"The laws are the codified w of the dominating classes . . a rebel or an innovator is alwa guilty before the laws made for conservation.

-VANZETT

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Threepence

Richard Titmuss on the Affluent Society

Poverty of Plenty the Midst

FEW weeks ago at a conference sponsored by the Oxford Comsee for Famine Relief (FREEDOM August. "Food & Poverty") Boyd Orr said, the problem of world today is whether Governnts will have the intelligence to the enormous new powers given us hy science for the benefit of world, and appealed to them to operate for mutual advantage.

Richard M. Titmuss, on a similar eme, discussed the problems of the responsible society in a B.B.C. ird Programme broadcast, in ich he submitted that:

what is fundamental is how we disour increasing affluence; the which we collectively decide to urselves, to benefit others; and the to which we bring under public the exercise of arbitrary econo-

Explicit in both cases is a critic-Western Democracy and its ere to equalise the distribution wealth. This failure is summed by Orr when he says:

West grows food not to feed people, but to make a profit.

Discussing the situation of the werless groups in society, the dendent poor, the sick and disabled. mentally afflicted, the feckless the obscure. Titmuss questions e value of existing social policies those terms:

Well-intentioned welfare legislation not, he itself suffice. Nor is it nough in an increasingly prosperous to ciaim, for instance, that the perorest fifth of the nation are sharing tive, can imply that in absolute terms we shall be accepting a society of more income relatively more social in-

From American sources he quotes, in a period of unprecedented economic growth, the proportion of old people with low incomes more than 50 per cent.—was virtually the same in 1957 as in 1947.

From the book. The Waist-High Culture, he quotes an American critic of his own society.

"We are breeding a new type of human being: a guy with a full belly, an empty mind, and a hollow heart. It is the age of the shrug.'

It is also the age of passive ignorance about "the obscure powerless groups". Titmuss compares the growing affluence in Britain with the lack of knowledge about the incidence of poverty and the standards of living among the old and other dependent groups. He equates our own conditions with American society and states that there may be seven to eight million people today "living precariously close to the margins of poverty.

Titmuss points out that the social welfare services have benefited most of those who have needed it least. and that the corresponding growth of the 'social welfare firm' has been largely concentrated on the betteroff third of the population.

In considering the concentration and combination of economic power, he views with alarm the accumulation of immense funds in the last decade in the hands of insurance companies and insurance trusts. The staggering accumulation of funds invested in the amalgamation of companies and the growth of control over the "economic surplus" places too much power in the hands of private enterprise which. in the words of Titmuss is:

A potential power concentrated in relatively few hands which can affect

many important aspects of our economic life and social values . . . accountable, in practice to virtually no one.

In these circumstances government plays a 'dwindling role', and Titmuss believes that one consequence is the "muffling of social protest and the spread of conformity" which will leave social welfare to the whims of private enterprise.

Titmuss may well ask:

"Where do we look in future for the men, the movements and the values that will continuously nourish the social

The Labour Party has dismally failed to offer a real alternative to laissez-faire capitalism. As Peter Townsend, himself a socialist, wrote in the New Statesman (26/9/59):

The party now seems to be characterised by a diminished attachment to moral and social principle and by a correspondingly greater concern with piecemeal reform . . . and there is a notice-able shifting of feet whenever there is the slightest suggestion of using taxation as a weapon for social ends.

Titmuss is not fooled by "wellintentioned legislation", but his view that the dwindling role of government in social policy making muffles social protest, suggests that the alternative would be government by conscience.

It is on the solution of social inequality that anarchists take issue with the social reformer.

Their alternatives to what we might call a complete social revolution may seem more realistic in existing society, but we would not today be discussing inequalities in a time of economic prosperity if the alternatives had not failed to produce results.

It is quite unrealistic to say that a change of government with the en-Continued on p. 4



Music by Muzak

language begins a current make the day run smoothly. Music by Mazak it continues. "Less than a year ago, few people in fing and had heard this music, or even the name. Now many of our nios: ofceto sive companies subcabe to the Muzak service recognising Muzak as a technique of prod ALTHER WENT

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MUZAK-a new word enters the you get there. You will think of things like TV jingles and ice-cream sound chimes as delightful sentimental memories rather like the organgrinder and the muffin man You will look forward to the roar of the next jet-plane that passes, in the hope that it will drown the scientifically planned tranquillizer that perpetually afflicts your ears.

Already Edward Hyam's wife is being driven crazy by a constant huni in Kent. Already organ-music being heard on the MI near Luton Already farmers in India are playing music to their rice-fields (the rice-plants like it a lot, whatever is played) rather like an audiener at the Proms. It used to be thought that there was a Music of the Spheres, made by the other planets as they cumbrously danced round our own In 1984 a Martian flying-saucer approaching the Larth will hear not the Music of the Spheres, but the Muzak of the Serts: no doubt it will turn back at once

But what will you do, gentle reader? Will you out the loud-speaker wires, and be sent away for psychiatric treatment? or will you do what James Thurber once suggested "run, don't walk, to the nearest desert island"? If it turns out to be Eniwetok well, at least that's quick, at least it's not smooth. Just a moment was for Just a moment, wait for me

Reflections on the 'Herald' Hand-over

T.U.C. and Labour Party since its inception in 1911. The implication is that up to now it has been neither independent nor outspoken, presumably because the T.U.C. had editorial control over the paper by virtue of its ownership of 49 per cent. of the stock of the Daily Herald (1929) Ltd. Does the fact that the National Press is independent of control by the political parties automatically guarantee its editorial independence? Of course not! Not only is the Press in business to make a profit but where it can also reflect the particular political or other interests of the controlling individuals or groups without jeopardising its eirculation, it will do so in the most outspoken manner (e.g. the Beaverbrook newspapers). And Odhams Press, who print the Daily Herald are no exception to this rule. Their wish to be independent of any editorial control by the TUC is not a matter of principle, but a question of business. (After all, in the early '30s when the Herald had a daily circulation of more than 2 million copies, the largest in the

INDEPENDENT—Outspoken" is world, there was no talk of severing would show a return for their stock how the Daily Herald is advert he T.U.C. connection! Only now if nothing else! tising its newly-won freedom from that its circulation is one of the the strings that have tied it to the lowest among the popular National Press and Odhams are losing about £300,000 a year has the "disadvantage" of the T.U.C. connection been discovered!).

