

THE BIKINI NIGHTMARE

A REPORT from Washington quotes Congressional officials as saying that "the hydrogen device exploded at Bikini on March 1 had a destructive power six hundred times greater than that of the atomic bombs dropped on Hiroshima and Nagasaki". They go on to point out that the shock, which was felt 176 miles away from the test site, *war far more powerful than was anticipated* and was equal to the shock that would result from the exploding of more than 12,000,000 tons of T.N.T.

Later explosions in the present series of tests are expected to be even bigger, and one device, they said, may have a blast equal to that of between 45,000,000 tons and 50,000,000 tons of T.N.T. The explosion of this bomb is planned for the second half of April. American scientists say that they could also make one with a blast equal to 100,000,000 tons.

Our opposition to the development of these explosive devices is as unhindered by *ifs* and *buts* as is our opposition to War. But surely, even from the point of view of those people who in all good faith or even on grounds of political opportunism believe that only the present programme of rearmament, and the development of these nightmarish "devices", can ensure "peace", or prolong the truce, the speed with which science is discovering more effective weapons for man's destruction, should oblige them to re-think whether the methods with which they seek to ensure peace may not, in fact, lead to the annihilation of mankind.

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HOW many people in this country we wonder, listened to that play broadcast in the Light Programme last Sunday, *The Domesday Story*? By a curious coincidence it was broadcast only a few days after the announcement of the effects of the "hydrogen device" exploded at Bikini on March 1. It is a prophetic play and one which faces the listener squarely with the moral issues involved in the continued development and experimentation on destructive devices. In the play the scientists have reached the H2 stage, and the governments concerned have announced the impending experimen-

tal explosion of this, the latest device. An independent international body of scientists have declared that in their opinion the explosion of the bomb might quite easily have the effect of destroying all life on our planet. The governments on the other hand declare their confidence in their scientists who have assured them that they have everything under control. A section of the Press takes sides, and, for once, it is that the issue is one which only the *people of the world* have a right to decide. There is some sporadic opposition to the suave, confident, bedside technique of the Prime Minister in his broadcast in which he refers to the benefits of scientific discoveries, etc. . . . and to the experiments as being for the benefit of mankind! Zero hour is reached; breathlessly we listen to the radio commentator as he describes the last minute preparations for the explosion from his observation post outside the danger zone. The pilotless plane carrying the bomb takes off in the direction of the target area. The bomb is dropped and the commentator describes the column of smoke rising from the bombed area . . . suddenly one hears the sound as of a hundred hurricanes, and then utter silence as the commentator and his microphone are silenced for ever. In London panic seizes some of the listeners, some ask "how long should it take to reach us here", some scream their terror and at that point the play ends. Whether the independent scientists or the government were right matters little to the drama or to the moral issues which the author has stated so convincingly through the personality of a free-lance journalist.

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LET us return to the Washington report and reality. We think the most significant admission in this report was that *the explosion was far more powerful than was anticipated*. It seems clear that the scientists' calculations can never predict with certainty the results of these explosions. Indeed it is obvious that one of the purposes of these experiments is to supplement and perhaps correct the answers which the scientists have obtained from their calculations, and so permit them to proceed a further step in their calculations and experiments.

According to the reports the Bikini explosion in March was equivalent to 12 million tons of T.N.T. and the discrepancy in the calculated power of the explosion and the reality was considerable. Let us quote again the actual words: "the explosion was *far more powerful* than was anticipated." Now in April the anticipated, that is the *calculated*, force of the explosion will be equivalent to 50 million tons of T.N.T. But what of the *reality*, bearing in mind what has happened earlier this month? How is one to know that the pattern of the new explosion may not defy all the accumulated knowledge of past explosions? How, indeed, are we to be sure that the April explosion will not in fact be "The Domesday Story"?

