

SPAIN AND THE WORLD

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Until not a man will be exploited or oppressed by another man, we will never bend the banner of Freedom.

—VANZETTI

It is true, indeed, that they can execute the body, but they cannot execute the idea which is bound to live.

—SACCO



The village turns out in force to welcome the Anti-Fascist militiamen. A "still" from the film "Fury Over Spain."

(See page 4)

Perfidious Albion

THE state of International politics is extraordinarily complicated and it is difficult to understand the true reasons behind many seemingly contradictory actions of the British Government. But when one reviews critically a series of these apparently inexplicable happenings and episodes they may be understood as merely isolated figures in one conceived action.

The British press is amazingly uninformative as to the origins and causes of the Sino-Japanese dispute, and it is rather surprising to watch the docility with which Great Britain and other Great Powers appear to be surrendering their interests and even their nationals in Shanghai—to the fury of Japan—but great light is thrown on these occurrences when one notes the warning uttered by a United States Cabinet minister, that the enforcement of the neutrality act—which forbids the export of war material to a belligerent power—might result in an enormous loss of trade.

This makes it clear that the state of war is more profitable to exporting nations than that of peace, and it may well be that this same motive operates in Great Britain—where—as in other countries—profit is more sacred than the lives of even one's own nationals!

By far the most significant event in European affairs this week has been the attempt by the Czecho-Slovakian Government to put a check on the export of Bren guns to Portugal. The Czecho-Slovakian Government undoubtedly feared that these guns were ultimately destined for General Franco. From the information in the public press it is impossible to determine whether any actual international pressure has been put upon Czecho-Slovakia, but is worthy of note that Britain "deplores," what would seem to be one of the few honest attempts by any government to preserve non-intervention, and to put a check on Franco's Butchery.

In fact Great Britain's arms manufacturers may be able to supply the guns needed by Portugal themselves! Governmental Britain in openly proclaiming herself as the warm friend of Portugal is once more admitting her fundamental sympathy with fascism, since there has been no concealment on the part of Portugal of her support of Franco. And since it is common knowledge that most of the foreign supporters and munitions for Franco have poured over the Portuguese frontier of Spain surely Britain's schoolgirlish affectation of innocence as to Portugal's real character and intentions is a little overdone!

One more appalling instance of British duplicity is exposed by an article which appeared in the *News Chronicle* of Wednesday, August 18th, in which the fact is revealed that Great Britain, while nominally refusing to recognise the conquest of Abyssinia by Italy and while still entertaining Haile Selassie with semi regal honours, has, in fact, already tacitly recognised Italy's conquest by making an agreement with her, whereby in return for the granting of grazing rights in certain portions of Abyssinia to Britain, Italy is allowed to import material for her troops through the British parts of Beibera and Teila. This agreement was signed in Rome as far back as January 27th and included an undertaking by British Somaliland authorities to make and maintain the roads necessary to carry this traffic!

Apparently the capacity of even the British Government for self deception can reach a limit. For weeks the attacks on ships plying to Spanish Government ports have been ignored, if not actually connived at. Latterly, however, these attacks have become so blatant that for very shame the Admiralty has issued instructions for dealing with attacks by Italian warships upon British shipping. It will be interesting to see whether these instructions have any sincerity behind

The Churches Must Not Be Re-opened!

THE reopening of the Churches in Spain, is means by which the Government in Valencia hope to gain more sympathy from the "democracies" of Europe. It is another of those diplomatic moves which Garcia Oliver so aptly described when he said "we had to create the impression that the masters were not the revolutionary committees but rather the legal government." In this latter case the legal government has taken more power for itself resulting in the May Days of Barcelona, the appearance of Civil Guards in all the towns and villages under revolutionary control and the general tendency to destroy the achievements of the revolution.

A similar picture can be envisaged from the decision to give permits for the Churches to be reopened. The applications, as time goes on, will increase (for, despite the "Universe's" assertions, Spain still abounds with priests) and, to quote from the Minister of Justice (Senor Irujo's) statement to the Press, "we will have so many licences required that the Government will open the Churches." This state of affairs will provide ample scope for Franco's fifth column which is still at work in Anti-Fascist Spain (the Communists succeed in eliminating their allies much more easily than they do the Fascists) to increase their counter-revolutionary activities, hidden under the cloak of Roman Catholicism and such like political creeds. The Church which, thanks to the revolution had lost all power and prestige in Free Spain, will once more put its machinery into action, aided greatly by the fact that in Rebel territory the influence of the Church has not been destroyed, and step by step will reconquer the power and the wealth it once possessed. This will be conquered thanks to the liberty given it by those who are now fighting reaction and a corrupt Church. The Hierarchy of the Church which had until July

them. It is no longer possible to conceal nationality of the guilty maritime power, the evidence, verbal and photographic, of British masters has been too clear. Time after time, ships of Spanish, British and other nationalities have been shelled and bombed, often forced to change ports; and crews have even been obliged to abandon ships, entailing considerable loss of life. Frequently masters have reported that, before the actual attack, they have been followed by Italian warships! We shall be interested to see whether the instructions of the Admiralty will have any effect and if so, whether they will impair that "happy understanding" existing between Mr. Neville Chamberlain and the Duce.

