

## Act Now Against South Africa

ON Sunday, November 3rd, supporters of the Anti-Apartheid movement will be marching through London to express their hatred of the oppressive policies of the South African government. Most of them will probably be encouraged by the fact that leading members of the Labour Party have expressed their support, and that the Labour Party has promised, if elected, to impose an arms embargo, and take a different line in debates at the United Nations.

For anarchists however, there is a clear distinction between the expressions of protest by thinking people, and the activities of political parties and governments. If they temporarily happen to coincide, it is not a reason for blurring the distinction, but rather for making the motives and consequences of the various approaches as clear as possible.

While Mr. Wilson's dislike for the South African government is no doubt as strong and sincere as that of any one else, it is doubtful if he would be advocating action against it by the British government if it did not also happen to coincide with a more enlightened view of the long term interests of British diplomacy, in relation to the independent African states. Therefore, while it is understandable that Africans should be grateful that the political "winds of change" are blowing in

that particular direction, it would be equally discouraging if people in the imperialist countries who have been advocating the blockade of South Africa as a principled action, should be misled into supporting politicians for whom it may be a matter of temporary expediency. It is worth noting that the Trade Union "leader", Jim Matthews has written against a boycott in a South African government bulletin, and the British Council of Churches after calling for the abandonment of the independent H-bomb, has condemned the no arms for South Africa call, and the arguments used have been neither union principles nor Christian theology but blatant political expediency in both cases.

The problem remains of how a current of social opinion can make itself felt, without going into politics.

In this particular case there is an answer because direct action in

favour of a boycott has already been taken by dockers in New York and Denmark.

Last week's issue of *Peace News* (18/10/63) carried an article and photograph showing pickets demonstrating at the entrance to the dock where the *South African Pioneer* lay at berth where dockers had refused to unload it. Similarly during the summer, the Danish dockers refused to unload South African ships for a period of a couple of months, but eventually gave way because of legal action by the employers' association.

These isolated actions show the way in which the people themselves can take part in socially important activities, but it is difficult to resist the suggestion that because of the fewness and isolation of direct action, it can never be the sole aim of a movement like the Anti-Apartheid movement, which must therefore always keep one finger in the party political pie.

take action against a vile regime in another part of the world.

During a previous campaign for a South African boycott, Labour leaders made it clear that they were primarily in favour of a personal as opposed to a commercial boycott. In other words, it is all right to make a little personal protest, so long as it does not have any effect, but decisions like economic sanctions or arms embargoes should be left to governments, to put into operation if and when it suits their opportunist plans.

What is needed today in Britain is a fusion between the old tradition of industrial militancy which belongs to the heritage of the Labour movement, despite the attempts of the political bosses to smother it as an embarrassment; and the revival in interest in radical social ideas that has sprung up during the last few years.

While the actual achievements of protest movements may well be realised in terms of forcing political parties and governments to change their policies, they should not be taken in when the politicians try to turn this to their advantage in roping in support, but should answer them by developing even better techniques of education and direct action in the future.

P.H.

## BY PROSTATE TO PREMIER

THE Press with few exceptions, having done its best to create an atmosphere reminiscent of the market place in the struggle for Mr. Macmillan's job, then deplores the fact that the rival contenders should wash their dirty linen in public. The hypocrisy of the Press is only matched by that of the politicians who seek to build up the image of people devoted to the service of their country and their Parties while at the same time engaging in all manner of shady manoeuvres to determine who shall be leader which are as remotely connected with the "interests of the nation" as the British Nylon Spinners' announcement that they are building a £10 million nylon plant in Germany.

We will not attempt to summarise last week's events. The mass of cuttings on the subject we have before us largely cancel each other

out. So far as the Press is concerned, once more—as the Vassal Tribunal showed—they are not only ill-informed but most of their guesses are wide of the mark. On Thursday the *Herald's* "political correspondent" in that cock-sure way that journalists have about them assured us in a front-page splash with the unfortunate title, in the event, "Exit the Two Lords" that Hailsham and Home were "now out of the fight" and that "late last night the survivors of the week-long battle for the Tory leadership were Mr. R. A. Butler and Reginald Maudling". The following day the *Herald's* political expert told his readers that "Home may ditch Rab [Butler]" without bothering to tell us what had happened to Maudling overnight, or to apologise for the "Exit the Two Lords" assurance of the previous day's edition.

On Sunday (Oct. 20), the *People* which comes from the same stable as the *Herald* gave us the "Inside Story" of "last week's civil war at the top" from which we learn that Macmillan's choice all along was Lord Home, if for no other reason than that he wanted to make sure that Butler would not get in. We are also told "he is believed to have gone so far as to say in effect" (is this tortuous phrase fact or fiction?) that "Either Alec Home will be Prime Minister—or I stay!"

Now, as long ago as the 7th October, the *Guardian* headed an article by its political correspondent on the question of succession, "Lord Home the man in Premier's mind", and it contained the following paragraph:

There is only one set of circumstances at present in which Mr. Macmillan would be willing to hand over power quickly—if Lord Home agreed to accept the leadership, and if Mr. Macmillan were authorised to say so on Saturday [when he was due to make his speech to the Conservative Conference].

This, it seems to us, cannot be ascribed to good political detection or guesswork. We would say that this must have been deliberately "leaked" by Macmillan and his influential backers but that the press, for its own reasons, had to create the "civil war at the top" atmosphere in order to fill its columns and sell its papers.