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THE miscalculation of the politicians and the scientists in the March 1 bomb has already resulted in victims as the following report indicates:

"It apparently sent radio-active debris

and moisture out beyond the danger zone boundary of the Bikini-Eniwetok area.

Twenty-eight Americans and 236 residents of Pacific islands—believed to have been in a safe area—were unexpectedly exposed to some radiation. They received special treatment, and are thought to be alright.

Much worse, apparently, was the experience of a Japanese fishing boat. The captain thought it was 80 miles east of Bikini Atoll. Owing to sketchy fishermen's navigation, it is not certain whether the boat was inside or outside the prohibited danger area. Two hours after the mighty explosion, "white ashes fell like light rain" on the boat.

The faces, arms and legs of the crew members began to burn. The skin became swollen and red, then began turning black. The captain turned homeward, reaching Japan last Sunday. Twenty-three of the fishermen were suffering, and all had to be hospitalized.

The cargo of tuna which the boat brought home was found to be dangerously radio-active. Some of the fish were sold before Japanese police seized the cargo and buried it. The result was a widespread scare; people were afraid to eat tuna, one of their favourite foods." (N.Y. Herald Tribune, 22/3/54)

Not much imagination is required to envisage what could happen as experiments on an ever-increasing scale are carried out. We do not believe that effective action will come which is simply motivated by fear. Rats caught in a trap are not a very dignified sight. We think effective action to stop the bomb will only begin when enough men and women in all countries feel that each new experiment *diminishes* them as *human beings, as human personalities* and that therefore their continued indifference to these questions can only end in their extinction as human beings long before they, along with all living creatures and organisms are wiped off the face of the earth by an unfortunate miscalculation of the scientists or a wrong decision of the politicians.

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AT some time or other we shall have to face the future squarely or be destroyed. Those who are already aware of this, and whose lives are proof of this awareness,

Warfare of the Future

HOW FAR DISTANT?

RECENT pronouncements in America and debates in the British Parliament show how far politics has advanced down the road to a new war in the 9 years since 1945. Mr. Dulles, the U.S. Foreign Secretary, has declared that in the event of aggression the United States will strike hard with weapons of its own choosing, at places of its own choosing. This statement was confirmed by President Eisenhower next day.

It has created much comment, because this statement in its original form made no provision for consulting allies. Such an omission is hardly surprising in a major power, since consultation implies the desire to respect the wishes of an ally. Such concern is of secondary consideration to a great power.

Dulles' statement clearly hints at the use of atomic bombs and the some possibility was discussed by Lord Alexander of Tunis in opening a debate in the House of Lords on March 16:

"He said that when in 1949 the Soviet Union learned the terrible secrets of the atom bomb the nature of any future war was fundamentally changed. It meant that a war would probably start with an opening phase of unparalleled intensity lasting a few weeks or perhaps only days in which both sides would use the atomic bomb. Provided the American Strategic Air Command could retaliate immediately, the aggressor would receive

tend to despair for it would appear that nothing short of a sudden, revolutionary change in our whole attitude to life can halt the mad rush to self annihilation.

The price Man has paid for his freedom to act and to think for himself, is the conditioned desire to acquire for himself and his dependents what are called "material comforts", and the assurance that every minute of his day will be organised for him whether at his work or during his leisure. The radio, the cinema, television, professional sport, the Daily and Sunday Press all conspire to reduce man to an illiterate, unskilled, inarticulate moron. The struggle in life is for material things, (and we are not referring to the real struggle for life

of the starving millions) at the exclusion of the moral issues, for which one is always hearing people say they have no time, as if the politicians can be relied upon to act as our guardians!

The *revolution* to which we refer, then, demands a reversal of the existing state of affairs. We must come to recognise that human values are more important than colour television; that the future of atomic weapons is more important than the future of football pools; that freedom from fear is more important than bathrooms in every house; that the rehabilitation of love is more important than the rehabilitation of the Comet airplane; that a good craftsman is worth a thousand successful business-men.