Taken singly it is hard to see any consistent policy behind these events, but looked at in perspective, it is difficult to evade the conclusion that Great Britain, despite her apparent policy of peace at any price, is as much dominated by fascist morality as Mussolini himself—for she is obviously prepared to sacrifice consideration of international rightness on the altar of capitalist aggrandisement.

S.V.C.

19th, 1936, ruled unmolested will now return. Bishops for whom the Catholic Press has written more than one sorrowful obituary, will return to Spain further instructed by the Pope and Mussolini, in new methods of repression, and the humble will be coerced into worship.

We are opposed to those tactics which aim at "proving" to the democracies that Anti-Fascist Spain, is as it were "just the same as all countries which have a legally elected Government." Spain today is not the same as other countries. Whereas other countries have succumbed to Fascism; whereas other countries have been blinded by "National Governments," "Front Populaire" and "Stalinism" the Spanish workers—the Spanish workers and not the semi-reactionaries and Stalinist propagandists—are fighting Fascism and all political parties including the Catholic Church, which would have them subjected to their Capitalistic, dogmatic and mediaeval systems. Spain is different from other countries in that the heroic efforts of her workers seem to have no real repercussion on the peoples of democratic countries, save those individuals who have, independently of their democratic Governments, offered their services to fight by the side of the Spanish Workers. Yes, Spain must remain different — until the other countries follow her example. And no attempt must be made by the Government in Spain, nor tolerated by the Spanish Workers, for the reinstallation of the Church in their country. That body has for decades acted as a political party, an economic power whose interests have extended from the land to every branch of industry, and whose spiritual uplift has been the enforced intellectual ignorance of the masses. The Church, as such, must be combated in the same way as Fascism. The Church in Spain IS Fascism, and every one of those bloated and Pharisaeic Archbishops, Cardinals, priests and nuns who, under the guise of humility, chastity and righteousness, materially aided all reactionary movements which aimed at the destruction of workers' emancipation, have been killed, were killed because of their Fascist activities. It is to be regretted that so many — with their typical acts of self sacrifice — escaped before the trouble broke out and are now under the wing of the Pope, and sheltered in the modest apartments of the Vatican!

If after the experience of the last 30 years—the Great War, the various bloody repressions all over the world; the Abyssinian extermination; the ruthless annihilation of the Chinese population, and the uncontrollable conflict in Spain (one section here is fighting for the Church whose exploits are described above) — if one can still believe in the existence of an Almighty and Good God, that manifestation should come, as one is so often told, as a "call," an inspiration from somewhere in the infinite by an infinite being. It should be unnecessary to have a large organisation such as the Church with its Hierarchy, with the Pope corresponding to the Commander in Chief—the Cardinals, Archbishops, etc.,

corresponding to the Generals, Colonels, etc., in the regular army. Not only should this be unnecessary from the point of view of "inspiration," but also from an ethical point of view. Should it be that a Cardinal possesses wealth and luxury whilst the worshipper (equally chosen by the God of Love!) should barely possess the means to protect his exposed body?

The fact is that as man progresses — as Science clarifies the mysteries which have kept Man spell-bound and which have as a result created superior beings in his mind, so must the machinery of the Church be more highly developed. Unquestioning religious belief in adult life must needs depend on an intensive training during childhood. And these are not ideas of our own. They come from the mouth of God on Earth. "The schools," the Pope said, "were more important in some ways than the Churches. If we do not save our children's Faith in the schools, there would be no congregations in the Churches" ("Universe," November 27th, 1936).

The Church therefore is a propaganda bureau—History shows that the Church has always sided with reaction against progress. In the present issue it has done likewise. If a few priests — no archbishops or bishops it should be noted — have remained with the people this can be accounted for the fact that they have had contact with them and have been influenced by them. The Archbishops, have on the other hand, had contact with only one section of the flock — the Rich Pharisees — consequently their opinion of the other section is that they are "black sheep" harmful to the safety and comfort of the others. They must be exterminated. Hence they finance Franco and open the doors of their Churches to Franco's men and his war supplies — all of which receive their blessing.

Today these churches are to be reopened. To Worshipers? Worshipers of what, of whom? Of the Archbishop of Toledo who sings the praises of Franco? Of a God

(Continued overleaf)

Spanish Seamen Oppose Facism

Deadlock In English Port

(From a Correspondent)

NEATH, 17/8/37.

"The same situation has arisen in the last ship to arrive at Port Talbot as was the case with the one which has now been lying there for six weeks. The captain and officers are pro-Franco and want the men to work the ships back to Bilbao where they were owned. This the men naturally refuse to do and in retaliation the captain has tried to prevent the men from getting any fresh water. They asked me if I could do anything about it. I have written to one of the Port Talbot Labour Councillors to ask him to get the Port Sanitary Authority to interfere. I am going across tomorrow to find out whether anything has been done. . . ."

