

# Freedom

THE ANARCHIST WEEKLY

"Good men refuse to govern"  
—PLATO,  
(The Republic).

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Threepence

## 'DEMOCRACY' IN A JAM!

LAST week's rumours, which the Foreign Office would neither confirm nor deny, that the Government of Cyprus was preparing to take action to jam anti-British broadcasts from Athens were confirmed by the Colonial Secretary in reply to questions put to him in the House of Commons on Monday. He declared that the Government reserved the right to take any "counter-measures which they may consider necessary" against these propaganda broadcasts which, he said, contained "incitements without precedent between allies and which it would be difficult to find a parallel to in history". He told another questioner, "I can only say that a decision has been taken to prepare to take any measures we may consider necessary, including jamming". Obviously the Minister could not hurriedly reverse a decision taken during the recent London talks with Sir John Harding, the Governor of Cyprus, without losing face, even assuming he were of a mind to pay heed to the critical editorials of the Liberal Press and the *Times*. Ministers have their pride too! But it is not only this human weakness (which incidentally is the strongest argument against the vesting of power in the hands of a group) which explains the politically tactless step taken by the government.

Political leaders only believe in their "freedom of the air", vigorously defending the "principle" of "freedom of the air" for everybody only when the other bloke jams their broadcasts! In the case of the Athens broadcasts there is no question that they are interfering with the British stations on the island or any short wave transmissions from this country. The objection is to what Athens is broadcasting. And believing, presumably, that the Cypriots are more willing to be incited by Athens' "lies and incite-

ments" than by their own version of what is good for Cyprus, the British government feels that Athens is taking advantage of our democracy, and that in the interests of democracy and the future of Cyprus (of which the British are the self-appointed guardians), the people of Cyprus must have their ears plugged in their own interest!

Having for so many centuries treated the non-British peoples as their social, racial and political inferiors one must perhaps not be too harsh on these political backwoods-men (who can no more run the Railways than they can the "Empire"—the present Colonial Secretary is the ex-Minister of Transport), if they have an unquestioning faith in the righteousness of their every action and in the unswerving loyalty and gratitude of those backward people under their care and tutelage! Why, in Cyprus the British authorities are now both locking-up all the Communists (without trial of course) and also telling the people that only under British rule would the

Communists be free. And they are crestfallen that no one seems to be swallowing it!

★

DEMOCRACY, like freedom, is one of the many abused words of the post-war struggle for power. There is no democracy in the world to-day. There are only authoritarian systems, some more, others less authoritarian, but none based on freedom.

Scratch "democracy" and you have a Cyprus, a Kenya, a Morocco, a Bombay; you have Defence Regulations, Emergency Regulations and Curfews, whipping orders and wholesale hangings; you exclude your C.O.s from this activity and your Reds from that; you have open, or subtle, censorship and you investigate and docket everyone from the street cleaner to the atomic scientist. The truth of the matter is that no government or ruler can afford to have principles assuming that he ever believed in them!

## Bummarees' Whip Hand at Smithfield

IT is a very sad thing for authority when it loses face. Sadder still when it begins to look ridiculous.

This is precisely what is happening in the Smithfield dispute between the London Meat Traders' Association and the licensed meat porters. (See *FREEDOM* 21/1/56).

First Judge Block gives his ruling in court that butchers are under no obligation to hire meat porters to carry their purchases out to their vans, only to have that ruling count for nothing in the face of the solidarity of the porters (bummarees), who threaten to strike if any butcher takes away their jobs.

Then we see the meat traders appealing to the Lord Mayor of London, who appeals to the bummarees. No good. Then the Lord Mayor appeals to the wholesalers, but neither is that any good, for they reply that they cannot prevent the bummarees from striking and who is going to compensate them for the losses they would entail through a strike?

The wholesalers, who couldn't care less who carries the meat away once they have sold it, are making a condition of sale that the purchaser engages a licensed porter. A solicitor to the City of London has warned them against this and asked them to abide by the by-law giving retailers freedom to carry the meat themselves. The wholesalers hold their tenancies in the market only subject to obeying the by-laws and regulations. But still they want definite assurances of support from the Lord Mayor and Corporation before they will risk a show-down with the workers.

What a to-do over 600 stubborn workers! Capitalist employers, the Corporation of the mighty City of London, the Law—all set at nought by a handful of men with nothing to sell but their labour power! Such is the power of solidarity among workers in key positions.