KENYA

NEWS from Kenya continues much the same at all levels. There have been more planters killed by Mau Mau gangs. There has been the curious manoeuvre behind General China's letters to his fellow Mau Mau leaders to make peace. And there has been Mr. Lyttelton's political activities.

Despite the prolonging of the Kenya "troubles", the newspapers make no attempt at an understanding of the situation. The Mau Mau murders offer a case in point. These are reported as simply brutal murders of Europeans in isolated farmsteads. And in itself the violent killing of a man and his family is undoubtedly a brutal business. What is not asked is why are these brutal murders carried out? The newspapers act as though it were quite natural for the Kikuyu to organize themselves into murder gangs. They never ask their readers what was there to guarantee safety for the planters in the past, and what has happened to change that situation?

Clearly, until the "troubles" began, planters were protected not by police and guns and concentration camps, but by the pacific attitude of the Africans generally. We have tried to show, ever since the beginning, that the land-hunger of the Africans, the insistent colour prejudice of the European settler, and the attitude of the Colonial Office have been the principle factors in engendering the present situation.

With the European settlers occupying the best land and in effect enclosing it from Africans, the latter must inevitably feel a sense of grievance. That they did

so was clearly shown by articles in *War Commentary* (FREEDOM's predecessor) a dozen years ago. It was confirmed by those who best knew Kenya at the outbreak of "the troubles", and it is confirmed yet again by the report on Kenya by the committee of M.P.'s from all parties who reported early this year.

It is quite plain that many Africans regard the European settlers as the cause of their economic destitution, and the administration as standing across any possible path to African advancement. Their situation is essentially similar to that of Irish land labourers thrown out of work by the change over about 130 years ago from arable farming to pasture. They retaliated in the same way—they formed gangs which assassinated landlords and stewards and men suspected of acting as landlords' agents. Their actions were motivated by hopelessness.

So it must be with Mau Mau. Men do not behave brutally without reason. Governments may put down economic unrest for the time being by force but they cannot go on doing so for long without provoking an explosion. The pattern of Mau Mau is too close to that of other peasant revolts for its causes to be ignored indefinitely. This is however what the Colonial Office and the settlers are seeking to do.

General China

Meanwhile the extraordinary affair of General China reached a dramatic turn last Saturday when all Army activity against Mau Mau ceased in the Mount Kenya district. This was to allow Special Branch police (openly described by the *Observer's* correspondent Hugh Latimer, as "Kenya's Political Police") to parley with those Mau Mau leaders who responded to General China's peace appeal.

Elaborate precautions were taken not only against the possibility of an ambush, but also to exclude the Press. When the 10 "tough looking young policemen of the Special Branch" and their leader, Assistant Commissioner George Gribble, returned at 4 o'clock "they refused to make any comment."

This episode has exhibited a rather seamy side of the war against Mau Mau. China was sentenced to death and then reprieved in order to act for the government, while the government itself has yielded to pressure in some decisions from the settlers who were indignant at the sparing of "China's" life. Neither China, the Government, nor the settlers emerge from this episode without grime.

Lyttelton's "Multi-racial State"

Meanwhile Lyttelton's adherence to the plan whereby government power shall be vested in a Cabinet in which there shall be only one African representative, chosen not even by Africans, but by the Governor General, has produced more bitterness and derision from the Africans. They regard any chosen "representative" as a stooge and the fear that such representatives become isolated from their own community is well grounded. Lyttelton's plan is therefore a farce, but he appears quite unconcerned about it. It is especially foolish since the chosen African is very unlikely to be a Kikuyu, despite the size and importance of this tribe. But one cannot sit on a powder barrel for ever.

COST OF THE FORCES

Mr. Collick (Birkenhead, Lab.) asked the Chancellor of the Exchequer what was the total amount spent on the armed forces in 1900, 1910, 1920, 1930, 1940, 1945, 1950 and 1953, and what was the amount per head of the population.