And since, medically speaking, even politicians are human, it may

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**ANARCHY 32:  
OUT NOW  
is on Crime**

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## Bristol Councillor brands 'FREEDOM' as 'Just Filth'!

THE *Bristol Evening Post* for October 12th carries an item, with bold headlines, that occupy as much space as the item, "Anarchists threaten libraries" in which it is stated that "Police are investigating a letter sent to Bristol's municipal libraries authorities which some officials have taken as a threat to blow up the Central Library." This alleged threat followed a decision of the Libraries Committee, a month earlier, not to allow *FREEDOM* to be displayed in the reading room at the Central Library. The "threat" story was circulated by the City Librarian when he told his Com-

mittee that "I've had a letter offering to blow up the Central Library". In the same journal for October 19th the City Librarian confirmed having made the remark but added that it "was made in jest before I read the letter to the Committee, and was accepted by the committee as a jest". Jest in bad taste surely, considering that it was prominently publicised in the local paper and, according to a Press statement issued by the Bristol anarchists, also included in the BBC's News bulletin on October 14th.

According to the local paper one Labour Councillor, Mr. Mervyn

Hullin said that as he had not been "entirely happy" about the ban, he had taken the trouble to read *FREEDOM*, and he is reported as saying that "the comments in it were 'just filth'. If it got into the hands of young people the committee would come in for very severe criticism".

If the remark was made in jest and accepted by the Committee as such, why did the Press and the BBC take it seriously, and where did the story that "the police are investigating" the letter originate? Did the Chief Librarian perhaps hand a copy to the police and inform the Press of his action?

As to Councillor Hullin's reference to *FREEDOM* in terms which would suggest that it was some kind of pornographic rag we propose not to allow his statement to go unchallenged and will demand that he either substantiates it with facts or publicly apologises for the slanderous allegations.

I BECAME an anarchist on a Sunday afternoon in 1956. It was the Sunday afternoon of the Labour Party demonstration against the Suez "armed conflict". I was already well on the way and as I heard the speakers one after another saying: "No Industrial Action", I felt any feeling I ever had for parliamentary socialism die.

Though I never had been a young socialist or young communist, I had paid lip service to both organisations at different times. I have always believed "That the world should be owned and run by the people who are living in it", as I once said to one of my teachers when I was about twelve.

I stood in the square that afternoon and I sang the "Red Flag" and felt that the Labour Movement would do something to stop the war and the killing of the Egyptians. Well, as we all know, how silly that was, but I did not go on being silly (at least not in the same way) for I became an anarchist.

# Anarchism and Me

In my eyes an anarchist differs from a socialist in one main respect. He thinks of people as people. Not something that can be moulded by an organization, dragged along by some self-elected vanguard. An anarchist cannot believe in an anarchist or free society that has people like the people who live under capitalism. The anarchist is not interested in power. He is trying to sell an idea, that is all, just an idea. The socialist wants to force a dogma on the people for their own good. An anarchist has a different attitude and he also has a different language. How many

of us have met 'Trots' or other politicians who bore us to death with their talk of parties, groups and splits?

We cannot overthrow the state at the moment, and even if we could it wouldn't do anarchism any good. For anarchism to work it needs anarchists. Revolutionaries are not enough, if they are the kind of people who call "Fascist" at someone who does not quite see it their way.

So having become an anarchist what did I do? Why, I read books about it of course. I had already got some out of the local library and now I began to buy them. One of these books was "Fields Factories and Workshops". I read this book and about the workers around Paris in Kropotkin's day. Then I decided to try to grow my own food, or some of it at least, as they had done.

People in this world should be able, I feel, to do something useful. If a man goes through his life doing things that are utterly useless, like running about with bits of paper, working in some stupid industry like advertising or even being a meter-reader. He has wasted his life. So I went to a local allotment association and they gave me, for a very small fee, a piece of land. I had not done any really hard work before and the first few weeks were no poke, but I managed to clear it. I sweated on, and still do, and after some

time I became quite proficient, I suppose. I have changed my way of life whereby I'm out of the rat race (or was I ever in it? It's only an attitude of mind I feel), and I live at my own speed.

I could, I suppose, sell the stuff I grow like some of my mates do, but I feel that all business is bad even small business, so I give away what I have over. My mates don't want to take stuff without giving something back, so we mostly manage to keep supplied with veg all the year, and plants, for if one hasn't got something another usually has.

All the old boys who are my mates know that I go on anti-bomb demos and if I did get put away my plots would be looked after by them. These old people (they are the only people I know) seem to have a more sensible attitude to war than some of the younger folk about. Being ex-workers they are mostly labour supporters though one of my best friends is very anti-monarchist and is nearer to a syndicalist position.

When I first came into this movement I was willing to work. I believed in the cause if you like and wanted to propagate the word. I didn't come in because I wanted to tell everyone what they should do or think, just to help.

I have heard from some people that the anarchists are a clique, that they are unfriendly to newcomers, that they are snobbish. I can remember a letter to FREEDOM on this subject some time ago. I've never found comrades unfriendly, mabe they are to some, but this is because they retain the right to choose their comrades. A right they're surely entitled to, after all.

I suppose I'm fortunate. I didn't become an anarchist because I was against all authority of all kinds, just because it was there. I've always got on alright with my parents for example. Life's give and take isn't it?

