist psychology of Eysenck, et al.

London, June 15. I.L.

The Editor, FREEDOM.

The Village that doesn't want a Council

THE village of Paglesham in Essex came into the news last month because of its refusal to elect a parish council. An article by Dennis Winston in *The People* for 8/5/60 described the situation there: Whenever something crops up which involves Paglesham, the villagers have a meeting and sort things out themselves. All of which is very irritating to various public bodies in the area. Because by law they have to have the parish council's consent before they can do such things as close footpaths in the area—to give just one example. But if there is no parish council to ask there is nothing they can do about it. And so Paglesham remains Paglesham

... and the people avoid payment of a parish rate into the bargain. But it's not the cash they're concerned about really. They just like being free from red tape and bumbledom. "Never did have any use for councils down here," farmer Jim Perry told me last week. "We elected one in 1894, but in three years they didn't do anything at all. So in 1897, when there should have been another election, nobody bothered to vote. We got another one together just after the First World War, but it did nothing, too, so we forgot it. Same thing happened in 1946. And in 1949. In 1955 we scraped five men together, but they never even bothered to elect a chairman and the clerk left the district. "Dang it, I can't even remember who they are. I think old Jim Thoroughgood down the lane is one of them, but I'm darned if I know the others. "You see we're all happy here. If we had to elect a council, we would have to vote AGAINST each other. "None of us would like that." Mr. J. H. Burrows, a local magistrate, agreed with him. "This is a friendly village and we prefer to run it the way we want to," he said. Now it looks as though no one will ever be able to interfere with Paglesham. For the Ministry of Housing, who have been looking into the matter after receiving complaints from Essex County Council, have decided that there is no future in trying to force a council on Paglesham. In fact, they've gone one step further. They have told the county council that they are considering revising the law so that any parish anywhere in the country can "go it alone".

Watch it!

PROGRESS OF A DEFICIT! WEEK 27 Deficit on Freedom £540 Contributions received £479 DEFICIT £61

June 24 to June 30

Denver: W.S. 14/-; Sale: D.F.M. 6/-;	
Baltimore: M.M. 7/-; London: Anon. 9d.;	
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Total	10 12 3
Previously acknowledged	468 8 7
1960 TOTAL TO DATE	£479 0 10

*Indicates regular contributor.

'Freedom' Readership Survey American Comments and ...

"FREEDOM makes very enjoyable reading. The political commentary is usually excellent, and makes more sense than that to be found elsewhere. I have never met anarchists, unfortunately, but FREEDOM gives the impression that they are more human and more interesting than most others. Where anarchism fails to get its message across to me is largely in its irrelevancy to local and immediate problems. In the long range anarchism is the perfect solution for perfect people, but to take one example what relevancy does it have to the colour problem here in the Deep South? Breakdown of government control is what people here would prefer so that the problems could be solved in their own way, and you know what that way is. Outside government interference is the one thing that has improved things here. The Negroes by and large suffer from too much apathy and intimidation to do much about it on their own. I know that this is presenting the whole matter in a very simple way, but I would appreciate it if you would offer any comments. "Most of my friends are 'progressive' but only one seriously considers FREEDOM and I've pushed it for several years now. They will go for everything from Zen to Communism but none will read FREEDOM regularly." "I think FREEDOM is the best weekly in the English-speaking Left." "Good paper—sometimes a little too parochial in regard to purely English affairs—but probably to cover the whole world is asking too much." "Wish we could have a faster postal service." "Articles on Negroes too sentimental. The biggest enemy of freedom being the Pope, additional emphasis should be placed on Catholic trickery." "I like FREEDOM very much. It is far ahead of other workers (?) journals, for example our American Trotskyist and Liberal papers. Of course I feel it should have a far wider circulation. I like those articles about race relations; they are very good. I give those issues to Negro friends in the shop." "Some people—three to be exact—say

you publish letters which should not be published because of security reasons." "Please discuss how an American can contribute or subscribe without fattening his FBI dossier." "Too much current events. They're no longer current when American readers receive paper." "Large articles on strikes in Britain are almost meaningless to me here in US—but I shouldn't complain." "Need a few more articles about Unions for American readers." "Would like to get FREEDOM faster. Could they be airmailed to a central place in US and distributed from there?"