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THE CHURCHES MUST NOT BE REOPENED!

(Continued from page 1)

who in his mercy has sent a Franco, a Mola, a drunken Queipo de Llano to destroy the workers of Spain? This is the God of the Church of Spain, in the same way as the God of the Church of Rome is that God which sacrifices the youth of Italy in a campaign of extermination of equally innocent men, women and children in Ethiopia? Or do the Basque people worship the God in whose name the Christian Airmen of Franco destroyed Guernica, Durango, Bilbao and now Santander, with fire and bombs.

Or is their God a new way of living? Is it a world in which the injustices and inequalities with which present day society is pregnant, shall be abolished for ever by the sacrifice of the hundreds of thousands of men and women fighting today in Spain, and in all parts of the world tomorrow?

Equality, liberty and fraternity, this is the basis of the Spanish workers' struggle. A vague hope of everlasting bliss which the Church promises the "poor in spirit" is left to the "poor in spirit." The remainder seek to establish bliss on earth. To the idle rich and the Hierarchy of the Church it is luxury and extravagance. To the workers it is solidarity and Liberty.

Bakunin outlines the aims: "Liberty ... is the outcome of mutual good-will; the principle not of exclusion but of inclusion, the liberty of each individual being simply the reflection of his humanity or of his rights of a human being in the conscience of every free man, his brother and equal."

Its achievement?

The Spanish workers by their continued sacrifice show the workers of the World that they are prepared to die so that others may be free.

The Church negates Freedom. It must disappear, along with all the forces of Reaction.

V. R.

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REPORT FROM THE MADRID GROUP OF MUJERES LIBRES

THE war has developed the lines of activity of the Madrid Group in a direction somewhat different from the ideas that motivated us in the beginning.

We proposed to awake in women, by an adequate cultural education, the stimulus of social activity. Now we find ourselves incorporated in a collective life and obliged to serve the needs of the moment. Therefore, the chief characteristics of our group are represented in our Sections of Labour.

At the beginning of the war many women felt the sudden desire for activity, the necessity to make themselves useful. They came to us, always asking the same questions: "What can I do? Where can I help?" And we started making lists. Two months later we had seven Labour Sections organised and operating: Transport, Public Health, Public Services, Nursing, Clothing and Mechanics. We also have in our Mobile Brigade a section that comprises all those comrades whose limitations do not permit specialisation, and also those who do not care what they do and are grateful for every working place where they can be useful.

We organised at the same time brigades, able to substitute men needed for the war, in order to maintain intact our economic and public life.

Naturally to realise this task we had to ask for the help of the syndicates, who gladly assisted us. The transport workers syndicate at once began instructing 40 women comrades in the mechanics and driving of motorcars.

Now, since these sections are installed and working, we shall devote more attention to the cultural questions. Shortly, a course of elementary instructions will commence, which are very much needed. Later we shall continue with lectures on science, social and economic questions.

As soon as the fronts of the war will be removed further away from Madrid, we shall find it easier to carry out all our projects in this respect.

Are You Sending A Regular Contribution To The Orphans Fund?

(turn to page 4)

"An Ethical Ideal..."

... With Christine at his shoulder he read the notes, the handwriting laboured and illiterate, some scrawled in pencil upon old envelopes turned inside out. "Your grateful patient at 3 Cefan Row" ... One lopsided gem from Sam Bevan, "Thanks for gettin' me out for Christmas, doctor, bach" — and so they went on.

"We must keep these, darling," Christine said in a low voice. "I'll put them away upstairs. . . ."

"That's how fees should be paid, Chris. No money, no damned bills, no capitation fee, no guinea grabbing. Payment in kind. You understand me, don't you darling? You get your patient right, he sends you something that he has made, produced. Coal if you like, a sack of potatoes from his garden, eggs maybe if he keeps hens—see my point. Then you'd have an ethical ideal! . . . If every doctor was to eliminate the question of gain the whole system would be purer."

(From *The Citadel*, by DR. CRONIN, published by Victor Gollancz, Ltd., 8/6).

WORK HARDER SISTER

Work harder, sister,
More effort, comrade.
Tomorrow we shall have peace
and songs
and love...
its tenderness
its finest essence, its real warmth.
More effort, sister, comrade.
The moon is rising over the hill
she watches your brave gesture.

Upward, forward:
Men are fighting for freedom.
You will see
Tomorrow
We shall have bread
And the children will laugh,
enjoy life,
know it, feel it

.....
Work harder, sister.

—From the monthly publication "Mujeres Libres."



SLOGANS OF "FREE WOMEN"

from a leaflet, distributed in the streets of Barcelona.

"Every woman must be a fighter in the rear. The war demands the efforts of all." Not a single woman should remain inactive at these moments. In the circle of "Mujeres Libres" you will find your place. The war we are waging is not a capitalist war; we are not out to gain land or to win laurels.

Two classes and two ideologies are fighting each other; labour versus privileges. Liberty versus dictatorship.

Our war is a revolutionary war. The unity of the workers will win it. Women: Your efforts will decide victory.