I'm always hearing that people are frustrated. People write in FREEDOM and talk about this lousy world. They sound bitter and fed up with life. I don't have a death wish; I think life's OK. It's not as good as it should be but it's not so bad either, at least for me. I suppose if I poured the whole of my life into demonstrating, never talked or thought of anything but rebellion, I would be bloody frustrated. I don't believe in Permanent Protest because I don't like griping all the time. I want to see a day come when people won't have to go out into the streets and demonstrate, so I'm doing my best to do now what I would do in a free society. I'm not waiting for the workers to make my life worth living, I'm doing something about that myself.

As I type this I'm smiling for I can see the syndicalists reaching for their pens to take up the struggle again, but I'm not interested in starting another argument just trying to point out what can be had from life.

Anarchism has taught me to think a bit. The trouble with our movement at the moment is, it's full of people who are trying to knock down without trying to build up. They have phrases like workers' control and industrial democracy, but this is only changing economics, it's people that want to change. You must give meaning to your life in some way or you will become bitter and anarchists are not supposed to be bitter.

Anarchism has given me a new purpose in life. It has given me many good friends of the kind that most men would like but do not have.

I don't enjoy demonstrations but I go on most of them. SOMEONE HAS TO PROTEST! and why shouldn't it be me? Anyway I have to carry the other side of the banner or Peter would drop it wouldn't he?

Since becoming an anarchist I've changed (Mary says so anyway) I think I've changed for the better but it's only a reflection on the people I knock around with anyway.

I've found out that mutual aid works with both anarchists and non-anarchists very well, for me at least.

JACK STEVENSON.

## Disease without a Cure

DURING the year 1958 the Arts Theatre gave a private performance of Jean Genet's play *The Balcony* and Genet won the rare distinction of being one of the few authors to be literally thrown out of a theatre during a performance of his own play.

Genet in 1958 protested at a minor visual distortion, and he made his protest, but over the years he has learned discretion and he can now accept not only the bowdlerisation of his original script but a complete and utter perversion of the play's meaning.

In the play the curtain rose to reveal a bishop bending before an altar and a minute or so later a naked woman walked across the stage to assist him at his devotions. It was this scene that held the key and set the mood for all that followed, for the setting was a brothel, during a period of revolution, wherein the clientel for cash and for a few brief moments could leave the artificial world of reality and enact the fantasy life that to all of us is the

true life. There within this huge brothel they became bishop, judge and general, made love to the make-believe dead, wore the hired verminous rags of a beggar and chased the strapped and feathered staff with riding whips for a price. This was the true world where dreams found their fulfilment.

Joseph Strick the producer of the over-rated *The Savage Eye* and *Muscle Beach* decided to film the play that found its climax on a note of high hysterical tragedy, and has pandered to god-knows-what hidden hand by letting the film grin to a halt as slap-stick comedy. That the film begins well must be admitted, for Strick makes a brilliant use of news-reel shots of international rioting and blood-letting to introduce his charade, but the film opens onto the brothel situated within a film sound stage with the prostitutes sitting around like extras waiting their call so that in one single shot the film is robbed of its cry to be accepted as a statement of truth while the all-embracing parade of clients are reduced to three, general, judge and holy bishop so that Genet's universal becomes Strick's particular.

Shelley Winters as the most motherly of whore-mongers sets her chorus in motion. Revolution, as they say in the *Express*, rages and the Chief of Police hurries in all wounded and worried for the official heads of State have been liquidated and it is urgently necessary that they should be replaced.

It is decided that the three customers playing out their fantasies in the bedrooms should be drafted in the interest of the nation. They agree to tour the devastated area, and having once publicly worn the vestments of authority and been so acclaimed, believe that within these gaudy garments lies the majesty of power.

Yet once back within the brothel this illusion of authority disintegrates before the threat of a toy gun. The leader of the revolution now enters the brothel to play for the price that role of the chief of police; the real and the unreal meet, they brawl and are both tossed out into the street wearing only towels for, says Strick, without uniforms they are nothing. But it is fitting to remember that in the final scene of the play Roger the revolutionary has given the police chief his moment of high glory by demanding that despised make-believe, but having donned the uniform feels that he must carry the role to its logical conclusion and with his back to the audience castrates himself. A prostitute, aping the Virgin Mary, bables out the news to the Chief of Police and shows him her blood bespattered gown and hands, but the Chief of Police comfortably feels his own flies and says: "Though my image be castrated in every brothel in the world, I am intact."

And this was the point of Genet's play that the film has chosen to falsify: that once you publicly accept your private fantasies then you must carry them out to the end that you have always acclaimed; that if you condemn authority as evil and unnecessary and are mistaken enough to accept the panoply of that authority then if you are true to yourself you must destroy yourself. We all have our innermost fantasies wherein we use evil for our own pleasures, but for the partners in these dreams it is always humiliation, degradation or death. Genet's point and the point so mistakenly discarded by Strick with his film is that if you embrace evil then you can only purge yourself by destroying yourself, for it is a disease without a cure.

ARTHUR MCYSE.

## DO ALL CHILDREN MATTER?

ONE of the facts made explicit by the Newsome report on the education of children of average or less than average ability, published last week, was that so far the education of half the children in the country has been pretty well ignored and neglected by every political, governmental and influence-wielding group, because they just haven't been worth the trouble.

This is not to deride the efforts of the small groups of teachers, children's officers and so on who have put enthusiasm into their jobs and achieved a measure of local success in providing an environment in which children, from whom the state and industry could not expect to reap rich financial rewards, could nevertheless develop as full lives as they deserved.

The existence of people who are determined to do this, rather throws into relief the failures of the idea that education can be provided by passing laws, granting powers and authorities, and leaving everything to the people on top.