SOME BOUQUETS

"I'd miss my Saturday brain stimulant. Keep up your excellent work." "One has something to look forward to each time it is opened." "Always something pleasant by post once a week. Something of a regular guide not there before." "I look forward each week to reading your cheerful and lively paper." "FREEDOM is a thoroughly readable paper and I enjoy it each week." "I have gained more than I have given." "I enjoy every word of it." "You've got a wonderful, much-needed publication. Keep it going. Wish I had money to send you." "I find it intelligently planned, learned in its discussions, perfectly balanced with tongue in cheek satire." "It has become vital to my week-end. Keep it up." "Your very courageous and important activity is appreciated by our group." "I believe that FREEDOM is the finest newspaper I have ever read. Please keep going. It has been a stimulating experience for me to receive FREEDOM each week and I'm extremely grateful to editors and other helpers for its production." "For a weekly produced by unpaid voluntary labour, your editors do an excellent job." "Reading FREEDOM is my chief pleasure in life." "Life would be less interesting without FREEDOM." "FREEDOM is the best 3d. worth in the radical press. Considering the difficulties of producing it, it is remarkable how it carries on." "I think I like FREEDOM because there are no vested interests and because there seems to be criticism and praise for any and all."

"I read FREEDOM mainly for its value as a source — e.g. its biographical sketches. Its ideas are on the whole very confused, reflecting the Utopian attitude of 'working for the free society' as opposed to the empirical realist attitude of permanent protest."

Correction: Readership Survey.

In the instalment of readers' comments published in our issue for 25/6/60 the first comment under the heading "Too Utopian" should have read: "I read FREEDOM mainly for its value as a source — e.g. its biographical sketches. Its ideas are on the whole very confused, reflecting the Utopian attitude of 'working for the free society' as opposed to the empirical realist attitude of permanent protest."

FREEDOM Meetings and Announcements

LONDON ANARCHIST GROUP and MALATESTA DEBATING SOCIETY

IMPORTANT

MEETINGS are now held at CAMBRIDGE CIRCUS "The Marquis of Granby" Public House London, W.C.2.

(corner Charing Cross Road and Shaftesbury Avenue) at 7.30 p.m.

ALL WELCOME

JULY 10.—Albert Meltzer Vice, Crime and Politics

IMPORTANT

MEETINGS WILL BE HELD in basement, 5, Caledonian Road, N.1 (near King's Cross Station) during repairs at "Marquis of Granby" in July.

JAZZ GROUP

5 Caledonian Road, N.1. (nr. King's Cross Station) Friday, 15th July, 1960.

PETER TURNER

introducing BLOW HOT! BLOW COOL!

London Anarchist Group AN EXPERIMENT IN OFF-CENTRE DISCUSSION MEETINGS

1st Thursday of each month at 8 p.m. At Jack and Mary Stevenson's, 6 Stainton Road, Enfield, Middx.

Last Wednesday of each month 8 p.m. At Dorothy Barasi's, 45 Twyford Avenue, Fortis Green, N.17.

1st Wednesday of each month at 8 p.m. At Colin Ward's, 33 Ellerby Street, Fulham, S.W.6.

2nd Tuesday of each month at 8 p.m. (International Libertarian Group) At David Bell's, 39 Bernard Street, W.C.1. (Local Readers Welcome)

LONDON ANARCHIST GROUP SUMMER SCHOOL AND CAMP SATURDAY, JULY 30th to MONDAY, AUGUST 1st at Alan Albon's, Little Marshfoot Farm, Hailsham, Sussex.

The main theme this year will be "Youth and Anarchism in the Present Day", speakers will include Geoffrey Ostergaard and Tony Gibson. Lectures 4 p.m. Saturday, 11 a.m. Sunday and 11 a.m. Monday. Inclusive cost 35/-. Children (welcomed) pro rata.

Please state whether you have your own tent as accommodation is strictly limited. Those staying for a week will be expected to cater for themselves after the School.

CLOSING DATE: Booking must reach M. Stevenson, c/o 27 Red Lion Street, W.C.1, by July 15th.

Details of Transport, etc., will be supplied on booking.

FREEDOM

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- Vol. 6, 1956, *Oil and Troubled*
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