Certainly the fight has only just begun; we have yet to see what weapons the authorities can pull out of their armoury. But so far they have succeeded only in making themselves look ridiculous. The reality of the situation was admirably summed up by Mr. Spencer Tribe, market organiser for the Transport & General Workers' Union, to which the porters belong. (How often can one quote a TGWU official with approval?). Mr. Tribe said: "The Judge said he could; the butcher said he would. We said he couldn't—and he didn't!"

### Important Announcement

THE Prime Minister's sitting-room on the *Queen Elizabeth* was decorated in a delicate pastel green. The Foreign Secretary's room was in blue and gold.

Sir Anthony and Mr. Selwyn Lloyd had suites on the starboard side of the ship. Mr. Churchill always travelled on the port side.

## Re-Thinking Without Thought

MOST people who are genuinely seeking for a change in the social order can get no further than thinking in terms of action within the framework of a governmental society. Thus, even those who recognise the defects in the State, and the conflicts that arise between national States as a result of their divided interests under capitalism, continue to hope for a "movement towards" a more equitable society.

In countries where comparative freedom of expression is "allowed", and theoretically each citizen has equal opportunity to work, worship and wed according to his own choice (so long as he does not break the law), the tendency is for people to think that progress is bound up with a benevolent Government and that in time things will be even better.

When inevitably, as in times of war, or when a political party has assumed power and failed to carry out its election promises, progress and individual freedom have to be subjugated to the needs of the State or the party, most people, having learned little from their experience will proceed to try a "new party" or a "new method" without ever considering that the whole foundation on which our society rests may be in need of demolition and complete re-building.

Foremost among the seekers after new methods are those who are disillusioned with the current brands of socialism and communism, but those pathetic solutions, typified by the following report, only help to continue the illusions that peace

and plenty are possible if only the various political parties would collaborate and aim for peaceful international co-existence inside the Parliamentary framework:

"The frustrated nostalgia in France for a Left-wing reconciliation, despite the evident incompatibility of the Communist and Republican Front aims, explains the strong emotional impact of a new political tract *La Révolution, et Les Fétiches*.

In this a well-known Communist, Pierre Hervé suggests that Soviet-sponsored peaceful co-existence on the international level must be matched by re-thinking of Communist policy inside France, and calls on his own party to renounce obsolete revolutionary fetishes in favour of what amounts to a Fabian brand of Communism, progressing towards Socialism without a Russian-style revolution.

M. Hervé says he is speaking for a large part of the French Communist Party "where to-day there is a subterranean movement stretching very far."

He argues that a seizure of power by the Communists in France to-day would set off East-West conflict. He proposes that, instead, the workers should acquire influence inside the Parliamentary framework, using it to forward trade and links with Russia, China and the "popular democracies," so that gradually the country might develop a "complementary" semi-planned economy.

So far M. Hervé has not been evicted from the party, although his book has been sharply criticised in *l'Humanité*, of which he was once assistant editor. It is possible that he consulted the Russians before publishing.

*Observer*, January 28th.

Letter from Paris

## Grocer's France

AT election time politicians and parties are busy heating or cooling the thermometer of public opinion. In other words propaganda and agitation, using modern techniques based on the oldest reflexes, endeavour to make people forget the world of realities for a world of dreams, passions, and feelings. Not a single problem seems to offer material aspects or be rooted in particular interests; all questions are no more than pure doctrine and are raised to inaccessible philosophical heights. And the programmes, prepared by expert cooks who take care to keep their grasp on the handles of parliamentary or ministerial saucepans, are just so many menus, a single reading of which awakens homesickness for paradise lost or a longing for the future Eden.

It would be useful to examine how the electoral game and the parliamentary scene reflect less and less the real conflicts that divide a nation. Likewise it would be interesting to study the candidates' total ignorance about the most urgent problems that the National Assembly must in theory resolve or settle. We may recall that the working of the Monnet plan, which has put the French economy on its feet in a decisive fashion, has in practice never known parliamentary control. And we may recall that not one of the colonial phenomena, whether those of Indo-China or the *comptoirs indiens*, or even those of Tunisia, Morocco, and, to-day, Algeria, has been subjected to interference on the part of deputies, except in the form of confirmation of new situations, which have been brought about by pressure or movements outside parliament.