The growth of the school system in this country began at the time of the industrial revolution, when the factory owners needed child labour with certain elementary educational attainments. It has developed fairly parallel with advances in the level of the attainments needed, lagging behind or forging ahead according to chance or personal ideas and appraisals of opportunism by the politicians of the time.

From a human point of view, it is a disgusting farce, made palatable only by the fact that some education is necessary for everyone, and if the state is providing a school round the corner, however dilapidated and understaffed,

unimaginative and authoritarian in its teaching approach it is, it is better than nothing. In any case it is free and compulsory.

Yet at the same time most people would agree that children deserve education so that they can grow to enjoy full and satisfying lives, and not because educated workers are needed for the export drive, or to maintain Britain's place in the world.

This is a particularly challenging question when it is looked at in terms of children of less than average academic ability, and it has attracted the attention of many progressive-minded people who have set up independent, fee-paying schools based directly on the idea of catering for the children without trying to impose the demands of an adult world. These have mostly come to grief, for a variety of reasons.

They have never been able to afford the sort of equipment and accommodation, or qualified staff necessary for good education, and have been overburdened with specifically backward and neurotic children which has had an inhibiting effect on any actual teaching that was attempted.

Are there not enough progressively-minded people in the country to finance a small school by subscription, which would be able to establish itself in an unfashionable part of the country where ordinary people live, take ordinary children at nominal fees, and engage a group of teachers who were both competent and progressively-minded?

That, at least in a small way, would be a libertarian response to the state's attitude that children don't matter unless there is money to be made out of them!

P.H.

## DECLINE AND FALL

'FAMILY FAVOURITES—A ROMAN SCANDAL', by Alfred Duggan. Penguin Books, 4s.

The Roman Empire inspires many an obscurantist reactionary, and its legacy of law, religion, military prowess and authoritarian mystique together with various attempts to reinstate it in one form or another have cursed Europe for 2,000 years. Alfred Duggan's book reveals the real nature of Roman society during a period of its long decline and concentrates on the four year reign of the Emperor Elagabalus, the thirteen-year-old high priest of a Syrian phallus cult whom the Army brought to power because of his physical resemblance to a previous Emperor who had heeded military interests.

With real power in the hands of his female relatives this wilful adolescent

followed his own extravagant downward path until his inevitable assassination—his vast spending was threatening to bankrupt the Treasury and its ability to pay the Army so his bodyguard murdered him. His fantastic reign with its fabulous banquets, vast public homosexual orgies, bloody spectacles in the Colosseum and all the cruelty and corruption that accompanied them typified Imperial society. For Rome during its long history, far from being the model of order and discipline that romantics imagine was at its centre a mere hotbed of corruption and intrigue.

It is interesting to note that during the 60 years covered in this book no fewer than 14 Emperors were recognised in Rome with numerous pretenders in the provinces. Of them all only one died in his bed, the rest were murdered by the soldiers or killed in civil war.

JEFF ROBINSON.

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## BY PROSTATE TO PREMIER

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well be that Mr. Macmillan's prostate prevented him from carrying out his plan as anticipated. On the other hand it could be that Lord Home had felt unable to accept (by which we mean had not assured himself that he could form a government) in time, in which case Macmillan would have felt unwilling to address the Tory Conference which was expecting a statement from him on the question of succession, and his sudden removal to hospital can be seen as a convenient "let-out". A third explanation, in our opinion, is that the reactions to his "leaked" intentions were so unfavourable that he felt it would be easier to push them through from his hospital bed than from the Tory circus rostrum. The fact is that at the Tory Conference, Hailsham was given the biggest ovation and was their choice for the Premier stakes.

There is no doubt in our minds that Macmillan had everything settled months ago, and that the people who have a say in these matters had been consulted and had agreed to his choice. All that remained was either to present his man as a *fait accompli* or let the other contending factions fight among themselves first and when there was deadlock to step in with his man. To judge from the tit-bits in last Sunday's Press (especially the *Sunday Times* and the *People*), Macmillan relied on the ambition of his colleagues for Power being so strong that they would in the end cancel each other out, and this is about what happened. And Home, his apparently reluctant successor (according to the *Sunday Times* more than five weeks ago Macmillan went to Chequers and took with him Lord Home to whom he offered his job. "But the Foreign Secretary would have none of it. He had no ambitions to become Prime Minister") without having to indulge in the sordid manoeuvres of the others, emerged as the leader. And all his battered rivals are back in his Cabinet, and we will soon be hearing him telling the nation that his united government is ready to get on with the task of serving the Nation to the best of its ability and in the best interests of the people!\*

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**SUCH** is the nature of power politics. And let no one imagine that this is typical of the Tories only. The same struggles, the continuous manoeuvrings, the "leaking" of inside information to the Press are going on all the time in every political party in every country. And obviously to a more marked degree when a party is in power, and especially so when there is the possibility that the leader's job will have to be filled. But in thinking of the dirty business, during what the *News of the World* calls the "Ten Days that shook the Tory Party", let us not forget the vicious campaign launched by certain sections of the Press months ago in an attempt to prise Macmillan out of the leadership of the government. That Macmillan did not budge and the people did not even bother to demonstrate surely makes it quite clear (1) that for reasons we have often expressed, the National Press has mass circulations but no mass influence (2) that the public is politically apathetic and

\*In fact he has already done so in his Television appearance last Monday!

has no influence on what goes on at "top level" (3) that Macmillan has all along enjoyed the backing of powerful interests—who are the real rulers of the country.