Mr. Butler gave the following information, on the basis of financial years:—

Year	Expenditure (£000)	Amount per head (£)
1900-01	121,505	2.9
1910-11	67,938	1.5
1920-21	278,922 (a)	5.9
1930-31	109,971	2.4
1940-41	2,352,000 (b)	48.8
1945-46	3,847,000 (b)	78.2
1950-51	785,229 (c)	15.6
1953-54	1,636,762 (d)	32.4

Notes.—(a) Excluding expenditure of £16,124,000 on Ministry of Munitions; (b) including expenditure on Ministry of Supply and Ministry of Aircraft Production Votes; (c) including the Exchequer issues to Ministry of Supply for defence purposes; (d) Budget estimate of defence expenditure, excluding sterling counterpart of defence support aid granted by the United States.

STRAWS IN THE WIND

ELSEWHERE in this issue notice is taken of pronouncements by the United States Foreign Secretary and of high ranking politicians in England and France on the question of war. Mr. Dulles spoke of "decisive blows with weapons of our choosing" which can scarcely be other than atomic bombs, and another article on Page One discusses the features of atomic war which are beginning to emerge. These pronouncements indicate that men like Dulles and Lord Alexander are expecting war, and show that they are not afraid to anticipate its nature also.

Dulles' conception of instant retaliation in overwhelming force is essentially the same as Lord Alexander's of "an opening phase of unparalleled intensity lasting a few weeks or perhaps only days in which both sides would use the atomic bomb". This is all very plausible no doubt, but it is not so very many years since we heard it before, and that was not for the first time either. There is a kind of pattern in self-deception about "the coming war" which ought by now, surely, to put us on our guard.

In 1914 public figures were convinced that it would all be over by Christmas. Before 1939 there were many books and prophecies about the "blitzkrieg", the lightning war of tremendous decisive shocks which were to give early victory to one side or the other. Yet the war of 1939 in fact began with the prolonged nine months of so-called "phony war", and even then the decisive victory of Germany over France did not shorten the war. Despite even more decisive weapons, the war in Korea managed to drag itself out for 3 years. Clearly there is something wrong with this conception of brief, intensive, decisive wars.

So far, indeed, the German Army is the only one which has actually employed the conception of decisive strokes at the beginning yet the Schlieffen Plan of 1914 which sought to overrun France had as its main object the removal of an active Western Front so that the war against Russia could be developed more freely. And the successful application of a similar strategy in the summer of 1940 had the same intention—to free one front so that strength could be concentrated in another.

Even in its only historical examples therefore the idea of decisive blows is not correlated with that of a short war. Indeed Lord Alexander does go on to envisage the settling down to what we have come to know as a "war-economy": "if it were not decisive then there would follow an intermittent struggle gradually spreading world-wide . . ."

The idea of quick immensely savage wars really arises from regarding war as simply a matter of strength in materials and the desire to win. We have to reiterate that to regard it in this way is wholly unhistorical and completely fails to take note of the other and, we venture to think, more important aspect of war, its economic function. Looked at from a distance the prolongation of the Korean War seems very difficult to understand. But when one correlates it with economic conditions and with such indications of production as unemployment figures (a recent article in FREEDOM did just this) the length of the war begins to have meaning and significance.

The differing attitude of British and French governments to German rearmament probably springs from similar considerations. For the newspapers the French can "never

MOONSTRUCK MILITARISTS

THIS is the age of science fiction, the imagination of the frustrated little "man in the street" roves outward into space in an effort to escape the claustrophobia of our shrinking world. It is not only the inhabitants of the United States who feel the effects of "the closing of the frontier". A world completely explored is indeed drab, hence the popularity of "The Kontiki Expedition" and "Exploration Fawcett". This is of course no new situation. In fact travel and adventure have been denied to the majority of men in all ages for many different reasons. But the state of affairs at present has probably reached the limit, with the whole world opened up and no new continents to conquer, no Eldorados to discover.

