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Know ye not who would be free themselves must strike the blow BYRON

Threepence

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FOOTPLATE MEN'S AWARD

WAS THE STRIKE WORTH IT?

THE ASLEF called off its strike last week on a formula which was supposed to be a face-saver all round.

At the end of the talks that had been going on all the time, the three parties to the discussion-ASLEF, NUR and British Transport Commission-agreed to submit their arguments to a single judge, and all would be bound to accept his finding.

This is in contrast with the ASLEF claim for 5s. 6d. increase all round for drivers and 2s. 6d. for firemen.

Basic wages are now, including the increase; £8 16s. for 1st year drivers, £9 7s. for 2nd year, £9 18s. 3rd year. Top rate (i.e. 3rd year) firemen get £8 4s. The increases Lord Justice Morris has so munificently distributed are only on the basic rates, 'Extra mileage' rates and presumably overtime rates, are still to be discussed and something more may be won on those. This, however, is not the point for which the 17-day, nation-wide strike was fought. The basic awards are so footling as to make no difference worth mentioning to the locomen's pay packets, and they will still have to rely on overtime and extra mileage (the footplate man's equivalent to piece work) to bring their wages up to a satisfactory level. Average earnings for 3rd year drivers are £12 per week-more than £2 a week over the basic. That surely represents a lot of overtime and extra mileage. The ASLEF has stated that it is satisfied that Lord Justice Morris reached his decision fairly, and that he has estab- " lished the principles of differentials. What the men on the footplates are thinking, however, may not be quite so sanguine (sanguinary might be more like it!) for in fact the learned Judge's decision has awarded the men less than was offered by BTC earlier in the negotiations!

WHEN asked, many years ago, what the labour movement wanted, Samuel Gompers, the New York cigar maker who founded the American Federation of Labour in 1881 (and was its president until his death 44 years later!), replied in one word: "More". "The answer remains the same" writes George Meany,¹ president of the A.F.L. in 1955. "Our goals as trade-unionists are modest. We do not seek to recast American society. We do seek an ever-rising standard of livingby which we mean not only more money but more leisure and a richer cultural life". As to how they will get "more" Mr. Meany places his faith in "voluntary collective bargaining" which he says can exist 'only in the environment of political freedom . . . And so we are dedicated to freedom, not only political but also economic, through a system of private enterprise. We believe in the American profit system, in free competition . . . Collective bargaining is not a means of seeking a voice in management. We do not want so-called "co-determination"the representation of unions on the board of directors or in the active management of any company.'

idea that private ownership of the means of production as such is utterly wrong, and towards the notion that it is inequality not related to merit or function which is the real trouble.'

IN A CLASS DIVIDED SOCIETY THERE CAN BE

NO INDUSTRIAL PEACE

overwhelming majority of the delegates accepted the secretary general's report that "progressive pauperization" is inevitable as long as the capitalist system survives, against the minority view which argued that an energetic and constructive trade union programme can do something to improve the workers' lot.

Mr. Meany forecasts that in the next twenty-five years-in this age of automation-a thirty-hour working week will be sufficient to provide the standards he demands for the workers, but ends with these words:

"Equality", wrote Mr. Gaitskell earlier in his article, does not mean identical incomes or uniform habits and tastes. What instead he means by equality is

'a classless society-one in which the relations between all people are similar to those hitherto existing within one social class; one in which though there are differences between individuals, there are no attitudes of superiority or inferiority between groups; one in which although some are paid more than others, the differentials are based on generally accepted criteria-skill, responsibility, effort, danger, dirt, etc.; one in which though people develop differently, there is equal opportunity for all to develop."

AT the congress of the Confederation General du Travail (C.G.T. -the communist dominated French Trade Union Confederation representing a majority of organised workers), held in Paris last week, an

ONE cannot explain away the diametrically opposing views expressed by the A.F.L. and C.G.T. spokesmen simply by dismissing the latter on the grounds that being communist dominated it must be "politically" inspired and divorced from reality (any more than one can discount the validity of the campaign of the ETU (Electrical Trades Union) for shorter working hours launched at its conference last month on the grounds that its president is a communist). One must instead seek the reasons-and accept one or the other since both cannot be correct estimations of the situa-

Continued on p. 3

This was a considerable gamble on the part of ASLEF, but it did give them one advantage. The legal mind of a judge would be bound to come to an impartial decision on differentials in accordance with all the documents, statements and declarations of policy on that issue by the BTC in its dealings with ASLEF.

The statement from ASLEF which we published a fortnight ago showed clearly enough that the BTC had in fact committed itself to observing differentials, and so ASLEF felt confident that the judge's decision could not go wrong here. And that has been borne out in the event. Lord Justice Morris was the legal eagle chosen to hold the inquiry and in making an award to ASLEF has established the differential in principle.

But that is about all, for in practicei.e. as expressed in terms of hard cash-Lord Justice Morris has been somewhat niggardly with the locomen. He has awarded increases of 1s. per week for 1st vear drivers, 2s. for 2nd year, and 3s. for 3rd year. Firemen get nothing.

The Coup d'Etat in Argentina

The reason was not that the U.S. Government was worried about freedom of expression, but that the strongly Protes-

'Advances in technology alone do not solve the great social problems. These are questions not of science but of wisdom. I feel that the voluntary cooperation of labor and management in a free society can carry us far toward their solution.'

IN an article in Forward on "What

do we Mean by Equality", Hugh Gaitskell, former Labour Chancellor of the Exchequer and strongly tipped as one of Attlee's possible successors, writes:

'As for exploiting there are certainly many Socialists who still feel that it is wrong that a man should make a "profit" out of employing another. But frankly, in these days of powerful trade unions and full employment the mere fact of employment in private industry does not excite much moral indignation . . . The emphasis in British Socialist thought and propaganda has shifted away from the

¹ In Fortune (New York, March 1955).

South African **Censorship Commission**

THE uprising of naval airmen and marine personnel against the Peronist Government following the earlier conflict between the Church and the Government, appears to have been quelled. Both the official Vatican newspaper, Osservatore Romano, and the rebel movement have denied any connection between the Church and the uprising. The Editor of El Pais of Uruguay, where some of the pilots and mechanics have sought asylum, after interviews with thirty of these writes that:

'the revolution had been in preparation for three years, and the refugees say its purpose was not to seize power but to restore to the people the possibility of Democratic Government which Peron had subverted by means of unfair elections.

"How "democratic" Government can be restored without seizing power is difficult to understand).

Commenting on the situation in the Observer, J. Halcro Ferguson writes that traditionally the Navy is entirely officered by Catholics and it is fairly certain that naval leaders were in touch with the Church leaders, so that although Catholic Action may not have direct control over the rebellious naval officers it is obvious that the plan would not have been put into action if the Catholic militants had not openly defied the Government, with some success, thus

out significance that it followed the pronouncement from Rome which gave tacit support to the anti-Peronist groups.

We should remember however, before coming to any conclusions that the legal. religious and political power enjoyed by the Church in Argentina to-day was given to it by Peron.