When Home was appointed Foreign Secretary the Press alleged that Macmillan had chosen a faceless "Yes-Man" who would do his bidding. In *FREEDOM* we refused to share this view not because of any "inside" information about the man but because we believe that power politics attracts ambitious and/or powerful people, and that even the best-intentioned man who accepts office in order to "work for his people", ends by being unable to resist power for its own sake. For anarchists, such home truths about power are elementary aspects of the political game but we should not assume that there is general acceptance or even awareness of these truths. Take the *New Statesman's* editorial on the "Auction at Number Ten" which is a lament that "the life and death struggle for power around the sick-bed of an aged Prime Minister" should have been concerned with personal power and not policies and a reminder that the struggle between the "right and left wings of the Labour Party" throughout the fifties "was essentially concerned with policy" and not with the political ambitions of the leaders and would-be leaders. The *New Statesman* should know better than that, but apparently doesn't. Imagine how many thousands of sincere, starry-eyed Labour Party socialists have still to be acquainted with the anarchists' A.B.C. of power politics!

Unlike the *New Statesman* which deplores what has been going on just recently on the grounds that the image of government "has been dealt a heavy blow" and that the cost "to the nation both at home and abroad, has been heavy", we are delighted when those who have pretensions at knowing best how we should run our lives start squabbling among themselves in public. The more they damage "the image of government" so much the better for the people. For when the people, or enough of them, realise that politicians, far from being supermen, are as "wicked" or as weak as the next man, only then will they understand that with all their limitations they can run their own lives as well as, or even better than, any government can.

★

**WITH** general elections in the offing anarchist propagandists should, in our opinion, be preparing to play their part. The party spokesmen, after the Profumo scandals and the recent Tory leadership rat-race, will be desperately trying to rehabilitate the image of government (while at the same time denouncing each other). We should concentrate on one theme: that no man possesses the qualities which would enable him to run the lives of 50, let alone 50 million, fellow beings to their satisfaction better than they could themselves, for such a man would require not only superhuman powers but saint-like qualities (concepts as alien to mankind as space fiction). We must expose the posturings of politicians as supermen by drawing on such contemporary examples of human frailty as the Profumo "scandal" and the Tory rat-race. But above all we should demonstrate that the only men who could run our lives for us are those who, on principle, would refuse to do so!

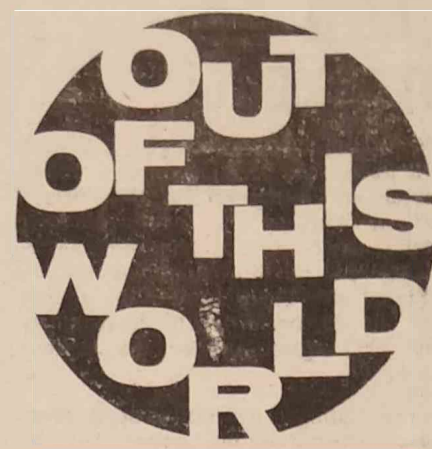
IN OLD FOLK'S WEEK, with a choice between Mr. R. A. Butler and Lord Hailsham, the Premiership went to Lord Home (pronounced Hume). Dr. Konrad Adenauer gave way to Professor Erhard. Guy Aldred died at the age of 76 after failing to win seven Glasgow elections. Lord Home is to give up his peerage and to be presented with what seems to be a safe Tory seat. . . .

MADAME NHU of Viet Nam on her visit to America was bombarded with eggs and chalk. She said that God was in her corner and President Kennedy was soft on Communism. Pat Arrowsmith has refused to pay a fine for obstruction. She also cancelled a lecture she was to have given on 'the responsibility of the rebel'. She said: "I am not a rebel and none of the movement with which I am connected is rebellious." . . .

ACCORDING TO *The Observer* CND crisis facing Canon Collins was caused by three groups, one being Trotskyists, anarchists and other extremists who have used the movement to gain support for their own ends". Canon Collins was re-elected chairman. Kent's fire service committee wants to get rid of its latest member who the chairman says, "I think his presence is likely to cause embarrassment." He is a fireman. . . .

THE WARLIKE Karamajong tribe in Uganda has agreed with the district administrators to pay compensation to any family who could produce the body of a relative killed by the tribe. Local administrators are trying to persuade them to play football. In their first game one Karamajong kicked another instead of the ball, they all rushed off the field for their spears and the police had to use tear-gas to break up the fight. The proportion of criminals in the army is only half that of the civilian population of England and Wales. This is the conclusion of a War Office report on Army crime. The number of court martial convictions during the last five years has remained the same. Last year there were no convictions in the Army for murder, attempted murder, manslaughter or blackmail. The offences included wounding, assault, robbery, housebreaking, theft, fraud and malicious damage. . . .

FOUR CREWE policemen have been suspended after complaints by a youth that he was beaten up during questioning. A policeman was gaoled for 12 months for stealing £33 from Boots the Chemists. It was alleged that the constable stole the money when he was investigating a break-in. He claimed that he had been framed by other police-officers. Four Harrow policemen are to appear in court after an inquiry into allegations that a squad car was used to remove stolen property from a London factory. The Chief Constable of Buckingham-



shire, Brigadier J. Cheney said that when he was keeping to 30 m.p.h. on a 'restricted' road a passing motorist gave him a 'V' sign. He told the county council joint standing committee he did not know what the sign meant. . . .

LAURENCE BELL, a part-time journalist was acquitted at the Old Bailey on nine charges of indecency involving guardsmen. He claims that he was framed because he exposed scandals to the newspapers. . . .