> In spite of the fact that nearly 11 million people buy the Daily Herald Odhams were quite prepared to kill the newspaper if the T.U.C. would not sign a 25-year agreement which freed the Herald from any obligation to support the specific policies of the Labour Party and trade union movement. So much for any illusions that the controllers of our National Press are primarily concerned with service to the public. And short of publishing the paper itself the T.U.C. had no alternative but to accept Odhams' demands. For in the first place, Odhams and not the T.U.C. have been standing the losses and in the second place they were only prepared to pour more capital into the Herald if they had a free hand. Since under the new arrangement the T.U.C. will still hold 49 per cent of the stock the negotiations may well have thought that a profitable Herald

IN order to join the circulation race. Odhams are talking of spending £3 million on the "independent" Daily Herald. We wonder in what way those millions will be spent and what form that "independence" will assume in the end? Indeed, how independent can a newspaper be that seeks to compete in the mass circulation race? There are rumours of a merger with the News Chronicle. There is no doubt that since the latter took over the Manchester Daily Dispatch three years ago in an attempt to build up its falling circulation, it has fallen off as a serious popular newspaper and still its circulation has continued to drop. Is there any reason to believe that with or without a merger the independent Daily Herald will become a more seriou paper than its T.U.C.-controlled predecessor? We find it difficult to understand how a paper as bad as the Daily Herald could sell 1,400,000 copies, but like the News Chronicle it was obviously not bad enough to compete for circulation

Continued on p. 3

THE INDIAN REVIVAL

APOLOGIES TO THE IROQUOIS, by Edmund Wilson, with a study of THE MOHAWKS IN HIGH STEEL, by Joseph Mitchell, W. H. Allen, 36s.

MOST people, if they think at all about the American Indians today, look upon them as a dying people tucked away in reservations. This picture was probably a true one some years ago. and it may be true of some of the tribes today, but it is not the case with the Iroquois

Edmund Wilson came to know about them because some of them, who had been deprived of their homes by the construction of the St. Lawrence Seaway. had squatted on land adjoining some property he owned. They claimed the and was theirs by right of a treaty of 1784. He went to visit their leader in this move. Standing Arrow, and thus began to find out about the modern Red-SAIDS

"In the summer of 1957, a young English writer came to visit me in the ttle town in upstate New York in which have since childhood spent many of my summers. As we were driving back one day from the county fair, I retailed to him, with an air of authority, a scrap of information which I had only lately acquired: that the name Adirondack meant. They eat bark', and had been applied by certain Indians to other Indians that lived in the mountains which were visible, as we drove, in the distance, My visitor asked me what had become of the Indians, and I replied that there were only a few of them left, scattered in reservations. He inquired about the Mohicans, and I told him they were the same as the Mohawks."

This summarises so well the average man's dea of the modern Indian. The test of the book is in the nature of an apology for such ignorance. (The Mohicans, by the way, were in fact the deadly enemies of the Mohawks). Inspired by the mational independence movements in Aires and Asia, the Iroquois are seeking to rise again. They look upon them-

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selves as an independent people still. living in their own country, the reservations, and not in the United States. The older generations often have difficulties in speaking English, and many of the younger people use a slightly odd phraseology, the result of thinking in Indian and speaking in English (or American). In fact, although quite capable of coping with the modern world, they live very much in a world of their own, an Indian world. One would get the same effect, or something like it, if anarchists in England spoke Basque among themselves, had their own ceremonies, songs and dances, a matrillneal family organisation and various areas set aside for their exclusive accupation, on the South Downs say, or in Ashdown Forest and else-

The thing however which distinguishes the Iroquois revival, and that of the other Indian tribes who are seeking to emulate them, from the national independence movements in Africa and Asia, and from the experiment of Israel, is that the Indians are not trying to build up a powerful state on the European model, which they could hardly hope to do in aany case, they are trying to live their own lives free from outside interference. Their way of life is very different from that known to Europeans, Americans and Europeanised Africans and Asians. It is based on the matriarchal clan, a form of social organisation that Europe said goodbye to at the time of the Roman conquests. It is a form of society that has elements in common with the anarchist Free Society.

This becomes evident in the author's

Non Violence & **Direct Action**

Continued on p. 3 effort, of being kind to glaziers. Others anticipate injury, destruction and vandalism. To look at it in this way would

be to regard direct action as an impulsive thing, when its real value is that it symbolises the workers' revolt. Why should we not therefore use this direct action for the attainment of our ideals of peace and fraternity?

We must invisage its use in sabotage of war preparation and the disorganisation of the war economy. We must use it against militarism by collective refusal to pay taxes for war and national defence, by refusing to become soldiers and by organising fraternal aid for those who take the same path.

Direct action thus conceived and thus intifized prepares the way for peace by substituting social consciousness and a narmonious society for a violent and powerful regime which prepares for war. As regards non-violence, for us pacifists it appears as a fighting method that invoives vigorous action. Gundhi quite rightly rejected the expression "passive resistance" as unsuitable and insufficient, receive the considered that 'nothing on this earth can be done without direct

To sum up. Non-violence only rereals as true value when it is accompanied by non-co-operation and civil dischedience. None of us are ignorant of these methods, which, if they were practised, would be able, in no great length of time to deliver the masses from reportation. So non-violence and direct action are compatible. This is the point in question. We must find practical forms that may vary according to the place, the people taking part, the extent of consciousness amongst those people and even the citrate Combined and associated, non-violence and direct action can accomplish wonderful things. deliver people from material slavery, be used against war, be used to help estabhish frateranty and social justice and all things which may be considered as the natural corollaries of peace

it is for us to find means of application in daily life, and to achieve harmoment co-operation, so that our ideals of goodiess and love, the ideals of all pacifists, can triumph.