On the other hand minor quarrels and old antagonisms enliven the campaigns of speeches, pamphlets, and posters.

An example: some months ago a Socialist, Christian Pineau, appeared before the Chamber as a candidate for leadership of the government. He did not obtain a majority. Only the Socialists and Christian Democrats (MRP) voted in his favour. During election time the Socialist party fought the Christian Democrats and made an alliance with the anti-clerical bourgeois because a law—bearing the name of Barangé—which the MRP had voted for, granted subsidies to the independent schools. But the same Socialist party came to terms in the "Republican Front" with the remains of the Gaullist movement, whose reactionary and nationalist representatives—especially in the departments of the West—also voted for the Barangé law.

To make the thermometer go up or down so as to be able to claim that the temperature has varied alters nothing in the dramas of France. Observing the electoral thermometer one ascertains that the Communist group has 150 deputies and the Poujadist group 52. The propagandists' ruses have been useless. The first capitalise on the rancours and hopes of a working class that stands aloof from the conduct of affairs and benefit from the almost total lack of a clear-headed and enterprising labour movement. When wage-earners detach themselves from the CP and its trade-union branch the CGT, it is because they are taking up a position to achieve a solution whose elements they know and against which "their guides, philosophers and friends" are ranged. But these same wage-earners vote Communist on a more general plane, that is to say on the plane of myth. The Communist party collects and exploits discontents; it would fall

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## CAMPAIGN AGAINST CAPITAL PUNISHMENT

NEVER before has there been such wide-spread feeling in support of the abolition of capital punishment in Britain as exists at the present time.

Much of the credit for canalising this support must be given to the National Campaign for the Abolition of capital punishment, launched by Victor Gillancz on the suggestion of Arthur Koestler. This campaign has rallied together people in many walks of life and by uniting them has given added strength to their individual protests.

Because of this, support has been forthcoming from quarters which, if not hostile, at least remained silent in the past. Mr. Edward Hulton, for example, the publisher, has come out in *Picture Post* with an outspoken series of articles against hanging which is bolder than anything done in a popular magazine before. Two articles have so far appeared with the promise of more to come.

Victor Gollancz, in his capacity of publisher, has announced a new book by Arthur Koestler, *Reflections on Hanging*, to appear in April. The *Observer* is beginning this week a series of articles condensed from this book by Koestler himself. It is described as a comprehensive study of the history of hanging, its philosophy and practice.

### Recent Cases

The work of the campaign has been greatly helped by some recent cases, which have weakened public faith in the infallibility of the law. The recent instances of innocent prisoners being released from jail

have shaken many stalwart upholders of law and order.

Abolitionists were quick to point out that in the case of the three men released after two years in prison after being wrongly sentenced for assaulting a policeman, it was only the skill of the doctor who attended the policeman which stood between those men and the gallows. Had the policeman died, the three would assuredly have hanged, for, as the Bentley case amply proved, if a policeman dies the State inexorably demands a life or lives in revenge.

It is said that several Conservative M.P.'s have now moved over to the abolitionists, after this case came to light, and when a motion on abolition is debated in the Commons shortly it seems likely that there may be a majority of M.P.'s in favour of at least a trial period of the suspension of hanging. The Lords, however, will probably prove a stumbling-block, with the Judges hanging on to their black caps and the Bishops, as ever, finding Christian arguments for judicial murder.

The subject being in the air, most newspapers are wide open for letters presenting the arguments for abolition and in all local debating clubs, discussion circles or speakers' pitches opportunities can be made for influencing public opinion. Once hanging has been abolished, or even suspended, in this country, capital punishment in the colonies will be on very shaky ground.

The retirement of the public hangman from Wandsworth and Strangeways will be a step towards the destruction of the gallows in Nairobi. One terror-weapon less in the hands of the State.



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## COMPETITION AND MENTAL ILL-HEALTH

ONE of the basic tenets of anarchism is co-operation based on freedom. Anarchist writers from Godwin to Malatesta have all stressed the point that the happiness of mankind will depend on the abandonment of competition and the organisation of society based on mutual respect and co-operation. Man is not competitive by nature, as the upholders of the existing system would have us believe, though it is not surprising that he should behave in this way in an environment in which education, work and status are all based on competition, a struggle in which the strongest, the brightest, the most cunning or ruthless come out "on top" at the expense of the rest of the community. This, we are told, "brings out the best" in the individual; it encourages initiative and ambition". Anarchists, they say, would, by their belief in co-operation, reduce everybody to a common denominator, the bright boys would be held back by the "backward" boys, etc.