MICHAEL HARWOOD of the Committee of 100 was refused leave by the Court of Criminal Appeal to appeal against his conviction for incitement to commit a public nuisance outside the House of Commons during a demonstration in April. He had been bound over for three years. Dr. Arthur Evans of Denver, USA is serving a 90-day prison sentence for refusing to pay that percentage of his income-tax which goes for military expenditure and for refusing to produce his financial records. He has taken this stand for twenty years and has never before been prosecuted. The United States Supreme Court ordered Minnesota courts to reconsider the case of a woman gaoled for refusing to serve on a jury. The woman, a member of the Church of God, based her objection on the text "Judge not, that ye be not judged". . . .

MR. R. E. SEATON of London Sessions apologised from the bench for dropping his voice when describing a 15-year-old girl as "a siren". The press and the official court reporter had heard the word as "sow" and reported it thus. Protests had been made by the local M.P.s. Mr. Neil McElligott, the Old Street magistrate is reported by the *Guardian* as describing a 16-year-old girl who had pleaded guilty to breaking into a Community Centre with two youths, as "a rotten little beast". She had a previous record of having an offensive weapon, occasioning actual bodily harm, and of a breach of probation. He said, "You think of nothing but your rotten little self". . . .

RADIO ACTIVITY over the Shetlands was the highest recorded at ground level, in 1961 and 1962. The concentration of iodine reached its maximum for the year. Britain is building a super-destroyer HMS *Kent* that is designed to cross areas contaminated by radioactive nuclear fall-out. A few officers and ratings will remain on duty, the rest will descend to the shelter and live on the oxygen which has been sealed into the ship. There was a sharp rise in 1961 in the levels of radioactive strontium in the bones of new-born babies and children up to four. Mr. & Mrs. Vernon Dickenson and their two children, of Hayes barricaded themselves in their home in accordance with Civil Defence instructions. They spent a night in a sealed room with a battery-operated wireless and candles. They awoke with 'a real hangover feeling'. It took them thirty hours to fill the sandbags. They hadn't enough bottles for 24 gallons of water to be stored in the room and their food estimated by CD for a 14 days stay cost £14. The founder and present secretary of Shrewsbury CND intends to join CD to improve the flow of information to the public'. Dr. Donald Soper, a vegetarian, has been ordered by his doctor to eat meat. He said, "I became a vegetarian about fifteen years ago after I preached in an Australian slaughterhouse. It was the smell and the sight of the waiting animals that decided me to give up meat. I am still a vegetarian. I hope to give up this diet in a few weeks' time". . . .

SIR WILLIAM CARRON, president of the AEU is to become a governor of the Bank of England. It was alleged in the Appeal Court that Frank Foulkes the former president of the ETU had a £47 bill for wine and cigars. A journey abroad which had nothing to do with the union cost £170. Another unauthorized trip to Paris by Haxell and Foulkes cost £361. In 1957, said Mr. Gerald Gardiner, the union was short of money and it was said that the convalescent home would have to be closed down. That year a Japanese fraternal delegate was entertained at a cost of £983 for fares and expenses. The Old Crown Court, Dorchester, scene of the Tolpuddle Martyrs' trial and now a TUC memorial has been re-opened to the public after action to deal with dry rot has been completed. . . .

A PRIVATELY owned firm has become public and shares, part of a block of 420,000 being placed with investors goes to the workers. One hundred of the staff, a third of them, get between £10 and £100 worth of shares. The value of the total shares is about £700,000. The firm is the 'Dreamland' electric blanket company.

JON QUIXOTE.

## Job Insecurity at Ford's

**THIS** week at the Dagenham plant of Fords, union officials and the management have met to discuss ways of "improving labour relations". Meetings are now to be held every fortnight to iron out problems. The union officials, who will be Mr. Kendrick of the Transport and General Workers' Union and Mr. Blake of the Vehicle Builders' Union, will meet shop convenors to discuss any problems that have arisen and then bring these before the management.

These "get-togethers" were proposed over a year ago, but were dropped after the unofficial strike last October, when a shop-steward, Bill Francis was sacked. Apparently Fords have recently been very anxious that these meetings should take place, for in the Jack report, one of the reasons given for the high number of disputes at Dagenham, was the lack of consultations between local union officials, convenors and stewards, and also with the management.

These meetings are one more attempt to maintain the so-called industrial peace which has existed at Dagenham over the past months. With big orders at the Motor Show, Fords are only too willing to try to explore ways of avoiding any stoppages in production. Since the union leaders have shown a complete lack of any fight over a basic issue of the sacked 17 men, 13 of whom are still unemployed (in fact union officials have even asked Fords to use their influence locally to find them jobs), Fords can no doubt feel confident of their co-operation in the future.

One of the problems that these meetings will be called to deal with is, that with the new organisation plans at the Ford Company, there is a strong likelihood that there will be more redundancy. The Company plans to move all transmission work to the Halewood plant and instal new automated plant at the foundry, which will double the capacity but make 500 men redundant. The Chassis department is also scheduled for new machinery which is expected to put 1,500 men "surplus to requirements".

With all this re-organisation, Fords plan to introduce a continuous three-shift working in 13 departments from November 4th. The press shop already works this scheme, but in most, the workers are on a two-shift, either day or night, scheme. This three-shift scheme is Fords answer to the redundancy caused by the moving of the transmission plant. It is also hoped to absorb other redundancies caused by new methods of production by this all-round-the-clock working. Fords say that there should not be any need for lay-offs, if things go according to plan.