(The above is the text of a talk delivered to the weekly meeting of the L.A.G. as 5 Caledonian Road, N.1. on August

description of the tribal high council at Onondaga, the capital of the Iroquois "I was struck in this connection and others by the primitive democracy of the Iroquois. Though there is someone to initiate the ceremonies and though the clan mothers occasionally intervene, there does not seem to be anyone invested with the authority to see that order is kept. If the children are unruly, they are uncontrolled unless their parents control them, and a sufficiently vigorous protest against the admission of an alien, though counter to the general sentiment, may result in a brawl or expulsion in which nobody intervenes and to whichthough the Indians notice everythingnobody, at the time it is going on, appears to be paying atenion."

He himself had been invited to attend the council. although a white, but an elderly fanatic kept him out, although his friends had wanted him to come in. In fact the whole thing sounds rather like what I can imagine an anarchist Folk Moot would be, a strange blend of dignity and disorder, which nevertheless works as efficiently as any parliament. There is no voting. Voting is contrary to the Indian practice. Instead a project is discussed until it is accepted unanimously, or else it is rejected, if no compromise can be arrived at: a slow but probably surer process than the majority vote.

The position of the women is a high

"I was told by one Mohawk that the Indians had given their women a domi-nant position because, in observing the animals—who were so much closer to them than they are to us: almost like them than they are to us: almost like other races of men—they had noted that the maintenance of the animal family depended entirely on the mother. The society of the Iroquois Indians is, in any tase, matrillineal. The senior woman of the clan, known as the 'clan mother', names the chief or chiefs for her clan. names the chief or chiefs for her clan, and, as Standing Arrow explained to me, a wife whose husband is drunken or otherwise undesirable may first have him reprimanded, then, if the offence is repeated, put him out of the house, which belongs to her. In the early days, it seems, the husband did not always even live in the house of his wife, who might live with other members of her own clan. live with other members of her own clan. The women then did all the work at home while the men went out fighting and hunting. It was even believed that the earth would not bear unless cultivated by women, and the Iroquois, who had always used hoes, were a long time taking up ploughs because working with them was too heavy for women. This dominance of the female, no doubt, has made for a certain conservatism, hence guaranteed a certain stability. The ban against marriage inside the clan would act as a brake on inbreeding. The mar-riages between the six nations would help to bind them together."

(The Iroquois people is really a Confederation of six, originally five, tribes, the Mohawks, the Senecas, the Onondagas, the Oneidas, the Cayugas and the Tuscaroras).

To me, as a child, and probably to most white children, the words "Red Indian" conjured up a figure of horror. red-skinned, beak-nosed, painted and befeathered, preoccupied with weird and ghastly rites, scalping and torturing his enemies, whom he first tracked down. remorselessly and inescapably, through dense forests. My earliest memory of life at all is of a nightmare along these lines, for the Indian has entered the folk lore of European children and occupied a prominent place in it.

The cruelty of the Indians in war was prisiderable, but such institution sculping and cannibalism were actually encouraged and stimulated by the whites, who had no objection to seeing Indians massucre each other and who were perfacily ready to abandon their Indian affect to the mercy of their enemies when they had served their purpose. The French English and Americans were not noticeably humane in their wars. Atroeasy for attocity, the Indians were no crocifer than the white men. There were no indians involved in the Thirty Years

The picture of the inhuman savage was encouraged in order that the white people might take the land of the Indians. indeed, this robbery is still going on, and it is one of the causes of the present Indian resurgence.

The position of the Indians today is had one, but not altogether hopeless. Their reservations stand in the way of a new god that is supplianting the great god Commerce to whom they were for-

merly sacrificed. This is the Spirit of Progress. One of the menaces of our technological age is the high dam. There was a time when small dams were made in rivers for the purposes of irrigation, but modern technology has made it possible to wall up whole valleys, thus drowning whole countrysides. No doubt there are occasions when a good deal of benefifit accrues from all this, but there are times when the interests involved are more financial than humanitarian. The most frightening thing about it is however when the work seems to be done for its own sake, as a demonstration of power, regardless of suffering caused. regardless of benefit. An engineer is quoted as saying, when the Indians were doing their best to block one of these projects, "You and I may never live to see that dam. But in the long run nothing under Heaven can prevent an engineer from building it. You can darn so much water for so little money!"

"One cannot, of course, when one con-templates these great highways and sea-ways and dams, fail to be much impress-ed by the genius of engineering they represent, by the practical imagination, the delicate mechanical devices and the complicated computations that have gone to lay down and erect them, to start them going and to keep them running, to deepen and divert the great waterways, to light more lamps and to set more wheels turning, to enmesh all mankind, to girdle the earth. But it is well to remember the beavers. The beavers are engineers. A friend of mine in Massachusetts, who had recently retired to the country, imported a pair of beavers, which were furnished him by the State Division of Fisheries and Game, and put them to live in a little stream that runs through his rather wild place. These animals proceeded immediately to construct an enormous dam, and thus flooded 2. whole area of woodland. The trees are now broken-off sticks that prick dismally out of the beaver pond, in the middle of which humps an ibloo bristling with grey dead twigs; the managerial offices are here, the housing for the personnel. All around this, the forest has been devastated. The stumps end in pyramidal spikes, produced by symmetrical chiselling; the trunks lie rotting on the ground, with bark partly or wholly grawed off. The beavers are indifferent to landscape, to the convenience of human beings, whom they fearlessly swim up to and stare at, and whom they try to frighten away by insolently slap-ping their tails . . They are untiring and, if not interferred with, can go on with their operations along infinite net-works of streams and through infinite generations . . . Lewis Morgan . . . be-lieved that the activity of beavers was to some extent unnecessary, gratitous"