Peron's Strength

Further, Peron is a baptised Catholic, as indeed are many of his Government officials, there is therefore no ideological quarrel. He has also gone to great lengths to dissociate the Government from any anti-clerical feelings as such, and has firmly placed the blame of Church burning on the shoulders of the communists. Because of this, it is surprising that the Pope has taken the extreme measure of excommunication, and must only have done so in the belief that the uprising would be successful and stood a chance of overthrowing Peron. The Church may well eventually be right, but it seems unlikely, if we consider the support that Peron commands from the industrial workers and the army (which unlike the other services is staffed by officers from peasant and "lower middle class families").

If then Peron conceded the Church so much power what are the eventualities which have given rise to this recent conflict? The growing power of the landowning class within the Church anxious to re-establish themselves and the restlessness of the officer class are important factors, as well as the influence of catholics within the official Trade Unions.

But, a factor which has not been mentioned by the press but which we hold to have considerable bearing on the position is the economic relationship between North America and Argentina.

When we discussed a few weeks ago in FREEDOM the millions of dollars which were being invested in Argentina we likened the changing attitude to the Church of the Peron Government to the Franco régime. It will be remembered that with the arrival of dollars and the U.S. military in Spain came a curbing of the more extreme anti-Protestant and Liberal elements within the Church, with, be it noted, the full support of the Pope.

tant public in the United States were bound to protest against their money being poured into a country whose official Church was so virulently anti-Protestant.

The essential difference as we see it in this connection between the set-up in Spain and the one in Argentina is that Peron has acted too hastily and violently. If, like Franco he had co-operated with the Church and so effected a compromise he might still be enjoying the support of the Vatican. But the Pope has also acted with unusual speed in this matter because, we suggest, Peron's removal seemed certain. M.

The Dock Strike What is Happening in the **Blue Union**?

A LL the expectations were that the dock strike would be finished last weekend. But it is still going on, Confusion is getting worse confounded by the activities of the leaders of the Stevedores' and Dockers' Union. The three leaders of the executive, Barrett, Hern and Newman, have all come out in favour of going back to work-and all three are giving up their jobs in the union. Barrett is a sick man and is retiring (although this has not been officially announced yet, and he may change his mind), Hern (a Moral Rearmament supporter) is taking a quieter job with a shipping firm and Newman is opening a shop. None of these three, therefore, have any great interest in the strike-and all along have not shown any great enthusiasm. We published last week facts on the rôle of the Communist Party in this strike, and it is interesting to hear that Newman, official of the striking blue union, thanked Vic Marney, C.P. leader of the fence-sitting-liaison committee in the white union, for what he had done during the strike!

tween the weak leadership of the blue union and the liaison committee in the white. In the northern ports, Birkenhead, Liverpool, Manchester, Hull, there is determination to fight and win. A young, fresh, strike committee has the backing of the men. It will be a tragedy if they are let down by London.

FOUR years ago the South African

Government appointed a Press Commission to hold a secret inquiry into the conduct of newspapers in the Union, and of foreign journalists reporting there. Obviously the real purpose of the Commission is to gain a stranglehold over Press reporting so that criticism of Nationalist policy becomes impossible.

Because of the secret nature of the Commission, very little has been heard of its activities, but information is now gradually coming forward which suggests that the procedure when cross-questioning journalists may be likened to the thirddegree methods we see in American films. Once again the totalitarian aspect of the Nationalist Government is revealing itself an a broader, front than just the African native question; such Press freedom as there is at present is in danger, and the foundations of a South African Iron Curtain can clearly be observed. H.

showing their strength, and if they had not been prepared to support the uprising of the crews of the naval aircraft.

The other connection is between the wealthy landowners who form the leadership of Catholic Action and, according to a Times editorial are advised by anti-Peronist priests, and the officer class of the navy. Both these groups have a grievance against the Government because to some extent their economic and political powers have been undermined.

But, as the same Times editorial points out, thus underlining our own observations, the:

'basic significance of the Argentine Church's quarrel with General Peron should not be exaggerated. High principles were invoked by supporters of Catholic Action who broke windows and by Peronists who manhandled their opponents . . . Yet essentially the struggle is a struggle for power between the Government of General Peron and the political leaders of Catholic Action . . . Though it speaks in the name of religion it demands also the rewards of political authority.'

Another factor in the timing of the uprising was the excommunication of Peron from the Church. It is not with-

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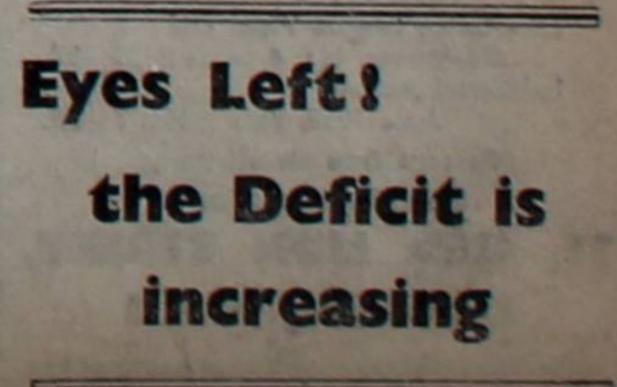
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It is the rank and file in London who have kept the struggle going-and even there the enthusiasm seems to be waning. The new strike leadership which has emerged is struggling bravely against a dead weight of opinion which doesn't seem to care very much about the issue of recognition for the blue union in the Northern ports.

For this the blame must be shared be-

If this strike is lost completely it will be a considerable setback for the blue union. This will be a bad thing in that it will drive back many dockers into the Transport & General, and in any case will sicken and sour many more against direct action and striking in the future. When the next real issue comes up, their experiences this time will hold them back.

On the other hand the militant and forward-looking port workers will see the part played by the various factions and will learn the lessons and act accordingly. If a healthy distrust of all leaderships and all political factions comes out of this confused struggle, that will at least be something gained.



ON ENCOUNTERING ... COMMENT Mr. Berlin, The Indian Village, and Erasmus

READERS may remember a remarkable article in these pages a few years ago, a description and commentary by Charles Humana on the inaugural meeting of the Congress for Cultural Freedom in Berlin. He described how in this varigated assembly of writers from the western world, a group of violently anti-Communist ex-Communists, led by James Burnham and Arthur Koestler, were busy shoving the Congress into line as a counterweapon to Communist propaganda and influence among intellectuals. The Congress for Cultural Freedom sponsored a number of very good magazines, Der Monat in Berlin, Preuves in Paris, and Encounter in London. I find Encounter very interesting, and though its typical contents reflect what the modish intellectual is thinking, there is not a great deal of Cold-War drum-beating (other than that of the hysterical Mr. Koestler and the waspish Mr. Kristol). At the moment, Encounter is serialising the lectures which Isaiah Berlin gave at University College last autumn and on the radio in the spring under the title 'A Marvellous Decade'. Mr. Berlin is a pleasure to listen to, one seems to be actually hearing his acute and subtle brain thinking (do you remember his broadcast talks on Freedom and its Betrayal?), and a pleasure to read (his little book on Karl Marx, his essay on Tolstoy's view of history The Hedgehog and the Fox, and his lecture Historical Determinism). The last of his lectures on 'A Marvellous Decade', was an exposition of Alexander Herzen's 'political testament' From the Other Shore, and I am looking forward to the publication of Berlin's translation of this book, and in the meantime, to the publication of his lecture about it, which will be in the September issue of Encounter. One passage sticks in my memory (though the wording may not be exact). Herzen is attacking the notion that there are great causes, bigger than ourselves and outside ourselves, whose progress is inevitable and whose purposes we serve. Why must we look for progress and purposes? he says. What is the purpose of a flower? It may bloom in the morning and be dead at night. Suppose some universal catastrophe were to wipe out the human race to-

morrow, what purpose would it have served? Would all life have been in vain? What is the purpose of life? If the purpose of life is progress, it is progress to the grave. What is the purpose of a child? To grow up and then to die. No, says Herzen, the purpose of the child is to play, and the purpose of life is to live.