Here are our aims:

To emancipate women from the triple slavery of ignorance, traditional passivity and exploitation.

To fight ignorance and educate our comrades individually and socially through simple lessons, conferences, talks, lectures, cinemaprojections, etc.

To arrive at real understanding between men and women: living together, working together and not excluding each other.

We will perform a powerful part in the revolutionary task of reconstruction supplying: nurses, teachers, doctors, artists, chemists, intelligent labourers. Something more effective than just good will and ignorance.

We will liberate women from the stagnation of mediocrity.

(Mujeres Libres).

NEW EDUCATION

Concerning education, we insist: the most urgent task at the moment is not to educate children, but to educate teachers, capable of educating children. To create such, we have formulated these fundamental affirmations:

- 1.) Pedagogy, considered as a science, must be exercised as an art; it must be developed within those intimate and creative recesses, known as inspiration.
- 2.) Pedagogic inspiration will teach the teacher how to discover in every child and at every moment the truth of life, which every child at every moment possesses inately.
- 3.) There is no rationalist doctrine excellent and infallible enough to be used as supreme reason in dealing with the child's mentality.
- 4.) The real teacher does not love children abstractly. He loves every single child. From this love he will understand and learn how to teach the child.
- 5.) The good teacher will measure the sensibility of every child with the most exact measure of psychology. He will give mathematics to the witty ones and music to the sensitive ones.
- 6.) There shall be a few children in each class.

The good teacher can be nothing but a teacher. He carries his mission like a divine grace and feels honoured to be able to exercise his profession, which he believes and feels to be his vocation.

(From a leaflet).

MUJERES LIBRES

FROM the time we came into existence we have kept a record of the activities of the feminist movement in favour of the anti-fascist cause and the Spanish Revolution.

We are happy to have initiated and largely organised this movement. Before the creation of the "Mujeres Libres" group, all social work was in the hands of some Republican groups, and the feminist movement played a very secondary part. It had no real power to go beyond the lines of traditional custom.

The organisation of anti-fascist women has devoted itself to the service of war, without reserve of ideological or revolutionary orientation.

"Mujeres Libres" has fulfilled its commitments. Apart from our monthly publications, groups of women have emerged everywhere and have actively organised their activity in accord with the revolutionary aims of the proletariat.

We have succeeded in awakening women to the vital consciousness of the movement. We have convinced them, that isolated and purely feminine activity is now impossible, that they must see everything from the angle of comprehensive human aspirations for emancipation, which can be realized only in a social Revolution. All of which makes it necessary for us to add our efforts to those of the workers defending our common cause.

Already we can begin gathering the fruit of our labour. In Catalonia, Valencia, Alicante, Madrid, Guadalajara, in the towns and villages of the South — throughout the whole of Spain that is free from fascist yoke, we can count on active groups of women. True to their libertarian concepts they work independently, adapting themselves and their activity to circumstances and surroundings. They work actively and efficiently for the war, in a co-ordinated manner, without neglecting at the same time the task of education and cultural development. By this activity alone our movement will constitute an effective factor in the future construction of Society.

And everything is done with an enthusiasm and dynamism, never suspected by the literary cultivators of female "passivity."

We are contented with the results achieved. We have made a good start. Today our organisation has a recognised personality of its own, which no sincere revolutionary in the anti-fascist battlefield can doubt.

—Lucia Sanchez Saornil.

20 YEARS AGO Mooney and Billings were imprisoned for a crime of which they were innocent. They are still in Gaol.

10 YEARS AGO Last Sunday, The Law murdered Sacco And Vanzetti.

TO-DAY The Law is about to murder the Scottsboro Negroes.

JUST before midnight—it was ten years ago next Sunday — the electric lights in Charlestown Prison, Boston, Massachusetts, flickered suddenly and went dim, so that in the hearts of those who still lived the hope that justice might prove other than a grotesque bawd died for ever. Again they flickered; and the world, which had kept vigil for seven years, knew that the end had come and that an epoch was closed.

The first of those flickers was a sign that twenty-one hundred volts had shot a third of an ampère through the innocent body of Nicola Sacco; the second that nineteen hundred and fifty volts had shot the same charge through the equally innocent body of Bartolomeo Vanzetti.

But it was not only the prison lights which were dimmed that night by the extra load which the plant was called upon to bear: the lamp of American justice had gone out.

★

So wide has the scope of man's injustice to man grown since that night in 1927 that it is easy to forget how profoundly the case of Sacco and Vanzetti stirred the conscience of mankind, and how it be-



Before the trial began he was heard to say:

"Damn them, they're Reds: they ought to hang anyway, even if they're innocent."

Since Judge Thayer agreed with him; since Fuller, Governor of the State, agreed with him; and since Professor Lowell, later called in to review the case, echoed those sentiments to the rafters of Harvard's pseudo-Gothic halls, Sacco and Vanzetti would have been well advised in their own interests to have gone quietly to the chair in 1920, when they first had the chance.

But they were the victims of their own belief in the goodness of human nature.