Yet the curious fact (not to anarchists however!) is that as Man's knowledge of the human mind grows so he draws conclusions which differ little from what we have called the basic tenets of anarchism. A recent example is contained in a booklet issued by the National Association of Mental Health summarising the findings of a study group of doctors, psychologists and educationists inquiring into the sources of stress in the primary school. Their conclusions, comments the Medical Correspondent of the *Manchester Guardian* (26/1/56) "contain a lot of good, sound, common sense which should help both teachers and parents to realise the possible dangers of excessive ambition".

The authorities [that is, the study group] say that competition, with its inevitable complement of failure, is the best example of a teaching technique which, although apparently successful, sets up stresses which are "extremely harmful" to the child's mental health. By emphasising comparisons between class-mates it renders both the successful and the unsuccessful insecure. They recommend that, rather than underlining competition between pupils, the school should exert positive influences to encourage co-operation between them.

Tasks which emphasise that one child has greater ability than another—such as oral tests done against time—should be avoided. Instead, the work of the class should be varied in such a way that there is something for each member to do reasonably well. Comparison, they feel, can be particularly dangerous when applied to members of the same family. Frequently the less able brother or sister is goaded to make great efforts to reach a level which his or her ability does not warrant. The result may be sullen passivity, loss of confidence and interest, or open aggressiveness. Failure, especially where it is accompanied by condemnation, is a bad basis for healthy learning and creativeness.

They agree that teachers are often over-anxious for their classes to become literate, forgetting that reading, writing, and arithmetic are only a means to education itself. And the teacher's anxiety over the achievement of literacy is likely to infect his class. But, they add, the feeling of inferiority and the confusion felt by the weak and slow from being ridiculed and hustled are high prices to pay for "good class results". Parents, too, could do much to help teachers to "hasten slowly" if they understood what was at stake. Instead, they often cause serious strain by judging the school by the earliness at which the children read rather than by their all-round progress.

The investigators say that the transfer from infant to junior schools at the age of seven plus comes too early for many children. The transition which, instead of serving education may check the child's progress or cause regression or warping, is a further source of stress. The

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apart if its adherents learned once again to order their affairs themselves. There we have a well-known situation. That of "Poujadism" is less well known.

Pierre Poujade is a loud-mouth that French decadence is lifting into the firmament of strong men. He began his political career a few years ago. After having been, while still young, a sympathizer with Jacques Doriot's movement, then engaged on active service in the French army, he set himself up after the war as a stationer at Saint-Céré, a little town in the middle of France in an economically backward region. He took an interest in the local tradesmen, who were protesting against the amount of their taxes and were indignant about fiscal inspections. Little by little this current gathered force, and the UDCA (Tradesmen's and Artisans' Defence Union) was set up. The UDCA received support from the Communists, who saw in the shopkeepers' agitation a good way of getting themselves known. On the other hand, the big commercial and industrial concerns, accustomed to "com-

effects of too-early transition show themselves in an increase both in emotional troubles, such as nail-biting, bed-wetting, fear of school, and spitefulness, and of learning difficulties such as a standstill in progress with the three R's.

FOR those who feel sympathetic to the anarchist philosophy but then as "realists" dismiss it as utopian, does not this summary of the findings of doctors, psychologists and educationists oblige them to conclude that it is significant that much of what science is discovering about the necessary environment for mental health, can be found in the writings of William Godwin more than 150 years ago, without the aid of these very modern and valuable sciences, but primarily because he had formulated for himself a philosophy of life based on freedom and co-operation which appeared to him to be most conducive to human happiness and from which his prophetic ideas on education stemmed?

The scientist talks of "mental health", the anarchist of "happiness", but they mean the same thing. We anarchists welcome the work of the social scientists. But the question we would wish to put to them is this: do they believe that the present system of education is the result of Man's ignorance of the pre-requisites for the mental health of children or is it purposely designed to turn out docile, amenable individuals the majority of whom are just literate enough to fill the jobs reserved for the millions so that a few may remain on top? Or put very briefly can the ruling class be concerned with the mental health of the young in a society based on inequality, privilege and tooth and claw competition?