The Tuscaroras have apparently succeeded in stopping, we hope for good, the flooding of one-fifth of their reservation as part of a hydro-electric project. The attempt of the Power Authority of the State of New York to take over the land was carried on in a bullying and and vicious manner, and it encountered a lively resistance. It says much for American public opinion, which is no longer so favourable to "Progress" as it

once was, that this robbery was vented. This victory of the Indians the creeping totalitarianism of mod democracy may well prove to be m significant than any success they gair in battle with the Palefaces. It a shows that nineteenth century liberalis despite so many betrayals, is not que dead yet. Nor is it cynical to add the many whites' property is also threaten by these fanatical engineers, with the dams, seaways and high roads.

The Seneca Republic however unsuccessful in its resistance to the c struction of the Kinzua Dam, which likely to flood most of its territory. T Republic is a sort of Monaco or Isle Man, a little autonomous Indian sta one of the few surviving relics of Year of Revolutions, 1848, oddly enou In that year some idealistic Indians, fluenced by the revolutions sweeping of Europe, repudiated the old way of in some respects and turned their reser tion into a democratic state. Most this interesting little country will so be under water however.

Indian Views, which is published the League of North American India quotes Jefferson in its issue devoted the Tuscaroras' struggle. "If science p duces no better fruits than tyranny. der, rapine and destitution of natio morality, I would rather wish our co try to be ignorant, honest and estimate as our neighbouring savages are with was rather a remarkable pronouncem for 1812, almost a prophecy one wo

Though science may no longer e inevitable friend of liberty, as once generally assumed, it is amazing much a people may retain of their life in a modern setting. Joseph Mile ell's Study of the Mohawks in H Steel shows us how bands of itiner steeplejacks, for the Mohawks are ceptionally good on heights, leave reservation and set out into the we just like the hunting bands of the days, returning eventually with perha a car, or some other "spoil of the chase These bands travel and work togeth just like hunters, yet many of the thin they bring back with them are very up-to-date. Gadgets and gimmicks ha penetrated the reservations. Some India are television addicts. Yet it would a mistake to assume, as do some writer that the Indians are becoming statu conscious. It is part of the Indian wa to regard showy display with contempt This gets them criticised from the other direction. They are accused of bank slovenly, their yards being stuffed with junk, their houses being unpainted.

Many Indians are in 'fact sceptical of the white man's inventions, and strange prophecies circulate concerning an imminent world war and a new lease of lire for their race. At all events they are still a very lively people, and are certainly not dwindling into extinction.

ARTHUR W. ULOTH.

Around the Galleries

IT is a curious fact that while one can condemn a book for the trash it is, a bad film or play as rubbish, to even suggest that a particular abstract painting is worthless, sets a hundred sensitive souls baying like beaten pups. Yet like it or not, the fact remains that there are men posing as artists who in any other age would not be allowed inside a studio, even to sweep the floor. Using abstraction as their alibi and the sheer size of the hardboard as their cover they live their short public lives providing trivialities for a particular coterie of writers to trigger oil their essays barker for this school of intense banality is Lawrence Alloway an art critic who can tell you everything about abstract painting except when to put a match to it. Alloway has this in common with George Orwell that both are at their best when their subject matter is worthless. Just as Orwell was at his most enjoyable as an essayist when writing about such trivial subjects as comic post eards, smutty paper-bound books, small boys' comics or the easily floggable Mr. Dali, so Alloway is at his best when he is writing of horror comics, science fiction films or single tone canvases.

Sime years ago the LC.A. made the from pages of the Daily Express when Alloway showed a film that for one hour consisted of literally nothing but a blank negative. On that occasion the audience rioted and a shouting mob of suckers demanded their money back, yet these very same people when faced with the present canvases on view in the

I.C.A. will accept this rubbish without a word. In 1919 Kasimir Malevich, the Russian painter, shook the gallery trotters when he painted a white square on a white background and to find this same theme bobbing up year after year with merely a change in colour can only make one despair. While the I.C.A. is offering us an all-black cunvas, William Turnbull at the Molton Gallery at 14 South Molton Street, W.1, is still sticking to the all white canvas. A year or so ago Kline gave us the all-blue canvas and the choice of colours must be narig for those that want to get into

The unfortunate thing about these exhibitions is that most of the stuff is passe ten minutes after the exhibition closes, for the only thing of value about them is the inevitable foreword in the catalogue. If at some future date Alloway or the other writers use these essays as a nucleus for a book it will matter little if the original canvases are in existence for we have reached a stage in painting when the painter is acting as second fiddle to the critic. Just who skids with a bicycle across a flat canvas or who twirts a nude woman around on a sheet of paint-wet hardboard is not particularly important. What is important is how will the Alloways, the Cole mans, the Reads, the Reichardts write about it. That is the tragedy of so much of British abstract painting that its function is simply to act as an openine for an off-beat essay.

ARTHUR MOVSE

Freedom

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Independent Press?