So civilised man turns his attention spacewards. Here as in the Middle Ages imagination can wander freely, many science fiction stories bear a strange resemblance to fairy tales, and the stories of Sir John Mandeville, who even in his own superstitious age was denounced as a "most robust liar". Equal in popularity to the science fantasy are the genuinely scientific accounts of future space voyages, written in a sober style (without Martians, etc.) as if they had actually happened. They are to be found in quite a number of fairly reasonable magazines, and can be taken seriously.

Quite recently I came across a back number of a well-known pictorial magazine, and found a quite interesting article on the first visit to the moon, set within the next twenty-five years. After describing the arrival and the settling in of the expedition, the author goes on to tell us with some enthusiasm of the various possibilities of lunar colonisation.

forget" the German invasion and occupation of their territories, but the British appear to have much shorter and more callous memories. What the newspapers do not speak of (outside those financial columns read only by a handful of the press' public) is the economic side of German re-armament. Germany as an industrial power is a much more serious competitor for industrial Britain than for agricultural France. And in peacetime the more German factories are developed to arms production, the less are available to compete for British markets. Similarly the intention to "control" German re-armament, proclaimed to be to prevent the re-appearance of German militarism, no doubt carries with it the power to control German competition.

These are the considerations which link war to peace and which make the transitions between them orderly and seemingly inevitable. If it is accepted that war is part of our social and economic life, then one gets away from the idea that "we" or "they" choose war, decide to make war. Instead it appears an inevitable outcome of the system of production for a market. If this is accepted, the way is open to remove war by removing its causes. But such a way of looking at war—it is also a way of looking at peace—leads straight to revolutionary conceptions of society and economy.

When the atomic physicists approached the allied governments with the idea that an atomic bomb was a possibility, they were no doubt actuated by the idea that such a bomb would be better in the hands of the democracies than in those of the Nazis. But their idea has become a Frankenstein indeed, and is really a product of war-acceptance, a mentality which drives one down a road where rational choice is more than ever excluded. Already it is pointed out in Parliamentary discussion that civilian morale in war is as powerful a factor as military morale, and that the generals now look at civilians and their ability to take it with the same eye that studies the troops. Such an idea (foreshadowed in "1984") is of course absolutely totalitarian in its conception: yet it is entirely consistent with the necessities of war.

From whatever angle the problem is approached therefore it becomes plain that rational human choice is only to be recovered outside of the institution of war and the society that feeds, needs, and uses it.

"The possibilities," he says, "are exciting. Support we turn up a great store of raw materials; maybe then we'll want to recommend setting up a permanent community. We can make it practically self-supporting, securely encased inside a great plastic dome with its own synthetic atmosphere. Such an establishment could serve as a superb scientific laboratory—especially for astronomy and for research work requiring a vacuum; as a springboard for further ventures into space (if we can manufacture our own fuel on the moon, which is a possibility, we can make tremendous savings in the launching of a space ship); perhaps as a military base (the moon would be fine for launching military rockets, but hard to hit from the earth.)"

I quote this paragraph in full because it is necessary to get the full flavour of it. The striking and terrible thing about it is its calm matter of fact air. Obtaining raw materials and developing super-vacuum cleaners are urbanely and gently bracketed with launching rockets to obliterate cities, to burn and blast the bodies of their inhabitants, at least such of them as survive the explosion of the atomic warhead, with which the rocket will probably be equipped. One stands aghast.