★

For seven years the case and its appeals dragged out, to the disgust and horror of men holding every shade of political opinion all over the world. American Embassies and Consulates were besieged with protests and appeals from those who felt that such patent murder was the concern of all mankind.

But it was no use. Not even the confession of a gangster, Madieros, that it was he who had murdered the paymaster was enough to hold

The Law Murdered These Two Men

By PHILIP JORDAN

came a symbol against which all things to come measured the hatreds and imperfections of the dying past.

Violent and prolonged demonstrations against America were seen in every capital city in the world on that horrid day when Governor Fuller of Massachusetts and Judge Webster Thayer, who sent two innocent men to death, playfully branded themselves with the mark of Cain, as lesser men might tattoo the names of favoured trollops on their chests or arms.

★

That was the day on which seventy years old Lowell of Harvard, who could have saved Sacco and Vanzetti with a nod of his head, earned for his university the unenviable nickname of Hangman's House.

The case itself was simple. On April 15, 1920, the paymaster and guard of the Slater and Morrill Shoe Co., of South Braintree, Massachusetts, were murdered by bandits who escaped with a haul of £3,750.

Three weeks later a shoemaker named Sacco and Vanzetti, a fish pedlar (neither of whom, at the fateful hour, had been anywhere near the scene of the crime), were arrested in a tram, and later charged with the murder. The State produced 59 witnesses: the defence 99.

Sacco and Vanzetti were convicted largely on the evidence of a suborned woman named Mary Splaine, who, glancing idly for three seconds from a window at the time of the murder, saw a car travelling at 15 miles an hour some 20 yards away.

Under the coaching of the police, Mary Splaine was later able to describe no fewer than 16 details of a man sitting in the back of the car, including his weight, the length of his hair (which she presumed to gauge within a fraction of an inch), the colour of his shirt, and the formation of his hands. This man she identified as Sacco.

For their other witnesses the State relied on convicts under suspended sentence, terrorised prostitutes and any Tom, Dick or Harry with an unsavoury record—which the police were willing to forget in return for wholesale perjury.

That the defence was able to prove perjury on the part of nearly all of them, and the unreliability of the rest, did not worry Judge Thayer, and it soon became obvious to the world that the men were being tried not for murder but for Socialism, although their creed was of a particularly inept and harmless kind.

They were anarchists: that is to say they believed the universal goodness of the human heart was such that governments could be abolished so that all men might live at peace and dwell in joy.

And for holding those not altogether unchristian views, Sacco and Vanzetti, who shrank from killing a mosquito, and cared nought

for money, were made a warning and an example to all within the borders of the United States who still believed in the sanctity of her Constitution.

Perhaps the foreman of the jury which first tried Sacco and Vanzetti expressed the prevailing view more succinctly than other men.

★

back the vindictive stream which the good people of Boston delighted in pouring over the defenceless heads of two poor men.

"Damn them; they're Reds; they ought to hang anyway."

It was their bad luck that the Braintree murder happened in the year of our Lord 1920; twelve months earlier, twelve months later, perhaps, and we might never have heard of those two men who were ultimately so glad to die.

Perhaps they would have called it good-luck: as the executioner pulled the switch that earned him 750 dollars the message to which those two brave men had devoted their kindly lives flashed across the world. Had chance not made them an enduring flame to warm others their words might still be falling on the deaf ears of Boston workers. As it is, listen now to untutored Vanzetti, speaking after his last appeal had failed:

"If it had not been for these things I might have lived out my life talking at street corners to scorning men. I might have died unmarked, unknown, a failure. Now we are not a failure. This is our career and our triumph. Never in our full life can we hope to do such work for tolerance, for justice, for man's understanding of man as now we do by accident. Our words—our lives—our pains—nothing! The taking of our lives—lives of a good shoemaker and a poor fish-pedlar—all! That last moment belongs to us—that agony is our triumph."

Those words, I do not doubt, will live as long as the Pericles funeral oration, as long as the words which Lincoln, at Gettysburg, spoke to the free peoples of America, in the knowledge, perhaps, that they were never to be more than a travesty of hard-boiled business facts.

Vanzetti's eloquence has become a part of countless homes; the progress of radical ideas owes him something; and while there are men and women who believe that justice is worth fighting to attain his simple words will never cease to echo through the world.

(This article is reproduced with the kind permission of the Editor of the NEWS CHRONICLE.)

VANZETTI:

I HAVE never committed a crime in my life. . . . I have fought against crime, and I have fought and I have sacrificed myself even to eliminate the crimes that the law and church legitimate* and sanctify.

I would not wish to a dog or to a snake, to the most low and misfortunate creature of the earth—I would not wish to any of them what I have had to suffer for things that I am not guilty of. I am suffering because I am a radical and indeed I am a radical...but I am so convinced to be right, that you can only kill me once, but if you could execute me two times, and if I could be reborn two other times, I would live again to do what I have done already.

An almost centennial struggle against every form of exploitation, oppression and fraud, taught us that "the wolf eats him who makes himself a sheep."