SOMETHING else which I valued highly in the same magazine was the pair of articles by Hallam Tennyson and Minoo Masani, Land through Love which I quoted in FREEDOM last January. These described the Lands Gifts Mission or Bhoodan movement in India, and its leaders Vinoba Bhave, and Jayapra- worlds of his vision." kash Narayan who after years as secretary of the Indian Socialist Party, gave up politics to assist Vinoba in his campaign of persuading landowners to give away their land. Mr. Tennyson has written a book about his journeys with the Vinoba's Land Gifts Mission and this is another book I shall look out for. The ideas of Vinoba and Jayaprakash with their rejection of both Communism and Capitalism are hardly Congress of Cultural Freedom stuff, and in another Encounter article, in the May issue, Philip Deans wrote off as irrelevant Jayaprakash Narayan's speech at Asia's first Conference for Cultural Freedom held in Rangoon last February. Mr. Deane says:

wrong because it assumes that human beings cannot rely on themselves. Let us have, said Jayaprakash, a decentralised society, where democracy will flourish as it can only in small units, with the means of production spread in every cottage, and only enough heavy industries to produce these means of production.

When challenged, however, Jayaprakash could not deny that his system would require more capital than a planned centralised economy and that it might not produce the rapid material advancement Asian man seems to want. ("He does want the culture of the cinema" a delegate said.) Nor was he able to say how his system would overcome the handicap of being split into two different societies, nor who would decide which people would live in the bucolic and which in the industrial

fifth of all the villages of India are now part of Community Projects; it is hoped that all the 560,000 villages of India will be included by 1960.

It is too soon to speak with certainty about the economic achievements of the Community Projects, but their immediate impact on the life and health of the village is in itself extraordinary and inspiring. A Community Project means that surfaced roads, instead of mud tracks, impassable in wet weather, must be made to connect the villages with each other and with the main roads. It means that the dung, for lack of which the soil of India every year grows more impoverished, is not now all used for fuel or allowed to be trodden into the village; it is now neatly stored outside. Indeed, the impression left on me of the outstanding difference between an unconverted village and one that had become part of a Community Project, is not so much that its stock or crops are superior or its huts better built-though these are also true-but that on approaching it, one is confronted first by great heaps of manure outside, while in the village itself paths are comparatively clean and its wells protected from contamination.'

FREEDOM

He was valetudinarian, comfortloving, timid, and querulous . . . And yet Erasmus is a giant figure in the history of ideas. He is the intellectual hero of the 16th century, and his failure was Europe's tragedy. For his failure seemed, at the time, immense and final; as immense as his previous success".

Erasmus in 1524 was the friend of kings, his disciples were the élite of Europe. "Twelve years later, his failure seemed complete. The great crisis of the Reformation had split his followers and Popes and Princes could not help him. To save his independence, Erasmus had declined their gifts, avoided their courts, and fled to die in a republican city in Switzerland." Erasmus fell because he would not take sides in the struggle which split the Christian world in the sixteenth century between Protestantism. Catholicism and Little by little, says Mr. Trevor-Roper, "in the generation after Erasmus's death, the Erasmian élite was dissolved. Death, desertion or martyrdom carried away its members and they were not replaced. But before each desertion, or each martyrdom, what a crisis of conscience occurred! Wherever we look it is the same; groups of friends broken up by the agony of divergent choice and retrospective recrimination." But that was not really the end of Erasmus. And here we come to Mr. Trevor-Roper's reason for writing about Erasmus and my reason for quoting him: 'Political programmes may be defeated entirely, but not ideas: at least, not great ideas. Political circumstances may alter around them, ideological frontiers may be formed against or across them, but

'Religion, on the whole, did not appear to be the cure. So, instead of religion, Jayaprakash Narayan, the Indian socialist leader, preached a utopian humanist doctrine with attractive shades of anarchy: "We think of people as groups or classes-as capitalists, workers, Russians, Americans, Asians. We have stopped thinking of the individual man." We try to create, in the countries of Asia, industrialised centralised societies which,

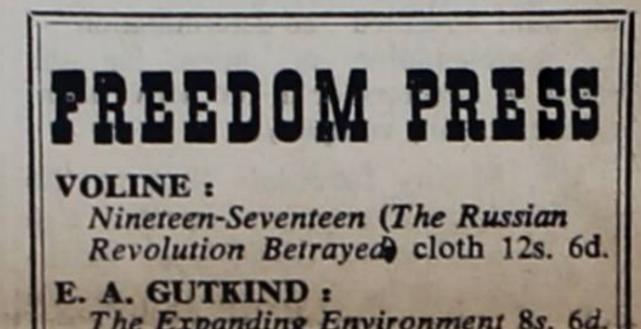
NOW it is all very well for Mr. Deane to dismiss Jayaprakash's

ideas as a 'utopian humanist doctrine', but the Bhoodan movement for all its naive utopianism has been astoundingly successful, and so have the Community Projects. Mr. Kingsley Martin, writing about the next Five-Year-Plan in India, says that "the spectacular revival of village life produced by the Community Projects makes one hope that a release has been found from what seemed the eternal and unchanging misery of village poverty in India.' He goes on:

... they vary in vitality and achievement with the personality in the supervising officials, and with their success in evoking local enthusiasm and village leadership. The Projects started with United States aid, and India was lucky enough to find in S. K. Dey an organiser whose enthusiasm has been fanatical enough to cut through apparently impassable barriers of apathy and red tape. From the first experiments in which refugees from the Punjab terror of 1947 were induced to turn their camps into centres of rural industry and later to join up in a common effort with neighbouring villages, there have developed, over a large part of India, projects in each of which about a hundred villages form more or less coherent social and

THE village dungheap is not much in the ideological struggle between East and West, but it is a symbol of the "utopian humanist doctrine" which holds that the liberation of man begins in the village and with the villager. And the individual man is the subject of another article in Encounter, an essay by H. R. Trevor-Roper, about Desiderius Erasmus. Erasmus, he tells us (for to most of us he must be only a name), "was a scholar who in the early days of printing, sought to give his contemporaries clear and accurate texts of certain neglected works. He re-translated the Bible and edited the Christian Fathers. He also wrote, in his clear, elegant Latin, colloquies, satires, and works of evangelical piety; and he carried on, mainly with scholars, a gigantic correspondence. Offered opportunities of practical responsibility, he consistently evaded them, and in the crisis of his time he appeared to many a timorous neuter . . . His personal character was not heroic.