It is terrifying to think that a man can easily write this, and that his fellow citizens can read it, taking it in their stride as it were, treating it as if it were something to be taken for granted. It may have aroused protests. The paper from which the quotation is taken may for all I know have been bombarded by indignant letters. But I doubt it. A popular paper will never go far from the desires of the type of reader at whom it is aimed. It cannot afford to take any serious risks. I do not think that it is unfair to say that the majority of people would accept that frightful paragraph, whether they thought about it or not. Most would, and probably did, just read

International Anarchist Holiday Camp

Anarchists in Italy organized a holiday camp last year which proved a success. Another is being organized for this year, and comrades in Carrara are looking for a suitable site. The camp will be open from July 1st to August 31st. In the words of the organizers "This appeal of ours is especially addressed to non-Italian comrades, because the young are keen on establishing solid international contacts in view of a concordant renaissance of world anarchism." In conjunction with the camp efforts are made to organize a library and an exhibition of anarchist press. Any English or other comrade wishing to spend his Summer Holidays in Italy together with other European anarchists is asked to write for information and details to: ALDO ROSSI, via Marco Tabarrini, 40, Roma, (Italy).

The Spirit of Contradiction

Continued from p. 2
of it who could best accept contradictions and keep serene.

APPARENT as the rôle of contradiction may be in other fields it is not so in the field of education. To the objection which contains its part of truth that parents who constantly quarrel and disagree have a very bad effect on their children it must be answered that when there is perfect agreement among those in authority and with power to enforce it the child is hardly given the chance to think out for himself what is right and what is wrong, and if ever he should he would have to keep his thoughts to himself because he knows he would be alone and immediately squashed if he attempted to struggle. Guilt feelings would develop in him in connection with the very act of thinking for himself, and it would take him a long time as an adult to conquer the anxiety he would experience each time circumstances forced him to make a decision for which he would be alone responsible. Inner conflict resulting from different standards the child absorbs from the persons in charge of his education is usually regarded as an abnormal and morbid condition, but even more so must be a psyche with no conflicts, with no clashes even between masculine and

it and pass on without considering it at all.

Struck by the oddness of this indifference to the butchery of one's fellowmen, I go to the psychological dictionary. "A schizoid", it tells me, "a personality type, tending towards dissociation of the emotional from the intellectual life, a shut-in personality."

I do not know how far our author can be said to be "a shut-in personality", but he and his readers may certainly be regarded as suffering from schizoidness, even if only (as yet) in a mild form. It is one of the most important and serious mental diseases of our civilisation, and everyone suffers from it. Here we have people who can regard slaughters that would have horrified a Genghiz Kahn or a Tamerlane as interesting and (Heaven help us!) as "exciting possibilities". "The moon would be fine for launching military rockets, but hard to hit from the earth." If this is not "dissociation of the emotional from the intellectual life" please tell me what is! And just a small point, the various butchers of humanity, the great warriors and conquerors, took the same risks as the common soldiers, in fact they could not have held their

India's Philosophy of Life

Some remarks made by John Seymour in a Third Programme talk and printed in *The Listener* of March 11th, may interest readers of FREEDOM.

Mr. Seymour attended an Indian Government school training officers to run the new Community Projects Scheme. Everyone at the school showed considerable fervour to do good by works, but there was a fundamental difference of opinion as to what sort of action to take. The majority of the students wished to see India develop, in a modified way, along the lines of the Industrial Revolution. The followers of Gandhi wished to avoid western materialism. Not only were they divided on what sort of action to take, but, more important, they were divided on what to take action for.

This debate, said Mr. Seymour, "seems of far greater importance to Indians than the dispute between the capitalists and the communists of the west. The great issue in India is not the issue between capitalism and communism; but the issue between capitalism and communism, on the one hand, and the ancient Indian non-materialistic philosophy on the other.

"The first aim of both capitalism and communism is said by their adherents to be to end poverty. This can be done, it is thought, by creating more material wealth, or by distributing more fairly the material wealth which already exists."