Workers at Dagenham, are at the moment very uneasy about these new announcements. Nothing really seems to be definite and although Fords say no layoffs, other reports say that in the chassis department the most that can be given employment under the three-shift scheme is 416 of the 1,500 expected to be made redundant by the introduction of the new machinery. Although the introduction of the three-shift system

may avoid possible large redundancies, there will still be a considerable number of lay-offs as one stewards has pointed out. "Under the new three-shift system, each team will consist of 22 whereas under the old two-shift each team had 27 men, this will mean a loss of 15 jobs".

The new system is also likely to lead to a cut in earnings and some system of compensation will have to be worked out. With less workers per shift, it will make it easier for the management to lay off men during a slack period of trade. The amount of overtime worked during booms has been cut when a slack period occurred and the fear is there that Fords may find it more profitable in the future to sack one whole shift.

The British motor industry, at the moment, is setting the pace in economic expansion. New automated methods of production are continually being introduced, accompanied by "speed-ups" of the conveyor belts. In order to rationalise production, the work formerly done at Doncaster and Southampton has been transferred to Halewood and men on Mersey-side are now in employment, but most of the men at Doncaster are left without jobs and sackings are expected at Southampton before Christmas.

With the present expansion and increased trade, Fords are making their bid for a big share of the market. Further new methods of production will be used to maintain and expand the share of this market. Because of the continual race for more trade, workers are used as mere units in the bid for profits and are continually faced with job insecurity.

## NEW PAY CLAIM AND AFTERMATH OF STRIKE

BUILDING workers in Scotland will be working a 40-hour week as from next month, an agreement which was condemned by the National Incomes Commission. Now the Scottish unions are negotiating a pay rise with the em-

## LFA Notes

### ANTI-ELECTION CAMPAIGN

London Federation of Anarchists are preparing a series of election posters, they hope to have the first one ready before November 5th—VOTE FOR GUY FAWKES, THE ONLY MAN WHO WENT TO PARLIAMENT RESOLVED TO KEEP HIS PROMISE.

Orders (with donations), series orders, suggestions, from individuals or groups who can guarantee display or fly-posting (of single copies or quantities) to BILL STICKER, LFA, 17a Maxwell Road, London, S.W.6.

### READY?

Following a suggestion by Mr. Peter Simple of the *Daily Telegraph*, we would be prepared to turn out and demonstrate at short notice about the manifold abuses to individual dignity, liberty and decency that occur almost daily in some part of the world. Public memory is notoriously short and fickle so it is necessary to mount protests without delay. Police agents need not apply—they'll be there anyway! Write Rentacrowd seriously alias London Federation of Anarchists, 17a Maxwell Road, S.W.6.

### CONFERENCE?

It was agreed at the Summer School to hold a Conference the first week-end in January, 1964, in London. Representatives were going to report back to their respective groups, which were going to let us know their opinions and ideas for subjects to be discussed. So far we have heard nothing. There is no point in organizing a Conference if no-one is interested. Let us have your ideas and opinions as soon as possible!

L.F.A.

## FREEDOM PRESS PUBLICATIONS

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Vol 4 1954: Living on a Volcano  
Vol 5 1955: The Immoral Moralists  
Vol 6 1956: Oil and Troubled Waters  
Vol 7 1957: Year One—Sputnik Era  
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## LETTER FROM RHODESIA

(From our Correspondent)

SALISBURY, OCT. 18.

In Rhodesia life continues in much the same way, one notices the Europeans only to let has experienced an African invasion—he cleans the place up. At the cinema one is faced with a door on which a blunt statement appears:—“GENTS—EUROPEANS ONLY. OTHER RACES UPSTAIRS”, at which one seeks for the stairs.

Travelling around on buses for Africans the contrast between the mode of life of the European and the African is fully emphasised. In this land every white has at least one car, nearly all Africans travel in uncomfortable and overcrowded buses. The women carry their babies strapped on their backs, and often they also carry a huge bundle on their heads. White women, on the other hand, are very spoilt and well cared for people, seldom seen outside a car, with their children often cared for by an African nurse.

Walking the street the butcher's shop carries a placard: “Boy's Meat”, which means meat for Africans, and the use of the word “boy” to refer to Africans of any age is a pernicious custom practised by whites here, who experience the luxury of servants at beck and call.

Two tales concerning the Dutch Reformed Church here also underline a certain aspect of life. An African who demanded entrance to the Dutch Reformed Church here as it was “the

property of God” was frankly told that it was not the property of God but the property of the Dutch Reformed Church. Another African was discovered inside one of these churches at which he was seized by the resident priest. “But, Baas,” he complained, “I am only cleaning the floor.” “Oh, that's all right,” replied the priest, “I thought you were praying.”

Jack Halpern prepares to leave this land, his wife is permitted to remain behind until the end of the year to wind up her voluntary work among the sick and suffering. Her husband works in the “Central African Examiner”, a periodical he once edited, that “I leave Southern Rhodesia with deep regret and a sense of impending disaster”. The well-known advocate of non-violence Mr. Kaunda says he will welcome officers to the Northern Rhodesian Army “with open arms”.

This world is overwhelmingly Christian. The other day I heard Sir Robert Treadgold speaking to the Christian Action Group. It was not a meeting with much fire. An exchange of letters with the Prime Minister was read to the audience, so tame and innocuous as to sadden the most naive of people. But still, they do something, the terribly sincere people—they do try, one feels like crying at their feeble attempt at a grasp for sanity in this whirlpool of racial antagonism and segregationist madness.