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although they produce wealth, also destroy the individual creative instinct, turn men into a cipher and therefore take away their freedom. Everything is regulated and enforced; but when done under compulsion a good action ceases being a good action. The welfare state is economic units. On paper, at least, a

PSYCHOTHERAPY

WHILE welcoming the appearance of the series of articles by Bob Green on psychotherapy, I feel that they contain opinions of rather uneven value. If the following seems purely antagonistic, this is because there seems little point in echoing points of agreement, and comment is confined to points of disagreement.

(1) This consideration may have influenced Mr. Green in his brief historical survey of the work of Freud, Adler, Jung, Reich and the Scientologists. This is almost purely destructive criticism spiced with sarcasm, which seems a poor way to comment on the life-work of sincere men. Three times in the first five paragraphs, Mr. Green quotes (or paraphrases) Freud "against himself", which gives more credit to Freud than it hood incidents are, in general, more does to Green, since the ability to selfcriticise is quite valuable. (2) A psychotherapist must have a certain knowledge of medicine in order to make a correct diagnosis of the case. This diagnostic knowledge need not include surgery or the setting of broken bones, but it is absolutely vital to know as soon as possible whether the physical symptoms of the patient are due to organic diseases or to emotional disturbances. More accurately, one must know whether medical therapy or psychotherapy is called for, since in some cases the patient may come directly to the psychotherapist before having consulted other physicians (or other physicians consulted may have diagnosed no organic disease). It is tragic for a psychotherapist to treat a patient whose symptoms are due to a brain tumour. This diagnostic responsibility is one of the heaviest that the psychotherapist has to face. It is true that a suspicious case may be referred to a physician for diagnosis, but what is to arouse the suspicion of a psychotherapist with little medical knowledge? (3) Hypnosis. Freud abandoned hypnosis because he did not like the tyran- hypnosis. (It may also be justified in nical way in which it was used (Trygve the elimination of pain, as in extraction

Braaty, "Fundamentals of Psychoanalytic Technique" pp. 2-3). Such "restrictions imposed by his theories" may well account for "his inadequacy as a hypnotist". It is good to know that some therapists who use hypnosis "recognise its inherent dangers", for these are very real and very great. The transference situation may become extremely difficult, and the responsibility which falls on the psychotherapist is enormous, for this reason and because unintentional suggestions may be made by him to the patient in hypnosis.

In hypnosis, suggestions are made which make them difficult, if not impossible to remember, and thus more effective than suggestions received during full consciousness (similarly, traumatic childaberrative when "forgotten" than when remembered). In this lies the effectiveness, and the danger of hypnosis. The effectiveness of a technique should not be the sole criterion with which to judge its value. One should ask "Effective for what?" If the goal of psychotherapy is to lift the burden of aberration from the patient, allowing him to become unrepressed and fully self-determined, then hypnosis can be of no help, for clearly it introduces suggestions and commands beyond his control. It should not be necessary to point out that hypnosis is immoral from an anarchist point of view, since it is a method of coercion which differs from police and army methods only in being more insidious and more dishonest, and from pre-frontal lobotomy in being to some extent reversible, by proper treatment. The only excuse for using hypnosis is as an emergency measure when its immediate effects may outweigh the possible dangers and disadvantages, e.g. in treatment of dangerous psychopaths, Unfortunately, the "more" insane a patient is, the greater the dangers of

of teeth). In short, to undergo hypnosis, is to some extent to say goodbye to a mind of your own. If this is therapy, so was the Spanish Inquisition. (4) "... the Freudian pundits maintain as impersonal a relationship as possible with the patient". Mr. Green

should read the first chapter of Braaty's book entitled "Love-The Basis for Personal Psychotherapy".

Psychotherapeutic techniques may be divided into two categories:

(a) Present-time methods, (b) Past incidents and their re-evaluation.

Under (a) we can include attempts to treat "the here and now situation and finding real life solutions to real life problems"; encouraging the patient to

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	Committee publications :	
	Marie-Louise Berneri, 1918-1949:	
	A Tribute cloth 5s.	
	Journey Through Utopia	
	cloth 16s. (U.S.A. \$2.50)	
	*	1
	K. J. KENAFICK :	
	Michael Bakunin and Karl Marx	
	paper 6s.	
	F. A. RIDLEY :	
	The Roman Catholic Church	24
	and the Modern Age 2d.	
	27, Red Lion Street,	
	London, W.C.I.	

come to grips with reality; talking with him "about his relation to the social mores in a realistic manner"; concentration on the actual physical existence of external points (developed by the Scientology school); and Reich's work.

(b) Freud's great discovery was that neurosis could be attributed to traumatic incidents of a person's earlier life. He attempted to eliminate the effect of these incidents by re-evaluating them with the patient, who was supposed to remember them by free association. This method has been developed by the Scientology school ("Science of Survival", Hubbard) but is still rather lengthy, as it must necessarily be, since there are so many aberrative incidents to erase. "The basic premise [of Dollard and Miller] is that since all human social behaviour, including neurotic patterns, is learned, it can be unlearned using the same principles by which it was required".

Certainly psychotherapy seems to be making progress, having discarded most of the mythology associated with it. Let us hope it keeps on the side of the individual, otherwise its techniques will prove extremely dangerous.

Swansea,

H. R. LEWIS.



Vol. 16, No. 26. June 25, 1955

No Industrial Peace in Class Divided Society

Continued from p. 1

tion-in the basic approach to the relationships between workers and employers (or management).

In countries such as America and Britain "a new managerial class has arisen on both sides of industry"as Viscount Woolton so succinctly expressed it in the House of Lords last week-the result of which is the maintenance of the status quo, with capitalism dressed-up in a bowler hat, a Montague Burton suit and a pair of boots (not forgetting the presentation watch and chain for long and devoted service)². In countries such as France, Italy and Spain with their long traditions of struggle, and a recognition that the day to day struggles of organised labour is simply a means of survival and defence against the abuses of the employing class and not an end, in these countries the idea still persists, even among thinking intellectuals, that fundamentally there can be no reconciliation of workers and empioyer.

The following statement is issued by the Inter-Continental Secretariat of the Spanish National Confederation of Labour (C.N.T.) in exile: -Our fellow workers from the Spanish

underground write us the following: "In anticipation of the First of May, Franco's police took extraordinary precautions following rumours to the effect that members of the National Confederation of Labour (C.N.T.) would organize public demonstrations of hostility to the régime.

"In spite of the police vigilance, No. 39 of Solidaridad Obrera was widely distributed as well as other leaflets. The workers and the general public received our propaganda favourably and with indications of sympathy.

"Unfortunately, on May 7th, the Bank of Vizcaya in Barcelona was robbed. According to the press four bandits escaped with half a million pesetas. There was no bloodshed. In spite of accusations, the C.N.T. of Spain declares that it has no connection with this robbery or with any other similar acts.

armed forces and the police made a tre-

mendous and furious show of strength

and struck against the underground

labour movement. Large-scale raids were

organized, whole city blocks were sur-

rounded and many homes were searched.

There were numerous arrests, especially

of persons already on the police lists or

on parole. Most of the persons detain-

ed were released within a few hours after

many of them had been beaten up and

"During the course of these raids and

searches of private homes, the police dis-

covered the print shop where Solidaridad

Obrera and CNT were printed. Every-

thing on the premises was seized and

the following persons were arrested:

Manuel Llatje Tomas, Antonio Mirael

Guitart, Juan Vincente Castells, Primitivo

some seriously injured.