There is no spirit of sacrifice in this deed. I simply realise to be in merciless hands, and do my utmost to say to my enemy that he is wrong.

Authority, Power and Privilege would not last a day upon the face of the earth, were it not because those who possess them, and those who prostitute their army to their defence to suppress, repress, mercilessly and inescapable every efforts of liberations of each and all the rebels.

The struggle for the liberty, between the oppressor and the oppressed, shall continue beyond the life, beyond the graves. I know what they have done and are doing to me and to thousands of others, rebels and lovers. And I know that they are and will always be ready to do against us. I know the millions of youth that they slandered, the virgins that they have torn in the breast; the millions of wives that they have widowed; the millions of bastards that they let to miasma of the gutter, or grown to the fabricide. I know the old fathers and mothers whom they killed by breaking their hearts; and all the children that they starved and are starving to death; and the hospitals and the crazy-houses filled of their victims, and the little criminals, victims, irresponsible and semi-compelled to crime that they mercilessly executed or entombed alive. They have never had pity. . . . and they will never have it.

Until not a man will be exploited or oppressed by another man, we will never bend the banner of freedom.

I will ask for revenge. . . . The only vengeance that could placate me is the realisation of freedom, the great

deliverance which would beneficiate all my friends as well as all my enemies. . . . But till that, the struggle goes on, till we are breath to breath with the enemy, fighting with short arms, till then, to fight is our duty, our right, our necessity. . . . Justice is suppressed with fire and iron, by the tyrants and their blackguards. And for iron and fire the liberation calls.

This is a war of plutocracy against liberty, against the people.

We die for Anarchy. Long live Anarchy.

BARTOLOMEO VANZETTI.

SACCO:

I KNOW the sentence will be between two classes, the oppressed class and the rich class, and there will always be collision between one and the other. We fraternise the people with books, with the literature. You persecute the people, tyrannise them and kill them. You try to put a path between us and some other nationality that hates each other. That is why I am here to-day on this bench, for having been of the oppressed class. Well, you are the oppressor.

If the conscience of Massachusetts justice have the chance to hang us, don't worry. . . . they will inexorably execute us.

It is true, indeed, that they can execute the body, but they cannot execute the idea which is bound to live. And certainly, as long as this system* of things, the exploitation of man on other man reign, will remain always the fight between those two opposite classes, to-day and always.

But remember always, Dante,** in the play of happiness, don't use all for yourself only, but down yourself one step, at your side and help the weak over that cry for help, help the prosecuted and the victim, because they are your better friends; they are the comrades that fight and fall as your father and Bartolo fought and fell yesterday for the conquest and joy of freedom for all and the poor workers. In this struggle of life you will find more love and you will be loved.

NICOLA SACCO.

* The spelling and form has not been changed in any of the printed letters from which these excerpts are taken.

** A son of Sacco.

—Editor.

PUIGCERDA

(This is the continuation of the article which appeared in our last issue).

Now remains for us to view the collectivisation of industry, properly so called, that is to say, the collectivisation of those industries established in the Plain and mentioned above — namely, a Condensed Milk plant and the Textile factories, to which I shall add a lignite working, located about 10 kilometres from Puigcerda and which, although well outside the territory of the commune, cannot be passed over without mention because it is the work of the comrades at Puigcerda and is probably their proudest accomplishment.

These three industries have been collectivised (in the broad sense of the term) under three different forms.

The condensed milk plant has been collectivised in the strict sense of the term, the textile factories have been placed under workers' control, and the lignite working has been, one might say, syndicalised.

Collectivisation of condensed milk.

The condensed milk plant is quite a new factory which was not even completely finished by July 19th. It was the property of a Spanish public company. Collectivisation has resulted in the management passing into the hands of a Council of seven members, nominated by the General ASSEMBLY of the workers in the enterprise, and consisting of a representative of the technicians, two from the clerical staff, and four from the manual workers. It is from this council that the director is chosen.

The enterprise makes its own purchases which it pays for in pesetas from its own resources — notably the purchase of the milk which it collects from the homes of the peasants, and for which it makes weekly payments. As regards sales, this is the procedure. All the condensed milk manufactured is shipped to Barcelona, the "Committee of Milk Control," composed of representatives of the CNT and the UGT, who guarantee its distribu-

tion to the small traders and pay the factory for it. The profits, which appear to be high, are reserved for factory improvements and extensions, except a portion — apparently not very clearly defined — which goes to the municipality.

At the time of my visit, the factory was in full operation. 46 workers were kept busy and they dealt with 8,000 litres of milk per day. The work was progressing very smoothly in truly happy atmosphere. Everybody was working with a good spirit.

Before the Revolution this factory had two technicians — a German and a Swiss. At the time of the collectivisation the German left, the Swiss remained, and it is he who was nominated director and he

By
R. LOUZON

seemed to participate in the general happiness.