We may well doubt that the methods of capitalism or communism are directed to such aims, but the follower of Gandhi has different ideas in any case, for "he is not interested in ending poverty—at least, in what we in the west are apt to call poverty. He wants everyone to have enough to eat of course, enough and no more, but he agrees with that other Asian who made the simile between a rich man and a laden camel."

position long had they not done so. In the world of to-morrow however a group of scientists will be able to sit secure in their lunar citadel and pepper the Earth with the various theories about the havoc supposed to have been caused when the moon was drawn into the Earth's gravitational field. Whatever truth there may be in these wild theories, there is no doubt that the moon has long been regarded as something rather sinister and romantic. But it will be nothing in comparison to the superstitious awe and horror with which our descendants, or rather the descendants of the survivors of the atomic war, will regard the satellite. No doubt they will have been reduced to complete savagery by then.

One can imagine them gazing in fear at the sky, watching the progress of the moon across the heavens, waiting for the rockets to come roaring down to destroy them, as happened in their forefathers' time. One can imagine the weird rites and sacrifices to propitiate the harmless satellite that will be offered at the time of each new moon.

Such speculations may seem fantastic, but they are nothing like so fantastic as the schizophrenic attitude of the writer of this article and of the people who read it.

ARTHUR W. ULOTH.

It is a grave error, no doubt, to underestimate the evil effects of grinding poverty, and we must hope that these Indians will not do this. But their wisdom in looking askance at materialist doctrines is an oasis of hope in a world largely corrupted by the race for material gain.

"The Indian who looks towards Moscow or Washington wishes above all to mechanise agriculture." His opponent "freely admits that an acre of land can be ploughed in fewer man-hours if ploughed by a tractor, but . . . he does not see any advantage in saving man-hours in the village, if all the result is that nine-tenths of the ploughmen are to be forced away from their homes, to go into the towns and, presumably, spend their lives producing more tractors. And he is obsessed with the old idea . . . that the ends never justify the means. If, for the laudable end of relieving hunger, it is necessary for even one man to spend a part of his life at a factory bench, or down a mine, and if these are not good ways for a man to spend part of his life, then there is no more to be said about the matter. One must endure hunger. Or, better of course, if it is possible, find some other way of relieving it. And of course, your Gandhian does want to abolish hunger. It is his first aim. But he thinks that this can be done by improving farming and village life in other ways than by mechanisation. A man can walk all day behind a plough and a pair of oxen, and if he is not in debt or in trouble, his mind will be at peace. And if he wishes to do so, he can think and meditate. But no man can stand at a conveyor belt in a factory and meditate. Nor can he enjoy real peace of mind when he gets home. Then the Gandhian insists that whatever he uses shall have been made by a craftsman who enjoyed making it: not by somebody who made it in boredom, simply for commercial gain."

"The first thing which surprised me was the prevalence of this Gandhian way of thinking. And my first reaction to it was one of resistance. I have always disliked colour-prejudice, and I felt that for a coloured nation to enter world politics as a Great Power might do a lot to break this down. And to become a Great Power India must mechanise and industrialise. Then, as I wandered further and thought more, I remembered the behaviour of the existing Great Powers, and I began to realise that India could best assert her superiority by not becoming a Great Power."

"I began to remember what was happening to my own country under the impact of modern commercialism and industrialism. I remembered the culture in which music is something which dribbles out of a loudspeaker when you turn on a tap, and in which art is an advertisement for hair-cream; where work means standing and watching a machine, and leisure sitting watching somebody else play football."

"I argued with my Indian friends about it, always at first taking the western point of view. I pointed out that in Mozart's day, music was for the few, now, thanks to the wireless, it is available for the many." An Indian asked "What do the 'many' actually listen to? What will you hear coming from wireless sets as you walk along the streets of any city in the world?"

GIOVANNI BALDELLI.

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HOMOSEXUALITY

I see the article by "Psychologist" has been countered by "Clinical Psychologist". I wondered briefly if One-upmanship had found its way into the columns of FREEDOM!

nearly so) if the adult had an adequate outlet—homosexual if necessary—freely available. Any adult who in these circumstances, and being fully acquainted with the harm he would do, would persist in seeking coital relations with young children would be so lacking in sense of proportion as to invite psychiatric attention.