Continued from p. !

the gutter Press. Since it is cerned with circulation, and we know that the few serious repapers published in this councing an even smaller circulation than the Herald or Chronicle, must assume that the "independent pook more like the Express and Mirror than either the Guardian ven the Telegraph!

fact no newspaper, periodical or my other means of communicacan be independent. To our is the hall mark of a responsible is objectivity in collecting and rting the news: iournalistic inin making clear what is on and what are facts: and last not least the use of the Press for free discussion of ideas. Such will not be independent beit will be controlled by those are responsible for its existence. as today the Press is controlled above by about five groups of ti-millionaires, so the responsi-Press of tomorrow will be coned but from below by thousands cours, small and large, each existing as a result of a cominterest and assuming its full onsibility. Then each newsor periodical will serve the for which it was created.

is only in a country such as ain where the daily Press is finated by Fleet Street, and spapers such as the Chronicle Herald each with a circulation reeding a million copies a day are dire straits, that the idea of a de-Italised Press. of thousands of newspulpers instead of the ore 120 which are at present pubshed, seems unrealistic and unconomic. Yet even in the United States, with only 4 times the popuation of Britain there are 1.817 dailies, or 15 times as many as in this country. And Switzerland with population of only a sixteenth of that of Britain boasts as many

The fact that these local dailies are generally dreary sheets is beside the point, which is, that even within the capitalist system it would be possible in this country for local dailies to exist on circulations a fiftieth as big as that of either the Chronicle or Herald.

And such a Press could be interesting, the rallying ground for discussions as well as for local activities but only if it came into being by the efforts—in time and material contributions—of enough people in each locality, for whom an intelligent newsheet, a forum for discussion of ideas, were more important to living a full life than the possession of a motor car or a refrigerator. We shall only get the Press we want when we are prepared to play our part in creating it.

TODAY we have mass-communications because we have mass-minds. We have mass-minds not because, as those believers in the elite fondly imagine, the "masses" are born with atrophied brains, but because we come into a world stiff with tradition, prejudice and ignorance. And most of us are deprived of the necessary education and advice without which one cannot fight against such an environment.

It is not a question of a formal education. There was more social awareness among the semi-illiterate

A London Anarchist Group Lecture NON VIOLENCE AND DIRECT ACTION

WHEN one is speaking of nonviolence and direct action the first quotation that comes to mind is one by the most authoritative exponent of nonviolence, Gandhi, "Nothing on this earth has ever been accomplished without direct action."

So marked is the correlation that exists between these two terms, non-violence and direct action, that—far from being opposites—they complement each other in an underiable way.

No doubt a comparison between nonviolence and direct action seems to Western people to be paradoxical, and it evokes in our minds an understandable scepticism. But if one examines the question more closely it becomes clear that the two concepts can easily be reconciled. Only ignorance has prevented their true value being widely recognised and used to achieve positive aims. Look back into the past and study ebjectively both what direct action has been and what it now is.

In the Grand Dictionnaire Socialiste of Compere Morel we tead:

"Direct Action: Action opposed to the analytical and methodical political action of the Socialist Party, advocated by anarchists and some syndicalists. The general strike is the most widely known and practical form."

It is, to say the least, somewhat pretentious to affirm that the political methods of the socialists are analytical and methodical, and to claim that direct action is no more than a move in opposition to political action. In itself direct action is just as analytical and rational as political acton, and one could consider that political action is in fact a degenerate form of social action. One which has moreover led the workers into a blind alley of reformism and parliamentarism, a morass where all action intended to lead to liberation has ended.

In fact, direct action is not new in the annals of social, religious and economic struggle. It is a great honour in a way that it is always the anarchists, and some syndicalists, who are described as advocating it. It would indeed be more logical to write that anarchists and syndicalists have never ceased to advocate direct action, to counter those politicians who have denied its value. At all times direct action has been a method used by those who have stood up against tyrants, dictators and exploiters, who have tried to impose their will and ideas upon others.

. But let us turn to what the principle theorists have said about direct action.

Emile Pouget in La Confederation du Travail wrote:

"The characteristic of direct action is that it is a spontaneous and reflective demonstration of the consciousness and

peasants of Spain than in the university-studded United States of America, and it is social awareness that matters, not just in the head but in the heart as well. Then not only does one seek to live one's ideas, but one also finds the time to communicate to others the things one has discovered for oneself. Every anarchist should be a propagandist: not necessarily on a platform nor necessarily with a pen, but just in the day-to-day contact we all have with our fellow beings. From such apparently modest beginnings will the revolution in values emerge. Of this we have no

And for this reason we go on talking and writing. One reader, whose letter we publish elsewhere. criticizes us on the grounds that one has the feeling that freading what is coming next". Far from being a criticism, we consider it a compliment. We have obviously made ourselves clear! If he really wants to be entertained he should read what the politicians have to say. It will be white one week and black the next. We realise we cannot be as entertaining but we hope that each week someone picking up FRITDOM for the first time will at least be provoked into thinking for himself. Thought precedes responsible action. Anarchism is inconceivable without responsibility.

will of the working class, without the intervention of external agents.

"Direct action is not necessarily synonymous with violence. It can be brought about by gentle and pacifistic conduct, as well as by very violent means, without ceasing to be, in one way or another, 'direct action'."

The above definition of direct action, written by one of the most competent theoreticians of French revolutionary syndicalism, merits all our attention. For those of us who are pacifists a great practical lesson is clarified by such a definition, and we should not neglect to examine it. We therefore can understand perfectly the vital purpose of direct action, that is to say, action completely divorced from compromise with capitalist interests and governments, and action which is taken without the interference of intermediaries.

Emile Vandervelde, the Belgian socialist, in the Brussels newspaper Le Peuple once wrote:

"To get anything out of the capitalists it just will not do for the working class to give a mandate to their representatives to struggle on their behalf. We have told them many times, but not of course enough, the great truth that is part and parcel of the theory of direct action—one cannot get any serious reforms from intermediaries.

"The Belgian working classes have been left by the ruling class in ignorance and misery, but nevertheless have for twenty years given proofs of their capability and sacrificial spirit. If we can permit ourselves to reproach them in any way at all it is to point out that they have counted too much on political action and co-operation with the establishment—in other words, they have chosen the line of least resistance. They have not done enough for syndicalist action, they have given way to the dangerous illusion that when the day comes that they have their own representatives in parliament, reforms and concessions will just fall into their hands."