Many modifications have been made since collectivisation. The purchase price of the milk paid to the peasants has been raised from 0.35 pesetas per litre to 0.40 pesetas; in spite of this increase and in spite of the even greater increase in the price of sugar, the price of the condensed milk per tin remains unaltered. Not only so, before collectivisation, several qualities of condensed milk were made, inferior qualities being obtained with a partially skimmed milk: now only one quality is made from a full cream milk, in no way skimmed. In other respects, an important improvement has been introduced for the comfort of the workers by the installation of central heating in the workshops.

Everything would have been all right if the enterprise had not unfortunately encountered fairly big difficulties in procuring certain materials such as tin and coal. The factory makes its own cans; now the only Spanish tin works are located in the region of Bilbao, from which Puigcerda is practically cut off. It is therefore necessary to purchase the tin in Marseilles or London, and of course on account of the peseta's low rate of exchange, such purchases are expensive.

In the same way as regards coal, the only important Spanish seams are in the Asturias, from which Catalonia is likewise cut off.

Textiles under Workers' Control

The decrees passed by the Government of the Generalidad of Catalonia provide — alongside of collectivisation — for putting certain enterprises under workers' control. It is this second regime which has been applied to the textile factories at Puigcerda and also it would seem to the majority of the other textile factories in the region.

Why have these factories been placed simply under workers' control and not collectivised?

The replies given to me were legion, which rather suggests that none is a completely satisfactory answer. I was told: "It is because the workers in the enterprise have decided so." Then again I was told: "It is because the factories have less than 100 workers: the decree of the Generalidad only provides for collectivisation in respect of factories of more than 100 workers." And when I instanced the collectivisation of the condensed milk plant, which has only 46 workers, I received the reply that it is because condensed milk, which was required for military provisions, was grouped with the manufacture of war material, for which the Government decrees prescribe total collectivisation!

The true answer is perhaps different. At Puigcerda, the textile workers are above all syndicated in the UGT — and it is generally recognised that under the influence of the Communist party, which is

hostile to collectivisation, the UGT of Catalonia bridle collectivisation as much as possible.

The textile factories at Puigcerda are three in number. Two belong to the same owner. Like all those in the region, they are built along the banks of the River Carol, which directly supplies the motive power.

One of these two factories deals with spinning and weaving. It is very old, dating back about 50 years, and the equipment is perhaps about as old. The other, which is much more modern, concentrates entirely upon weaving. It was erected in its present form in 1921 and is supplied with modern equipment.

Both owed their origin to the preparation of the wool from the sheep of the region "Pyrennian Wool," but for a long time back this wool has not been available in sufficient quantities and they have been buying large supplies from Barcelona (more exactly from Sanadell and Manresa) which furnishes carded or combed wool. Since then, being less suitably located than their competitors in Barcelona, both as regards stocks and markets, they have only been able to hold their own by specialising in fine work, novelties for women and high class novelties generally.

The two old factories are the property of a Spaniard: the new one belongs to a Frenchman. Neither owner has been seen since July 19th. The Spaniard resides in Barcelona and the workers courteously send him each day the journal of work done. The Frenchman stays in France — and they send nothing at all. In fact, the owner might as well not exist. All the power is in the hands of the workers committee of control. This committee alone decides not only upon whatever relates to the organization of work but also on all commercial and financial questions, etc. This control committee is in reality a true administration council, even though, for the moment, nothing distinguishes these controlled factories from those which are collectivised.

(To be concluded in the next issue)

THANK YOU!

We are translating below further letters written by children at the Durruti-Ascaso Colony. Their appreciation of your efforts must surely be an incentive to intensify our work on their behalf.

Luisa Monroy, aged 14 writes:

"This colony is in a small village in Catalonia, called Llansa; previously it was the castle of a Fascist who now most certainly is in the company of the Fascist murderers.

The directors of the Colony are two good comrades whom we like very much and who are very kind to us. They are Paula Felstein and Pierre Odeon, and they are like second parents to us.

From the first day that we arrived here they showed with what interest they cared for us, and the first thing they did was to give us a bath. It was different to the other places, where hardly any notice was taken of us, and for this reason we are even more grateful now. We are equally grateful to all those comrades of the Comité in France who send us food and clothing . . ."

Joaquin Chicharro Hidalgo, aged 13 writes:

" . . . On Sundays, when the weather is fine and comrade Odeon is here, we go to the mountains for lunch and we are all happy because we have a grand time. Whilst we eat comrade Enrique takes photos of us. We like him very much because he is good and plays a lot with us. Comrade Odeon and Pauline are really loved by all of us because they are kind. Comrade Pauline pays great attention to those who are unwell, and consequently has much work to do . . . Comrade Odeon has given us a very large Meccano and many toys so that we may all enjoy ourselves. A group of the older children have formed a committee to look after the other children when we go out for walks and see that they cross the roads safely. Some Sundays we go to the cinema or the theatre and we have seen some really good films . . ."

We thank Comrades Odeon and Pauline and the Comité pour l'Espagne Libre who are making sacrifices for the children of the Anti-fascist combatants who are fighting on all fronts for an ideal and for a Free Spain."

Thanks to the Solidarity of our comrade readers we have been able to forward two more cheques totalling 10,500 francs to the Comité pour l'Espagne Libre, for the maintenance of "our" 20 children.