As for his remarkable assertion that the "purpose of sex" is reproduction, not gratification, I have done a little computation based on Kinsey's figures and some intelligent guesses about countries which

haven't been Kinseyed. Each week, in this big wide world of ours, seething with human bodies from Seattle to Hong Kong, there must be at least 1,000 million heterosexual coituses, several thousand million kisses, perhaps a hundred million masturbations to orgasm, perhaps ten million homosexual experiences to orgasm, maybe a million instances of anal coitus, to say nothing of the muscle power expended in caresses.

In fact, I believe that the idea of the 'moniacs' the financial wizards, using algebraic (sic!) manipulations to make the price of a cabbage fluctuate between a farthing and a fortune is, like the Nazi image of the Jewish threat to Aryandom, and Mr. McCarthy's subversive underminers of the American way of life, one more example of the mass projection of irrational fears on to a convenient scapegoat.

COMPUTER PSYCHOLOGIST.

Manchester, Mar. 15.

Money or Wealth?

I HOPE I shall not be dismissed as devianatory if I suggest that Comrade Nicholson's article "Money or Wealth" in last week's issue of FREEDOM gives a rather too facile analysis of the cause of economic ills.

Kent. M.S.F.

The Malatesta Club

We publish below the latest list of contribution to the foundation fund for the Malatesta Club, and also a balance sheet to show income and expenditure to date.

Please note that the total of £95. 15. 0. includes a total of £14. 7. 0. paid as subs by existing members and associate members, and this has to be kept in hand against next month's rent and the regular outgoings we shall incur as soon as we open—rent of electrical appliances, rates

Table with financial data including 'CONTRIBUTIONS RECEIVED' and 'GRAND TOTAL £81 8 0'. Columns include names of contributors and amounts in £ s. d.

INCOME AND EXPENDITURE for the period ended March 22, 1954

Table with financial data including 'Contributions', 'Subscriptions', 'Cash at Bank and in Hand', and 'Provision has been made for rates and future rent...'.

Table with financial data including 'Rent (4 weeks paid in advance)', 'Charge for carting away rubble', 'Electric wire and fittings', etc.

India's Philosophy of Life

"What indeed?" (continues Seymour). "The 'many', at least, had a living folk music before, now they have commercialised canned drivel. Good music is available over the wireless for all, but only the 'few' listen to it: the same 'few' who listened to it before, only then they played it themselves, or listened to their friends playing it.

thing get you any nearer God? I am an agnostic, but I know what Indians mean. They mean "Does something—progress, efficiency, productivity, television, whatever it may be—does it get you any nearer to fulfilling yourself; to achieving a keener awareness of reality, or a better communion with the rest of humanity, or with the Infinite; to justifying in any way your being here?"

MAT KAVANAGH

IT is with deep regret—and this is no pious sentimentality—that I heard the news of our dear comrade's death. The tribute by John Hewetson was movingly and grandly written, because it was true to the character of Mat: his cheerfulness, his tolerance and his sincere convictions for the cause of freedom.

I remember the first evening I saw him, at a Lancashire meeting. He was very happy in his anecdotes of anarchist tradition, and gave us a delightfully humorous picture of Labour and Communist careerists, eager to deny their previous Libertarian connections and past.

both commodities and human beings—and that the true community-purpose of living for each other, and for happiness and creative effort, was absent from every scrap of their mental and physical make-up!

"The question that one constantly hears in India is: 'Does such or such a

"I believe that nine-tenths of the product of our western industry is not only useless but is harmful. It simply serves to distract men's minds. It were better had it not been made. Made, it were better if it were destroyed. Further, I believe that if our civilisation goes on developing along the road of commercialism and industrialism it will destroy itself, not by war, but by destroying men's minds.

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