Who could ever deny that this is the truth! Direct action is the triumph of indivdualism. In other words it is the way of liberation, which those, who reject beliefs imposed from above and below, will take. It is a call to the consciences of all to participate in the common fight.

"Direct action is a Jenial of miracles—God's miracles and the State's miracles. It opposes any belief in Providence, no matter what form this belief may take. It proclaims the way to practise the saving "the future lies in our hands".

My late friend Pietre Besnard did not hesitate to write, having finished a study of direct action, that it was "the only real weapon of the proletariat. No other method, however it is used, will allow them to be free of all pressures and dictatorships—including the most absurd of all, the dictatorship of the proletariat".

As a revolutionary syndicalist, Pierre Besnard saw in direct action a violent method. This prevented him from discerning the possibilities of non-violent He thought violence necessary in the face of violence by the adversary, However the revolutionary act, the insurrectional general strike, is, according to him, vastly different from the armed insurrection of political parties. Also it aims at stopping a seizure of power by any faction. There is some element of truth in his way of considering the matter. But this statement of Besnard may be superseded, and facts can prove opposite. Although the events of his day justified his opinion, subsequent history might have nullified his apprehensions. The example of non-violent direct action, as used by Gandhi, is a living proof of the efficacy of non-violent direct action.

Pierre Besnard concluded his study with these lines, which will meet with general approbation;

Don't Forget the Challenge!

We remind readers of the announcement we made last week of an offer by a friend to contribute £50 to the Deficit Fund if during September readers in this country contribute a similar amount. Please don't wait for others to start the ball rolling. Send your contributions now and so encourage others to do likewise!

"In fact there is a great difference between the bourgeois definition of direct action and the real significance that we ascribe to it. Although our adversaries have tried to explain this method as a series of violent disorders and brutal acts without reason or motive, as destruction for the pleasure or satisfaction of those who carry it out, we affirm that direct action is ordered, methodic and only violent when it becomes necessary. It is always directed towards concrete aims that are noble and thoroughly humanitarian."

In the pamphlet L'Action Directe, by Emile Pouget, the author proclaims the relative precision of the direct action idea, as a comprehensive formula for the battle against exploitation and oppression. The theory is clear and self-evident.

We can already openly put forward a few comparisons and similarities between Pouget's conception of the struggle for liberation and the methods advocated later by Gandhi and Barthelemy de Ligt. Certain important points will separate the two sets of ideas, but will not the actual methods also diverge? methods modify themselves, they differ according to time, place and aims. One must point out that in the West direct action has been the product of circumstances and social evolution, and we must dispense with some romantic interpretations of the method. The barricade era has passed. Nowadays we are faced with atomic weapons. Street demonstrations are out of fashion, useless and sometimes dangerous, considering the vast power of the forces of repression today. Strikes, the occupation of factories, guerilla strikes and sabotage, have marked successive stages in the social struggle. It is a question of amplifying the practise of these methods, of learning the uses that can be made them, without leaving the way open to careerists and opportunists to exploit these diverse actions for questionable

The opinion of those men, though of widely differing outlooks, demonstrates an idea common to all of them, that direct action is a factor in the development of the human personality, for it re-awakens the spirit of initiative. The sheep, the following types, must be shaken out of their inertia by it. Direct action, by arousing consciousness, can

do away with regimentation and immaturity. It can give direction, meaning and power to the workers. With it minorities are free to express themselves. Initiative is not choked, and progressive elements have a chance to emerge friumphant.

Without doubt man often neglests his own personality and education, he altogether forgets that revolution is the product of daily action and needs a continuous effort. It will not do for him to find himself unequipped to face the possibilities of success in realising a new society. He must acquire a capability, or he will rest in the hands of his new masters or chance leaders. In this case his exploitation will simply be continued under a new system. He must have the will to attain for himself the world of his dreams.

It is a long task, a daily task. The way has to be prepared continually, and maintained and improved. This necessitates efforts—for there ain't no sich thing as miracles—and a belief in the miraculous has often the effect of creating a spirit of passivity. This inertia leads individuals back to slavery.

. The coming of a messianic revolution has too often been proclaimed by the political playboys. They proclaim that it will form part of an inevitable process, which will follow the decomposition of the capitalist system.

As I have said, miracles do not happen. It is only the will of the workers which can succeed in dispelling the belief in them.

"Direct action is the demonstration of the workers' power and will," writes Pouget, "it materialises according to the circumstances and the place, and manifests itself by acts which can be as mild as they can also be violent. It is only a question of necessity."

Only a question of necessity. Faced with the continual recurrence of violence that resolves nothing, we think the time has come to affirm that this necessity will in future be only non-violent, or at least will try to become more and more non-violent,

Some insufficiently informed people imagine that direct action is as Pouget said, "a massive window-smashing campaign". This is after all, only another way, one that does not require much

Continued on p. 2

The Cookie Crumbles

THERE was a time when a man felt overawed by the mysterious and unpredictable power of nature, with its floods, droughts, and raging storms. The mystery and power remain, but man has learned to tame and even to turn to his own uses many of the forces that once terrified him. In the twentieth century, it is the power of the organization (the system, the government; the "enemy", "the way things are") that intimidates and paralyzes too many of us.