This is not a theoretical question, nor, we submit, can they withdraw behind their scientists' iron curtain and say they are not going to be dragged into politics! It is a social question which effects everybody: children, parents, the community. Does the National Association of Mental Health propose to appeal to the Ministry of Education to start a revolution in the schools by abolishing competition and fostering co-operation and freedom to develop young personalities or, if they realise that no government representing a competitive economic and social system will commit suicide for the sake of our children's mental health, do they propose to start a nation-wide agitation among teachers, in particular, and the people, in general, to make them aware of their findings? And if they do are they prepared to go the whole hog and draw the conclusions that what is good for the mental health of the young is equally good for their parents?

Surely they must do so because it would really be very unscientific to declare that having brought up mentally healthy children through co-operation they should then be let loose in a competitive adult jungle to become as neurotic as the rest of the community!

## Grocer's France

ing to terms" with the powers that be, looked upon it in a different light.

A number of demonstrations, rallies, and incidents launched the Poujadist movement. Tax inspectors were beaten up or prevented from verifying the accounts of recalcitrant tradesmen. Poujade held meetings, developed his union, and organized his troops. He threw the militant Communists out of his ranks, for he wanted to command not to obey. From the centre and the southwest his influence spread to the southeast and then to the Paris region. He had only one slogan: "No taxation". It was enough to make people listen to him.

Who were his troops? Tens, hundreds of thousands of men and women who, in the unstable times of the Liberation and immediately after the war had set up as tradespeople. Goods were scarce then; everything was sold. Then the market returned to normal. And those who had become accustomed to easy deals, without having to bother about book-keeping or tax regulations, felt themselves caught up in the machinery

of legislation, faced with big concerns, and confronted with competition from chain stores. This mercantile mass (there are 300,000 more tradesmen than in 1938 with approximately the same amount of goods to handle) did not want to sacrifice its independence, nor give up its profits, nor return to the factory. To save their counters they listened to the calls to the barricade.

Before long the single word of command "no taxation" was found to be not enough. And Poujade found the tradesmen's world too limited for his ambition. So the agitational themes were expanded with appeals that were intended for simpletons but always sure of an audience. "Parliament is rotten; the Jews are taking everything from us; the co-operatives are killing trade; France must wake up." Alongside the UDCA was set up a Peasants' Union, then a Workers' Union. There were no staffs to run them? The old technicians of Gaullism and Doriotism offered their services. There was no money! Poujade fixed his subscription rate very low

and rounded up the supporters of every organization of butchers, grocers, hawkers, bakers, of all that France regards as middlemen. At every meeting 1,000 and 5,000 franc notes rained on the Tricolor flag spread out as a collecting box.

The decomposition of the Chamber, its reversals of policy, its sordid combinations, and its impotence offered Pierre Poujade his best arguments for his electoral campaign. The forecasters of the Ministry of the Interior predicted a million votes for the Poujade lists and five deputies. They received 2½ million votes and 52 deputies.

No ideas, no programme, no solutions. Only the exploitation of the general disgust, of interests that dare not be mentioned, of nationalism and xenophobia. And some violence. Let it be well understood that Poujadist violence has been used principally against candidates without courage. His strong-arm squads never dared to come up against those who were not afraid of a scuffle. In the mining town of Montceau-les-Mines the Socialist mayor forbade the Poujadists to appear and warned them that the "black faces" would receive them if they thought of coming. Poujade did not come. In the peasant centres where the Poujadists had been notified that the farmers owned pitchforks the Poujadists did not risk their skins. And when at some meetings Poujadist opponents discovered practitioners of judo they displayed an exquisite politeness.

What has the labour movement done to break the back of this taxpayers' revolt that is being turned into a fascist-type movement? Very little, unhappily. And yet they had a good chance. The wage-earners are the only citizens in France who pay the whole of their taxes; and if they pay a lot in taxes it is chiefly because cheating is general among all non-salaried taxpayers. A campaign of investigation into tax evasion had met with favourable public opinion and had made labour action easier. If the Communist CGT had no cause, for electoral reasons, to put the tradesmen's backs up, such trade-union federations as Force Ouvrière and the Christian CFCT had no such scruples. Certainly they denounced Poujadist methods and warned the workers against this threat of fascism. But they did not know how to switch over to attack. They protested chiefly through the voice of civil servants' unions whose members were being molested. There it was: bad tactics and false psychology. It was left to the mass of wage-earners to fight against the growth in the number of tradesmen, in defence of the co-operatives, against the vain Poujadist demagoguery, and for working-class solutions to the problem of distribution of products.