## LETTER

### Anarchist Economics

DEAR EDITORS,

The article (19/10/63) on the competing, industrial society poses an important (but not insoluble) problem. Namely, how can you have effective mass decision making when people are disagreeing, and one of the fundamentals of anarchism is that free, lively and healthy minds do disagree. I can easily visualise a society of rational, well intentioned people, although the degree of education, responsibility, consideration, co-operation, etc. would have to be immeasurably greater than existing among ordinary people today—government or no government. Granted all these virtues the question remains—whose will prevail when there are two or more new industrial ventures. To say ‘leave it to the workers’ is issue-dodging for surely healthy differences of opinion would exist among workers as well, and anyway users, consumers and local inhabitants have a right to an opinion.

In an individualistic, cabbage patch

economy such problems would not arise. The only agreements necessary would be on the boundaries of the cabbage patches and on local mutual aid. No great social virtues are essential for such an economy. Anyone with a few muscles, a few good intentions and an ability to mind his own business can make anarchy succeed at cabbage-patch level.

But a complicated industrial society? To avoid either (a) two or more rival industrial ventures or (b) endless argument resulting in no venture at all Can I suggest that people vote? After all if people are responsible enough to meet and rationally discuss communal problems it is surely not asking too much for them to abide by a majority decision. Or is voting heresy? It is, how do free people, however rational, however well-intentioned, resolve their differences in a mass society?

Yours faithfully,

London. JEFF ROBINSON.

## ENDGAME

ted to the then anarchist “revival”. But with the difference that whereas a large proportion of the Forward movement became active anarchist propagandists, I think I am right in saying that the inspirers of DAC have remained attached to the peace movement, and impervious to anarchist ideas. It was the emergence of the Committee of 100 which made many people young and old, receptive to anarchist ideas. In spite of Bertrand Russell and other frustrated legalitarians, some of them saw that civil disobedience was not an act of despair by law-abiding citizens seeking to bring the governments of the world to their senses, but the tactic to be used in due course to get rid of governments for good.

I think we are at the end of the anarchist “fashion”, such as it was. Partly I suppose because the anarchists wouldn't be seduced into the purely philosophical anarchist camp; partly because most of the fashionable exponents are already busy espousing other causes. But the other trend is putting out its roots, slowly perhaps, but encouragingly. And it is only at the beginning of its growth

MAXWELL.

### Freedom-weekly

FREEDOM is published 40 times a year, on every Saturday except the first in each month.

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## The CND Umbrella

At the CND's ANNUAL conference last week-end, a resolution was passed by 115 votes to 91 expressing the view that

CND is most likely to be effective by engaging in legal democratic campaigning directed solely to the elimination of nuclear weapons, and opposing extension of the Campaign's scope to cover either organisations with similar objectives but employing different methods, or organisations with wider objectives. CND should enlist the support of individuals from other organisations if they accepted its decisions and disciplines.

If, in fact, Canon Collins who strongly supported the resolution, and the Executive, who according to one report did not, can now implement it, remains to be seen. Every mass organisation is prone to infiltration by people either with the intention of breaking it up or of capturing it, and in both cases for furthering their own political or other ends. Since in most cases the infiltrators must sooner or later show their hands or be condemned to passivity, most parties quickly discover the black sheep in their midst—the “trouble makers”, the “agitators” or what have you—and a well-oiled procedural machine will soon root them out of the party. With organisations such as CND, because the constitution of its groups is much looser the Executive has not the necessary powers to ensure the “purity” of the membership, and in the circumstances it is not surprising if the Executive, in its turn, protects itself from control by the membership.

Having said this, I would go on to point out to Canon Collins that he cannot eat his cake and have it. When he speaks in public he does so in the name of the thousands of supporters of unilateral disarmament; were CND in the public mind, just Canon Collins, then it is doubtful if the operators of mass communications would bother to ask

him to air his views on the subject.

However, if he has such pretensions, and wants to close the CND “umbrella” (“I suggest we abandon the rather over-worked expression ‘umbrella’ and set about our work of campaigning at ground level with a clearer conception of our own identity”) then he must follow Russell's example (with his “Bertrand Russell Peace Foundation”) and launch the CCND—the Collins Campaign for Nuclear Disarmament.

### FASHION-OR ROOTS

MOST ANARCHISTS, I AM SURE, have by now discerned trends in the recent revival of interest in Anarchism. What I would call the “fashionable” trend got off to a slow start with Herbert Read's knighthood via J. B. Priestley's flirtation (short-lived) with “The Gentle Anarchists” and culminating last year with Colin Melnes' excellent (but wasted) articles on Anarchism in *The Queen*. We have heard dons from Oxbridge use anarchism in its proper context; Colin Ward was invited by the BBC to be third-degreed by the political editors of the *Economist* and the *New Statesman*; Maurice Cranston's “A dialogue on Anarchy” was broadcast; the National Press had pieces on anarchism and the anarchists; *Anarchy*, with *Encounter*, *Paris Match*, *Elle* and other strange bedmates was “reading matter for GO people” according to *The Queen*. And even Penguin Books sensed the fashion when it published George Woodcock's history of Anarchism (even though some of us consider it an obituary rather than a boost for anarchism).

The other trend in this “revival” probably dates from the emergence of the Direct Action Committee, the break-away group of PPUers (just as at the beginning of the last war, their counterparts, the Forward movement contribu-