Any life-long rebel can testify to the occasions on which apparently happy conformists have confided privately that they hate the system but feel powerless to do anything but "go along with it." One of the saddest fallacies of our age is the feeling that the individual is helpless to stand against the system. As a result, millions perform meaningless (or even malicious) tasks, in anti-social relationships, adjust their consciences to the status quo, and then are driven to get their kicks by desperate attempts at frantic pleasure-seeking, by scrambling for status, or by grabbing more than their share of the material wealth which is supposed to bring fulfilment but never can. A refreshing contrast to all this-

and further evidence of the amazing power of the individual who is self-reliant but not self-seeking—is provided by the recent release of Rose Robinson from the Federal women's penitentiary at Alderson, West Virginia. Miss Robinson, an anti-war income-tax refuser, was originally sentenced to jail for the rest of her life unless she co-operated with the Federal Court that was backing the government in its efforts to collect

the tax from her. The response was to go on a total hunger strike for as long as the government kept her in prison. The response of friends and supporters was to organize continuing demonstrations at the jail and at Internal Revenue offices in New York, Washington, and San Francisco. Rather than allow these activities to dramatize the anti-war stand, the judge rescinded his order for indefinite imprisonment and imposed a sentence of a year and a day. Miss Robinson continued to hunger strike (she was tube-fed after the 18th day) and her support increased, culminating in repeated civil disobedience by Karl Meyer in Chicago and in the arrival of eight supporters to sit-down and fast indefinitely outside the prison where Miss Robinson was incarcerated. After a week of this latter activity (and while Meyer and a colleague were in jail in Chicago) and after only 90 days of Miss Robinson's sentence had been served, the judge commuted her sentence to "time served", on the basis of reports and recommendations of the government.

"'Too Much Trouble' Authorities Say" was the subhead on the front-page news story in the West Virginia papers. But most of the country's press did not consider this story worth reporting. And in millions of homes throughout the country, individuals continued to gripe to each other about the way things are, interspersing their complaints with the debilitating question: "But what can one person do?"

DAVE DELLINGER. (Liberation, U.S.A., June 1960).

The modern peace march is a way of protesting against something (rather like writing to an M.P. or an editor), of affirming a certain opinion (like joining a party), of demonstrating feelings (like throwing bombs or leaflets), or just of meeting friends and getting some exer-It is simultaneously a watereddown form of "propaganda by 'deed" and a mobile public meeting. It is also powerful mechanism for absolving guilt feelings by bearing witness openly and corporately.

It is easy to make fun of such a march, but perhaps it is rather foolish. Here is something that is organised without being authoritarian, collective without being totalitarian; the marchers are participating directly in a political and moral action in an age of mass media and vicarious activity. It isn't really necessary that marching should have a "point"; what is necessary is that marchers should not suppose they are having any immediate impact on anyone else.

This of course is the danger that P.H. is concerned with, and it is a serious one, It is better to march against bombs than to talk or write against them, but it won't in itself get rid of the bombs. The only way to do that is to go and pull the bloody things to bits or bury theni. If the CND leaders could escape the delusion of winning Mr. Gaitskell over and the Direct Action leaders could escape the delusion of non-violence. something tangible might get done. If only a march would just once turn into a mob and break into the Aldermaston establishment or the House of Commons, the marchers might realise their potentiality.

LETTERS TO THE **EDITORS**

homemenementations and the commence of the com

For ultimately it is as futile to wave banners or to sit in the mud as it is to fight windmills with a lance. It is as ridiculous to tell the police what you are going to do as it is to play football with them splendidly British, no doubt, but ridiculous all the same. People will respect your politeness, but that doesn't get anyone anywhere. The only way is to recognise that property is not the same as life. A surprise march on a rocket-site with the deliberate intention of dismantling it would have more effect than a hundred marches to Trafalgar Square. We might as well try to persuade Nelson up on top of column as Macmillan in Downing Street and Gaitskell in Frognal Gardens. We have so much to learn from the Hungarians and the South Africans. Civil disobedience and passive resistance and hunger-strikes and marches and processions and so on are all very well. But in the end disobedience is nothing unless it is extremely uncivil. What are we

Hampstead, Aug. 24.

Poverty in the Midst of Plenty

suing control of capital could change the social conscience while capitalism is still the basis of our economy. One does not have to be a professional economist to see this.

Counter-Revolution

The Negro sit-in Campaigns to achieve equality in sitting down at lunch counters won three more victories last week. Variety stores (all of them national chains: Woolworth, Kress, Grant) in Durham, N.C., Chattanooga, Tenn., and Miami, Fla. opened counters to all customers without discrimination. Since the sit-in movement began last February in Greensboro N.C., counters have been de-segregated in 32 other cities and counties in the South and the border

Kansas: Kansas City. Kentucky: Frankfort. Maryland: Baltimore.

Missouri: Jefferson City, S. Joseph. North Carolina: Chapel Hill, Charlotte, Concord, Elizabeth City, Greensbore, High Point, Salisbury, Winston-

Oklahoma: Guthrie, Oklahoma City.

Tennessee: Knoxville, Nashville, Texas: Austin, Corpus Christi, Dallas,

Galveston. San Antonio. Virginia: Arlington and Fairfax counties, Alexandria, Falls Church, Fredericksville, Hampton, Norfolk, Portsmouth, Williamsburg.

Lord Boyd Orr's solution, that governments should co-operate for the benefit of the peoples of the world, is indeed a naive view of the role of government, which is domon-strably to govern and divide the peoples of the world. In the long history of government there have been many opportunities to "move towards" universal policies of mutual co-operation, but this is generally only practised for a limited period and on a small scale when political expediency has deemed it necessary.

Increased taxation or government control are not the answers either, when it is clear that capitalism, as it functions in the West, and democratic government are too closely tied up to allow policies which would equalise the distribution of social wealth.

The state capitalist economy of the U.S.S.R. has created its own divisions and its privileged groups, who do not exercise their power economically in the Western pattern, but as political yes-men are rewarded financially and socially.

Finally, if we do not agree with the various solutions to the irresponsible society we support the plea made by Titmuss that:

If Western democracy means anything at all it must surely mean that we should be continually asking such questions and continually seeking answers to them.

The article "Marching" (FREEDOM 20/8/60) was read by me with great interest. You ask what is the point of marching? I will tell you.