Here and there a labour awakening shows itself. The Federation of Post Office Workers and certain departmental unions threw themselves into the fray. Let us hope that they are not putting their shirts on ministerial decrees, which are always influenced by the elector and the deputy, and that in this field they will prove themselves capable of demolishing Poujadism without at the same time allying themselves with those who made Poujadism possible.

S. PARANE.

## Australian Politics

THE recent report of the passage of a Bill abolishing capital punishment in Tasmania through the Lower House of that State, and its subsequent defeat in the Upper House by 10 votes to 5, evokes some general reflections on the antics of Labour politicians the world over.

Five of the six Australian States have Upper Houses—elected on a restricted franchise and an outmoded distribution of seats. This has had three principal effects upon Australian state politics. Firstly, a permanent Conservative Upper Chamber has been able to block any progressive moves on the part of the Lower House. Secondly, and arising out of this, Labour politicians have very often been able to put on most convincing displays of radicalism and forward-thinking, secure in the knowledge that their gestures are ultimately meaningless. Thirdly, it has encouraged coalitioneering, log-rolling and petty corruption of every kind, similar in many ways to the French scene. One State, Victoria, has had six governments in the last decade.

One would think, and in fact it was the case, that Labour would have as a central plank in its platform, the abolition of such chambers. Indeed, their existence was constantly given as the reason why Labour was unable to put its plans for sweeping reforms into effect. (These plans usually centred around the State acquisition of the gas-works, and similar revolutionary proposals). The beauty was that a Conservative Upper House would never oblige by abolishing itself.

However, an unprecedented run of Labour support throughout the forties produced in N.S.W. the eagerly awaited event—an Upper House with a Labour

majority. (Drawing the nominal—for politicians—salary of £300 p.a.) Came the great day in the Upper House for the abolition vote. Numbers of Labour members fell ill, others were irretrievably delayed in various ways, while while several others chose this day to go interstate. The bill to abolish the N.S.W. Upper House was defeated through lack of numbers, and has not reappeared. The party executive, after appropriate expressions of regret, secured the raising of members' salaries to over £1,000 p.a. (there have been further "cost-of-living" rises since). They also had legislation introduced whose effects were to semi-freeze the Labour majority. The effect upon legislation of this change has been practically nil. That this pattern of events would be repeated in each of the other States were the occasion to arise seems beyond doubt.

Returning to Tasmania—that ten men elected under such circumstances can throw out legislation of so critical a character as the bill concerning capital punishment, seems monstrous—but isn't this just what happened in this country with the House of Lords, who are elected by the patronage secretary? But perhaps Earl Attlee will put things right in the way that he put the Labour Party right.

[This is in no way a reflection upon Australian Labour's record on capital punishment—when in office it has invariably used the Governor-in-Council's powers of reprieve to deflect the death penalty—and has in fact abolished it in Queensland, which has one chamber. Steadfast opposition to the death penalty is one of the few of its principles not besmirched by time or office, and contrasts favourably with the slick equivocation of British Labour]. M.T.

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## The Grin of the Cheshire Cat

strength or there would be no need for T.U. Napoleons and C.W.S. tycoons.

France, Germany, Italy and Israel can all offer examples that are quite as refreshing. In Yugoslavia, it would seem, despite the lack of political freedom, the workers have a great deal to say about managing their own industries and local communes.

So perhaps things are not so bleak after all. There is an unfortunate tendency, cultivated by the newspapers, to be horrified by the monsters of Belsen and forget to be moved by the heroes of the Red Cross. There is, I suppose, news value in a lampshade made of human skin. The fact that many thousands of ordinary folk regularly give their blood for no return other than the satisfaction of doing something worth doing for its own sake, has less the quality of drama. This is because it goes on all the time and is anonymous. Yet it is for these very reasons that in the long run the blood serum must outweigh the lampshade. And then the trusting smile of Innocence will find its reflection in the gentle smile of Experience rather than in the bitter grin of the Cheshire cat.

BOB GREEN.

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