Franco's Drive Against the Resistance **Anarchist Press Seized**

Mas, the well-known militant and veteran of the Confederation.

"All of these comrades were beaten and barbarously tortured at the Police Headquarters, especially Manuel Llatje Tomas whose condition is critical,

"Men and women are imprisoned and tortured in Spain for defending freedom of expression and the right to print and circulate their ideas in print. In this case-and the police themselves know this-neither Primitivo Llansola Renau. Dolores Cabañas Montañes nor Maria Mas Casas have any knowledge of or connection with our underground press or with any of our other activities. Such arrests as these can only be based on a sadistic spirit of political vengeance which is characteristic of a régime based on injustice.

Llansola Renau, Vincente Llansola, his "There are evil winds hereabouts. A wife Dolores Cabañas Montañes and general wave of police terror has been "Following the bank hold-up, Franco's Maria Mas Casas, the sister of Valerio unleashed. Public places where people

are thought likely to congregate are invaded by the police armed with revolvers and sub-machine guns. Everyone present is required to show his papers and anyone from whom it is thought some information may be extracted either by simple interrogation or inhuman torture, is taken into custody.

"The local police have been reinforced by elements from other provinces and men armed with tommy-guns are everywhere. This is not limited to Barcelona. The surrounding countryside and all the highways leading into the city are controlled by the Civil Guard.

"On May First, the new underground newspaper Cultura y Accion, published by the Regional Confederation of Aragon, Rioja and Navarra, was circulated very widely in Zaragoza and other towns of that region.

"The Chief of Police of Barcelona has been in Madrid to consult with the General Security Office there. The bloodhounds of the régime are frantic with worry at the great increase of activity by the resistance movement, an activity that all their efforts have been unable to stop. We will never interrupt this activity. All precautions have been taken to preserve intact our underground apparatus. With the determination of always we shall continue the struggle. Help us with your solidarity! Long live the C.N.T.!"

The French writer Raymond Aron, in a much discussed book just published in Paris³ lists the six 'griefs fondamentaux (fundamental grievances) of the proletariat as follows: 1. Insufficiency of remuneration; 2. excessive working hours; 3. threat of total or partial unemployment; 4. discomfort associated with the technique or administrative organisation in the factory; 5. the feeling of being imprisoned in the "condition ouvriere" without prosjects of advancement; 6. awareness of being the victim of a fundamental injustice by reason of the fact that he does not benefit from the national product and that he is denied all participation in the direction of the economy. Mr. Meany for the A.F.L. believes that "collective bargaining" will provide a solution for workers to the first four of these "fundamental grievances" so long as they repress the fifth and sixth. Mr. Gaitskell, for British "Socialism" more or less discounts the last two "grievances" as being of no consequence (who but a Labour politician would accept Mr. Gaitskell's definition of a "classless society" in which there is "private ownership of the means of production" and differentials?). But herein lies the fundamental mistake both of trade union leadership and of management. They seek "peace" in industry through collective bargaining wage tribunals and conciliation boards as if these methods of determining social and economic differentials will ever expunge the humiliating injustice of the exploitation of man by man. Indeed, if ever such a situation should exist then the workers of the world will have not achieved the status of free men but deserved the badge of slavery.

Letter from BACKGROUND TO REARMAMENT

(Continued from last week)

THE main organisation opposing rearmament is the D.G.B. (German Trade Union League). There are also, in the big cities, associations of young men which have been founded for the sole purpose of refusing military service and of telling the State: "Ohne mich!" without compromise. These associations as well as the D.G.B. have lately been assailed by the spokesmen of the government, capitalism and the churches, who call these objectors fellow travellers of the Communists. These gentlemen know very well that the anti-rearmament movements are the product of the experience of the people in the last two wars, but they refuse to acknowledge this simple truth.

The D.G.B. is divided over the question. The majority is against rearmament and a minority is for it. The majority are the so-called "Free Unions" who refuse, at least officially, to collaborate with capitalism and are not so much influenced by priests. The minority are the members of the former socalled "Christian Unions" also called yellow unions. Before the Nazi régime these unions were not members of the D.G.B., but they amalgamated with it after Germany was 'liberated'.

Unions, by splitting the D.G.B. and setting up another Trade Union League.

THE aims of the Free Unions to-day are not only the rejection of rearmament, they are also demanding comanagement of the shops and works-to have their say in everything that happens in their place of work and to be directly in partnership with the management-Mitbestimmungsrecht in German. A law to this effect was passed several years ago, as a result of pressure from the workers. Capitalism was weak at that time as a result of the war, and so was the government. And both feared that the people would take control, as in fact they could have done had they not been so apathetic as a consequence of Nazism, war and hunger. To appease the people the government passed the law of the Mitbestimmungsrecht.

Capitalism and government have regained their strength in Germany and are growing stronger every day. "Free enterprise" is not inclined to allow its workers to look into every corner of its business, and it is not surprising that the capitalists have striven to sabotage the co-management act and to stop it from being put into action. For several years a struggle has been going on between the capitalists and the D.G.B. on this question. The German Social-Democratic Party has exerted itself to damp down the aspirations of the D.G.B. and not to ask too much of the capitalists. The party wants to remain in good grace with the government in spite of its pretended opposition. To the D.G.B.'s struggle for co-management was added its rejection of rearmament. That again is an attack on the dividends of the capitalists. The prospect of rearmament had rocketed the price of industrial shares, and the capitalists, and their servants the press, have

everything to gain by slandering everyone who is for a peaceful Germany. Of course our government, the Christian-Democratic Party and the owners of the armament shares work hand in hand because these owners have contributed a few million marks to the party's election funds. This money invested in the election has to produce interest. And then there is Cardinal Frings in Cologne who controls the government on behalf of the Pope. And the High Commissioners of France, Britain and the U.S.A., the former occupying powers.

These advocates of rearmament do not of course intend to take part in a war, they are among the important people who would be indispensible at home; and when there is danger at home they will quickly be evacuated to "safe places" while other people bear the brunt of it. Their effrontery and unscrupulousness should be an added incentive for anti-militarists to continue their struggle against rearmament.

To back any power in this struggle for world domination is pure madness, it is even doubtful where it is even of any use to carry arms purely for self-defence. Perhaps an empty-handed man in these days has a better chance of escaping with his life! W.F.

The words of our comrades are so eloquently expressive that no comment is really necessary. The printing plant of Solidaridad Obrera and CNT has fallen to the enemy, but at the same time a new paper Cultura y Accion has appeared. Some militants have been detained. They have been martyrized for the crime of propagating just ideals and for telling the truth about a régime that is willing to go to any extreme to prevent the truth being known.

Now more than ever, we must give our utmost material and moral solidarity to the comrades so nobly fighting the terror in Spain. Workers of all countries -Free men of the World: Express your active solidarity with those who in Spain are defending the cause of Liberty and who do not cease in their fight against the Franco-Falangist totalitarian regime. THE INTER-CONTINENTAL SECRETARIAT OF THE C.N.T. OF SPAIN IN EXILE. Toulouse, France, May 1955.