As anarchists, we should not be apathetic, but should support movements and campaigns like CND. Since we support (and no doubt many of us belong to) CND, we should lend ourselves out for marches like Aldermaston, so that we can show the world that governments are stupid-so stupid that they are taking the path to nuclear suicide, and surely this kind of protest demonstration is what anarchists should be

Indeed it is sensible to march, not to march "for kicks" but to show that we -as anarchists-are willing to sacrifice a holiday to prove to the world WHAT THESE GOVERNMENTS TALK!

Aug. 23.

. HOPE IN ASIA?

Two minor comments on Arthur Uloth's review.

1. It is not true that "Europe was united by Rome". What Rome did did unite was the Mediterranean world. It was not until the southern and eastern shores of the Mediterranean were occupied by Muslims in the 7th century, and the people north and east of the Danube and Rhine were converted to Christianity in the 9th and 10th centuries, that the area now called "Europe" acquired unity and self-consciousness; Europe is, comparatively speaking, a recent con-

2. Nor is it true that industrialism made it possible for the whole world to be conquered by Europeans. Industrialism facilitated economic domination, certainly, but political conquest was already possible before 1800 because of superior scientific and technical knowledge-a very different matter. What has made Europeans unique in the field world politics, however, has been a mixture of contempt for non-Europeans and a determination to rule them. Let us hope our victims have not learnt all

Hampsiead, Aug. 19.

- ANOTHER DISAPPOINTED READER?

DEAR SIR.

pointed subscriber, Martin Smith, has to say about Freedom's interpretation of Anarchism. Reading FREEDOM, one has the feeling that one can almost predict what is coming next; once the mentality of anarchism has been grasped, its values and judgments understood, there is little difference between their's and the judgments of the capitalist and communist press.

applicable to all ideologies and those with an axe to grind. Anything resembling pure honest-to-goodness criticism and appreciation of reality is only very slight in the understanding of anarchists Still, for all this, anarchism will be a concept one will have much sympathy for, and it is good to know that there

London, Aug. 22. BERNARD SCOTT.

FREED Marching Backwards?

The Aldermasion March, started as one of protest, has developed into a left-wing picnic, and P.H.'s criticisms are largely justified. Now the march goes the wrong way. Instead of ending at Aldermaston, which does symbolise preparation for nuclear war, it ends in London, the seat of government. A march has a certain publicity value, but still rather in the freak category of Dr. Barbara Moore's achievements.

Probably the big centralised march

ON NOT GIVING UP "FREEDOM"

I was surprised to read that Martin Smith is suspending his subscription to FREEDOM on religious grounds. I also hold a metaphysical (though not orthodox Christian) view of the universe, but have always found FREEDOM quite broad-minded and tolerant, especially when compared to the rigid anti-religious line of some left-wing groups.

Anyhow, the Buddha said "Increase all good; lessen all evil; control your own I'm not much good at controlling my mind, but I can at least do my bit to increase good and to lessen evil, and that's why I hope to continue my subscription to FREEDOM!

Finally, my taste may be bad, but your cartoonist makes me laugh-keep him on!

J. W. SHAW. Oxford, Aug. 24.

SLOGANS

Occasionally I see in FREEDOM in the top right-hand corner a quotation which floats round in my mind, sometimes with useful purpose, but occasionally you print one which amounts to a shibboleth of your own. (Granting that society at large has many more).

The one which says "Power corrupts, absolute power corrupts absolutely an incorrect phrase to have in your repertoire, absolute power never corrupts in the hands of the incorruptible, I will not go into examples, but you must know many. The dangerous thing about the use of slogans such as these is that there is implicit in them that society does not alter. It does, but whether it is altering fast enough to suit us is another matter. The institutions of our society, whether they are professional, religious, or political are as authoritarian as the people in them; Christianity first produced the early Christians in their simple humility and set of new values in a materialistic world, but later that same Christianity threw up the Inquisition. The early socialists threw up Russian Communism; every professional body, legal (although this is a doctors, all have their progressives-the doctors, have all their progressives-the flexible people who can adjust to changing conditions, and the inflexible who can only go by precedent and are authoritarian and reactionary. I would say, if I took every word to heart printed in FREEDOM that there is no growth in society, but fortunately for me I know there is, faith, perhaps, but justified by

I agree a lot with what your disap-

Unfortunately this seems to be a law are anarchists. It is a noble ideal,

Yours sincerely,

strength, and should be replaced ious demonstrations up and down country, wherever there are air base factories producing weapons. Such monstrations as that at the Green Common base on Sept. 3rd, and planned for Oct. 8th at West Man Kent where an R.A.F. aerodrome been handed over to the Americans of far more value than the mami march from Edinburgh to Lon These should have the effect of infi ing and arousing people who live to the bases.

Recently a demonstration was a ised that assumed the dropping of megaton H-Bomb on a town, and roads picketed with placafds sh the extent of damage and destruct various distances from the hypoth centre of the explosion. This conjunction with extensive leafle and proved more effective than the ventional march, also provoking a councillor, chairman of the Civil fence Committee, into making some

But the point still remains: how one register protest effectively? be argued that the present Alderm. Marches do not achieve anything may even aid the Establishmen providing a safety-valve through the rebels can express themselves lessly and then go home and rest feet. Another criticism is that Aldermasion March lacks sponta that essential of protest movement is all too well organised, even to r Javatories.

Direct Action, taking the form civil disobedience, will only be pracby the small minority who are preto go to prison. Strike action likely from those earning good mi on defence contracts. The issue ren We need some form of mass demon tion that avoids the futility of annual marching up and down the same str of road, and hearing at the end. same voices booming in the same squ Brighton, Aug. 22.

Meetings and Announcements

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Pre-September Blues

(See Challenge on p. 3)

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