The needs of the orphans of the Spanish workers increase every day and the example set by those Comrades who have organised picnics and Socials on their behalf must be followed by as many groups as possible. We once more appeal to all comrades to send their individual contribution however modest it may be to:

The Editors, "SPAIN and the WORLD," Whiteway Colony, Nr. Stroud, Gloucester.

"FURY OVER SPAIN"

Film to be shown at the Conway Hall, London.

The written word has enabled most of us to know something of what has been happening in Spain since July 19th, 1936—but only too often we read without effecting a very vivid mental visualisation of the word picture. The net result is that, for most of us, the events in Spain are but blurred and dimmed recollections of what we have read at some time — somewhere.

But now, instead of these hazy word images, there suddenly comes before us—in terrifying realism—a moving picture that records for all time the heroism of the CNT-FAI workers; it shows men and women facing death for Freedom; we see Durrutti with his ill-equipped column, marching on to Victory and Death—and while we marvel at the courage of these men who can so cheerfully face such frightful odds, we are overcome by a sickening sense of pity; for this is not war; it's bloody murder.

But Victory demands more than mercenary troops and a mechanised mass. In "War and Peace," Tolstoi has already explained that just as Force, in the dynamic sense, is not simply mass, so, in war, the Force of an Army is not determined simply by its mass but in the product of the mass multiplied by the spirit of each element forming that mass. In other words, the greater the spirit of the men, the greater the force of the army. And so in Spain today! The determining factor in Victory is the spirit of the men.

And their spirit is the spirit of Revolution. They are inspired by the ideal not only of ridding their country of the Fascist yoke but of

establishing conditions of Freedom that will enable the workers of Spain to live in peace together and enjoy the fruits of their labour.

This is a film that everybody should see. Its stark realism shames our apathy; our sense of Justice is outraged—and we are inspired to go out and do something to help our Spanish Comrades in their fight for Freedom. "They would rather die on their feet than live on their knees."

The Film will be shown at the Conway Hall, London, on September 23rd at 8 p.m.

All seats 6d. each. Apply for Tickets to Sonia V. Edelman, 47, Meadway, London, N.W.11.

(It is our sincere wish that all matters relating to the finances of "Spain and the World" should be accurately stated, and Comrades will assist us by pointing out misprints and informing us if their contributions, subscriptions or moneys for sold copies are not acknowledged in these columns within a reasonable time after remittance. —Editors.)

NOTICE

We have been sending single copies and packets of the past two issues of "Spain and the World" to the addresses of those comrades who are on the "Freedom" and "Fighting Call" lists. We should be obliged if they would let us know whether they wish us to continue sending them, and to kindly remit for sold copies and subscriptions, at their earliest convenience, to: The Editors, "Spain and the World," Whiteway Colony, near Stroud, Glos.

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ORPHANS FUND

VIIIth List (4th - 22nd August) Previously acknowledged £210/6/4.

- No.
 - 124. Detroit, Mich: I. Refrattari, part proceeds picnic £10/12/0
 - 125. Phila. Pa.: part proceeds picnic held 18th July by Gruppo di C. Operaia (per L. Poggio) £2.
 - 126. London: Mrs. E. G. Foster £1.
 - 127. Southend: M. Kavanagh 10/-.
 - 128. Los Angeles, Calif: Kropotkin Literary Society, (per Dr. J. Holtz) £7/4/0.
 - 129. Stroud: L. G. Wolfe 10/-.
 - 130. Stroud: T. H. Keell 10/-.
 - 131. Youngstown, Ohio: per Silvio Antonini £4/18/0.
 - 132. Bristol: J. Richfield 1/6.
 - 133. Plymouth: T. Edmunds 3/-, B. Rogers 5/-, Staff of Goodbods George St. Branch 3/4, L. Avery 1/-, T. Edmunds 1/-, Miss Phillips 1/-, Solidad 1/3 - Total 10/-.
 - 134. Greenock: S. Marletta 3/-.
 - 135. London: E. Man 2/-.
 - 136. San Francisco, Calif: Comrades, part proceeds picnic, £3.
 - 137. London: C.R. £1/2/0.
 - 138. London: per Miss Sidonie Goossens £2.
 - 139. Geelong, Australia: G. Giureto (per Panizzon) 7/9.
 - 140. London: V.R. 5/-.
- Total: £245/1/7.

SOLIDARITY FUND

VIIth List

- London: S.C. (per Farrer) 1/-;
 - Australia, Geelong: G. Giureto 7/9; U.S.A., Los Angeles: Kropotkin Lit. Soc. per Dr. Holtz 16/-;
 - London: T. Bard 10/-; Bristol: J. Richfield 1/-; Stroud: P. Parsons 2/-; Youngstown, Ohio: per S. Antonini £2; London: Tab (per Farrer) 2/-; U.S.A., San Francisco: Walter 1/-, Sam 2/-, Jones 2/- Comrades £2/2/0; London: Libertarian 5/-.
- Total £6/11/9.

Previously acknowledged £89/17/4.