Since the Free Unions took a stand against rearmament they have had a quarrel on this issue with the former members of the Christian Unions who are influenced by their priests who tell them to do their duty and defend 'Christian Culture'. In the past these yellow unions collaborated with their employers and churches against the aspirations of the Free Unions, and at the present the employers see another chance of attacking these aspirations with the help of the priests, the speakers of the government and the members of the former Christian

Man's Barbarity to Man

IN 1950 a United Nations committee sent out a questionnare asking all member nations to report on the extent of slavery within their boundaries. The questionnaire was totally ignored by Saudi-Arabia, and it was categorically denied that such terrible practices were carried on. Recently an African who was forced into slavery 15 years ago, but has now escaped into Sudan, has told of his experiences as a slave. He has also given information as to the considerable extent of slavery in Arabia. Having been sold to the Arabian Prince Abdullah Feisal and worked as a slave in his household, he was eventually sent for re-sale to Jidda. From there he managed to escape, but saw many slaves of his own race being sold at prices ranging from 570 to 1,150 dollars. He said: "There are slave markets in all the big towns there. The slave traffic starts at sundown. The big chiefs examine us and select those they want, just like at a camel fair." In the Protuguese African colony of Angola, evidence is forthcoming of the existence of slavery, much of it in a book by Basil Davidson, The African Awakening. More recently in the newspaper published in Luanda (the administrative capital of Angola), the Diário de Luanda,

the following advertisement appeared:

"To Planters: Licensed contractor offers duly legalised personnnel at Esc. 1,000 each."

This so-called "contract-labour" is in reality forced labour, offered for sale at roughly £12. 10. 0. per head.

There is no doubt that slavery continues on quite a large scale in many parts of the world; sometimes officially recognised, sometimes as an open secret. Whether it is called "forced labour" or "slavery" it is always the same (although there may be varying degrees of harsh treatment). It is the degradation of human beings to the level of animals by other human beings; the removal of all human rights and dignity by the lowering of men to the status of chattels. But in our disgust for these practices let us not fall into the common error, by supposing that this is only what one might expect from "ignorant savages"; we have to remember the slave camps which existed in Germany in 1933 to the end of the war, the forced labour camps which function now, in Russia and her satellites, and the roughly equivalent working conditions imposed on many Colonial and subject nations by the Imperialist states of the present-day world. H.F.W.

Mr. BERLIN, COMMENT Continued from p. 2

such convulsions merely alter the terrain: they may divert or divide, but they do not permanently dam the stream. The idea of ideological blocs systematically opposed to one another in intellectual matters is a naïve idea such as can only occur to doctrinaires and bigots. The Age of the Reformation had of course its bigots: monks who, in 16th century Spain, denounced Liberal Catholics as "Lutheran" heretics, puritans who, in 17th century England, denounced Liberal Protestants as "popish" conspirators. But the historian of ideas is not interested in these stunted McCarthyites. The victims of persecution are always more interesting than their persecutors; and if we wish to discover the heirs of Erasmus, rather than to assume too easily that they were crushed by the Counter-Reformation, we should not accept as final and mutually exclusive the barren categories of "Protestant" and "Catholic" into which Christendom was officially and superficially divided. There

cry: it may still be heard to-morrow. For history, closely considered, suggests that opposite sides in an ideological struggle, for all their high-sounding abstract slogans, are not so opposite as they think that they are. The humanist message in fact can be understood by both. It may take a long time and a devious route; it may have to survive by stealth; but there is no proper alternative to it.'

THIS is the message of Erasmus and of Jayaprakash Narayan. It is Herzen's message from the other shore, so brilliantly expounded by Mr. Berlin. I wish it animated everyone I encountered in Encoun-C.W. ter!

International Anarchist Camp

² The Conservative Minister of Labour Sir Walter Monckton, addressing the general conference of the International Labour Organisation in Geneva (June 17) said, on the question of human relations in industry: "One thing is certain, the carrot and the stick can no longer be regarded as the only driving forces on which industry should rely

The conditions of freedom and dignity which we demanded for every one in the Declaration of Philadelphia must be recognized as applying in the work place just as much as outside it. We must understand that a man brings more to a factory than the work of his hands. He brings a part of his lifehe lives it there-and he should be able to enjoy rights and satisfactions in that working life just as he does in his life as a citizen. The study of those rights and satisfactions and the most effective means of securing them should be a major task of the I.L.O. in the years aread."

³ l'Opium des Intellectuals (Calmann-Levy, 1955).

secret stream which meandered to and fro across those loudly proclaimed but ill-guarded frontiers, creating oases of rational thought impartially on either side.'

was an Erasmianism after Erasmus, a

And he goes on to underline the implicit parallel between the age of Erasmus and our own day, and to suggest that we may learn from the comparison:

'What does a humanist do when bigotries swell, black and red, on either side? There are some to-day who say that intellectuals should line up on either side as a species of army chaplains to encourage the troops. But I do not think that Erasmus, if he had yielded to political pressure and joined the Gadarene stampede of Lutherans or monks would have had so lasting and beneficent an effect in the history of thought as he did by continuing to advocate peace for the diffusion of unarmed sense. * Intellectuals may be citizens; they may even, as such, have to become soldiers; but it is not their business to be recruitingsergeants. If their rational message is not heard in their time, let them still utter it rather than turn it into a battleAN international Anarchist Sum-

mer camp from July 1st to August 31st has been organised by our Italian comrades not far from Carrara, on the N.W. coast. All comrades are cordially invited to spend their vacations at the camp. The estimated cost for food is approximately seven shillings a day. Campers are asked to bring as much equipment and blankets as they can as the organisers have only a limited amount available. The great success of the two previous summer camps is a guarantee for this year's venture. Comrades from all parts of Italy as well as from many other countries are expected and we hope that many will be the comrades visiting the camp from this country.

Intending campers should write to the organisers giving the approximate dates of their stay. All communications should be addressed to:

Gruppo Kronstadt, Vico Agogliotti, Cancello (Genova)

A PAGE OF LETTERS TO THE EDITORS

A. S. Neill on Free Schools Recent Trends in Psychotherapy-A Reply

RROMLEY does not appear to catch the point about free schools. Naturally I can speak for my own Summerhill only. It is not "a revolt against stuffy authority-ridden schools," a revolt against an authoritarian civilisation if you like, but fundamentally a scientific experiment or even demonstration. It is scientific in that it observes without trying to mould. Along with Reich and others I believe that our sick, neurotic civilisation springs primarily from character-moulding by authority in a patriarchal society. We cannot see any solution by politics; Russian children are moulded in a Pavlov way from the word go, possibly more effectively than our children are because of a more rigid system of organisation. Bromley thinks that an Anarchist society would give free schools a lasting value; fine, but we aren't living in an Anarchist society and there are no signs that we shall be in our time. So that when Bromley complains that products of free schools accept military service he seems to want a return to the good old fashioning of youth by precept or example. After years of freedom most of my pupils accepted National Service. One can criticise me and them but one cannot ignore the fact that they did. Ex-pupils from Communist homes for the most part joined the Party later, after years in Summerhill. I can wonder how they can accept a rigid, disciplined creed after a schooltime of freedom, but again 1 must face the fact that they did. This feature can be explained by the truth that no school ever completely overcomes the influence of home, be it a good or a bad home. So with the armed

forces. Society has a compulsive power of great force, and in the sex sphere this is transparent. However much we may rear our children without sex repressions and guilts, the mere fact that one can't walk down Piccadilly in the nude is enough to give a child some sort of a sex taboo. One cannot go many steps ahead of one's times, and, for my part, I am thankful for small mercies . . . I do not see my old pupils frightening their children, giving them fears of God or the Devil, inhibiting their sexual nature by disapproving words and looks.

Behind Bromley's words I fancy I see moulding in a new way, kindly moulding such as teaching rights and wrongs. He implies that if Summerhill has been really progressive its teachings would have made the pupils pacifists; but persuasion and freedom are bad bed-fellows. I have no religion, but if I began to give the school lectures against religion l should be wrong and stupid. I hate all drugs and injections but if I tried to persuade my parents that their children ought not to be immunised I should be doing an unwarrented thing. Freedom is deeper than words and arguments. One last word: Bromley says that future free schools should be self-supporting. How? By getting the children to sweep and plant? No child ever wants to sweep and plant; every child wants to play. Introduce the economic compulsion and you automatically abolish the prospect of ever discovering what child nature is, you merely change the old evil cane into a raspberry one. A. S. NEILL. Summerhill School,

A S far as I can see the attack by 'G' on the article "Recent trends in psychotherapy" is based largely on a misunderstanding. 'G' seems to imagine that I underestimate Freud and his contribution to the art of psychotherapy. Nothing could be further from the truth. I would no more dismiss Freud as a fool or charlatan than I would Karl Marx. They were both pioneers who made significant contributions to our grasp of complex problems, and like all explorers in new territory they both made many serious blunders.

My shafts were directed not so much at the Prophet-although I am by no means a disciple-but at the intellectual midgets who have deified him and made his errors sacrosanct dogma. There is a nauseating tendency, even among some anarchists, to seek an Almighty at whose

himself the discomfort of the recoil. He would have discovered, for example, that while Freud had some remarkable discoveries to offer which are quite acceptable if couched in general terms, the moment he becomes specific he is demonstrably wrong. No-one to-day would dispute that children have sexual urges, but only a fool or a fanatic would try to maintain in the teeth of the experimental evidence that these urges develop in the way that Freud laid down.

Personally, I find the greatest difficulty whenever I come across such erudite citadels of Freudian orthodoxy as the British Journal of Medical Psychology or the International Journal of Psychoanalysis in convincing myself that the whole thing is not a glorious hoax. The articles in these journals read like a pungent New Yorker satire in the manner

then, for me to contradict myself and assert that dreams are always and only wish-fulfilments? I do it rather than permit a stupid misunderstanding which might cost us the fruit of all our labours on the subject of dreams". If you can get round that pail of horse manure then you can swallow Papal Infallibility as easily as a Beecham's Pill and become a Catholic. You would be happier too.

As for the relation of the medical profession to psychotherapy, no clinical psychologist in his right mind would take on a patient without first obtaining a medical report on his physical condition. It is regrettable that most medicos do not show a reciprocal respect for the specialised training of the clinical psychologist, instead of arrogantly assuming superiority in an area concerning which their training leaves them ignorant. Unlike 'G' I do not believe that the clinical psychologists should work "under" the medical fraternity but "with" them. In other words, I see this in terms of cooperation and mutual respect and not in terms of power relationships. It seems, then, that my crime amounts to failing to touch my cap to the Master before attacking the Church erected in his name. At this point all I can do is to take the example of Newton quoted by 'G' to drive the lesson home. Because Newton was a genius and because he said that light travelled like little corpuscles, despite the contradictions this theory involves, an adequate theory of the transmission of light formulated by Huygens was ignored for two centuries by wooden men with plasticene minds. (By this I mean they bore the imprint of the last person to sit on them). Because Aristotle was a genius the laws of logic remained petrified for a thousand years. Because Freud was a genius . . . but was he? I don't care. Only the facts matter. Names do not impress me.

Leiston, Suffolk.

ivory toenails they may prostrate themselves. Having rejected pie-in-the-sky with derision, they lick their chops and drool over an equally ectoplasmic pie-inthe-orgone-box or pie-under-the-analvst's-couch.

It would be tedious to refute 'G's' letter point by misplaced point so I will content myself with a less detailed reply.

Honestly, I fail to see how I can be convicted of misrepresenting John Dollard & Messrs. Alexander and French as anti-Freudian when I specifically mention their Freudian backgrounds, unless it is granted that to be an unorthodox Freudian is to be anti-Freudian. (Do I hear echoes of the M.V.D. in full bay after Marxist heretics?)

Given the space and the reader's patience I, too, could quote from each of the therapists mentioned to show that their respect for Freud's contribution does not awe them into slavish worship of his every word. Had 'G' taken the trouble to read just a little beyond page five of "Personality and Psychotherapy" from which he takes his quotation he would have found on page six, "Testing Freudian principles may seem to some therapists to be proving the obvious, but sometimes when one starts out to prove the obvious (e.g., heavy stones fall faster than light ones) it turns they strive to out-burlesque the ludicrous.

Are you by chance ever mystified by a dream of a rural scene that seems very familiar but which you can't quite place? You will be relieved to learn on the best of authority that "in this case the locality is always the genitals of the mother; of no other place can it be asserted with such certainty that one 'has been here before.'"

Perhaps I may be permitted to give an example of Freudian circular logic and double-think involved in his theory of dreams. According to the Master all dreams serve the function of wish-fulfilment. But what if you have a nightmare-do you wish for this? The answer contained in Freud's "Interpretation of dreams" is that "persons may have counter-wish dreams and disagreeable dreams, yet these are for them nothing more than wish-fulfilments which satisfy their masochistic inclination". Does this sound a bit forced? There is better to come.

Occasionally Freud would admit that a dream defied even his immense ingenuity to unearth a fulfilled wish. When his resourcefulness is taxed beyond this point he declares "Wherever a wishfulfilment is unrecognisable and disguised there must be a tendency to defend oneself against this wish, and in consequence of this defence the wish is unable to express itself, save in a distorted form". To borrow a phrase from Salter in "The case against psychoanalysis", "If one drilled for oil according to Freudian principles, the drier the hole the surer one would be that oil was present 'in a distorted form'." Bear with me for just one more quotation and we will make the final breathtaking sweep into Cloud Cuckoo Land. Faced with these difficulties Freud in "A general introduction to psychoanalysis" blandly declares "How is it possible,

BOB GREEN.

MEETINGS AND **ANNOUNCEMENTS**

LONDON ANARCHIST

Mr. Ninnymouse on Johnny Ray

AM glad Tom Temple accepts my main thesis that there is no cure-all for a sick world.

Yet I understand from his letter that he would not call the mass adulation of an indifferent singer to be one of the symptoms indicating the sickness of Western society.

Communitas

AS one of the original members of Communitas (formed by common consent in September, 1954), may I again correct mis-statements concerning the community.

Mr. Boadella, B.A., in his letter (published 11/6/55) should have more accurately stated: "Two of the original members with their three children have decided to withdraw". Further, since the majority of original members, plus two additional comrades remain and all are continuing on the lines of the statement published in FREEDOM (15/1/55); any suggestion of Communitas being a "new" group is quite absurd.

I disagree and would like to answer his points. But first I must apologise that my article was written in such a hurry that I made my introduction somewhat obscure and wrote the serpentine sentence Mr. Temple quotes.

In so doing I unfortunately gave the impression that the singer's fans were all young, all tenement livers and all factory workers.

I am deeply grateful to Mr. Temple for giving me the opportunity to agree that the pitifully empty-headed products of desolate suburbia were also well represented.

And no doubt in the U.S.A. many high-school bobby-soxers behave in the same maniacal fashion around their idols.

However, women in superior financial circumstances or American high school girls do not necessarily have wider socially permissible outlets for their sexual urges than tenement dwellers.

I mentioned tenements because they lack the privacy lovers require. But the dictates of British middle class morality and American "petting" codes also make severe restrictions on intimacy.

Communitas. ROBERT R. SALE. Eastleach,

Cirencester, Glos.

out to be false."

This may sound a trifle capricious on my part but I do wish that 'G' had studied at least some of the mountains of experimental evidence available on the validity of Freudian concepts before directing his broadside some distance in my wake. Had he glanced, for instance, at the "Survey of objective studies of psychoanalytic concepts" by R. R. Sears (another crypto-Freudian, I fear), he might have mixed a little of the cold water with his gunpowder and saved

THE correspondence on the 'suppression' by FREEDOM's editors of replies by Paul Ritter to an article on Self-Regulation has been distinguished by wild accusations on one hand and, in my opinion, too much modesty on the other.

In the first place, to accuse FREEDOM of being anti-Reich is quite ridiculous, as any unbiassed observer over the years would see. In 1945, just after the end of the war, the magazine Now (published by George Woodcock from 27 Red Lion Street and distributed by Freedom Press), published an article by Marie Louise Berneri which was probably the first serious appraisal of Reich's work to appear in this country.

David Markham wrote (I quote from memory): 'I shall always be grateful to her for introducing me to the work of Wilhelm Reich.'

During the years that followed the review in Now-as a perusal of FREE-DOM's files would have shown our critics -many articles appeared on Reich and his work. To such an extent, in fact, that the paper has often had to defend itself from attack-by narrow-minded syndicalists and others-on charges that it devoted too much space to discussing sex and education. The London Anarchist Group has also held many lectures and discussions on the subject. If Reich is being discussed less in our paper at present, there are reasons for it which have no connection with bias or prejudice. Firstly, the comrade who used to deal most with sex and allied subjects is, for reasons of his own, writing less now than hitherto. Secondly many comrades now admit to not being as certain of their approval for the validity of Reich's later work as they were, and are, for his work of the period of The Function of the Orgasm, Sexual Revolution, and Mass Psychology of Fascism. Thirdly, there is now a magazine being published fairly regularly and easily available for the enthusiasts, which presents with, I believe, the approval of Dr. Reich himself. latest information on the work of the Orgone Institute. This magazine. Orgonomic Functionalism, was reviewed in FREEDOM when the first number appeared, and every subsequent number has been advertised in FREEDOM as it has appeared. It is not generally known, moreover, that the practising self-regulation in his family Freedom Bookshop distributes Orgonomic Functionalism completely free of charge or commission.

All publications other than those of Freedom Press are sold at Freedom Bookshop subject to the usual trade discounts. Except Orgonomic Functionalism, which, according to the publisher, could not afford to allow a discount. That's how anti-Reich Freedom Press

The publishers of O.F. have complained that issues of the magazine after the first have not been reviewed in FREEDOM. They maintain their particular subjectmatter is of great relevance to anarchism. Is not the reverse, then, also the case? Yet how many times have they referred to the work of the anarchist movement and how much have they advertised FREEDOM-other than by attacking the editors? Certainly, if the Ritters want to make themselves look ridiculous by ill-mannered and hysterical outbursts, it is their affair. It is, however, hardly a good advertisement for their professed ideas. Anarchists profess mutual aid-and practise it. How about a little self-regulation from the Reichians?

GROUP

London.

LECTURE-DISCUSSIONS Every Sunday at 7.30 at THE MALATESTA CLUB 155 High Holborn, W.C.1. (Nearly opposite Holborn Town Hall)

JUNE 26-Philip Sansom on THE CRISIS IN THE UNIONS JULY 3-A. Hallworth (Asst. Sec. ASLEF) on THE RECENT LOCOMOTIVE MEN'S DISPUTE ON WAGE DIF-FERENTIALS INFORMAL DISCUSSIONS Every Thursday at 8.15. **OPEN AIR MEETINGS** Weather Permitting HYDE PARK Sundays at 3.30 p.m. MANETTE STREET (Charing X Road)

Saturdays at 5.30 p.m. GLASGOW

OUTDOORS At Maxwell Street Every Sunday at 7.30 p.m.

The Malatesta Club 155 HIGH HOLBORN, LONDON, W.C.1.

Anyone who suffers these restrictions is unlikely to have a full and happy emotional life.

So it is that those people-and many others outside the categories mentioned whose lives are stifled and frustratedlook elsewhere for substitutes for the wonderful happiness of an harmonious orgasm free from fear of social disgrace. Some find it in art, work, study, constructive hobbies or preaching a worthwhile philosophy such as Anarchism.

Others find it in mobbing a "vocalist", indulging in political agitation or watching a sport which they are too flabby to play themselves-even perhaps in enjoying the degrading spectacle of two men punching each other to juddering pulps for cash.

No doubt, Mr. Temple will see that the latter examples are really perverted forms of orgasm which may give pleasure to the spiritually and intellectually weak but which cannot provide true happiness.

And surely it is up to any thinking person to point out the forms of enjoyment which are more socially valuable and personally satisfying;

A. NINNYMOUSE. London, June 16.

M.L.B. concluded her article ("Sexuality & Freedom", Now 5, 3,500 words long) with these words:

'The importance of Dr. Reich's theories is enormous. To the sophisticated, to the lover of psycho-analytic subtleties, his clarity, his common sense, his direct approach, may appear too simple. To those who do not seek intellectual exercise, but means of saving mankind from the destruction it seems to be approaching. this book [Function of the Orgasm -P.S.] will be an individual source of help and encouragement. To anarchists the fundamental belief in human nature, in complete freedom from the authority of the family, the Church and the State will be familiar, but the scientific arguments put forward to back this belief will form an indispensible addition to their theoretical knowledge.'

Marie Louise was an editor of FREE-DOM, and her assessment of Reich's work was shared by her fellow-editors, and an appreciation of the pioneer work done in publicising his work was received when M.L.B. died. from a comrade who was before some of our present critics had ever heard of it.

London.

Play-Boy Soldier

IN the columns of the national papers can be seen reports of the Duke of Kent's busy night life. I remember with what fanfares his entry into the army was greeted in press, radio and newsreel. Perhaps he has a strong constitution which enables him to get up early for his parades-or is it that service in the Forces is different for royalty?

In any case this coroneted playboy is wasting his time and our patience. Chislehurst. J.T.

Saturday, 25th June. UNITAS presents the Anarcho-Goonists in "Mother Wardresses" (after the film "Mother Wore Tights")

Thursday, 30th June. UNITAS present a Book Review of four essays from "Man in the Modern World",

by Julian Huxley.

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P.S.