

Freedom

THE ANARCHIST WEEKLY

"Mankind are more disposed to suffer, while Evils are sufferable, than to right themselves by abolishing the Forms to which they are accustomed."
from the Declaration of Independence.

Soldiers Protest in Cyprus

IT would seem that some of the worms have turned because according to a report from Nicosia, 21 army reservists have been placed under arrest following disturbances at their quarters in the Troodos mountains.

It appears that a petition which had been drafted to send to their Commanding Officer was being discussed peaceably enough when the men were informed by their regimental sergeant-major that he would not place the matter before their commanding officer that night. Protests were made as the meeting proceeded and from the roof terrace of an hotel shouts of "We want to go home" were heard. Later military police arrested 21 men in their beds.

It appears that the men wanted assurances that they would be home by Christmas, but there are no apparent ideological reasons for their protest. Nevertheless, it shows that some men are discontented enough to kick up a fuss knowing the penalties attached to such behaviour in the army. It may not prove that they are conscious of the basis of the struggle being waged in Cyprus, but it does show that patriotism in this instance has not too firm a hold.

If revolt springs only from discontent it seems to us to be a good start, and may waken other soldiers to the stupidity of their positions.

A military spokesman said that he would not release the names of the men involved as this would "create heartburn among their relatives at home". Now, the mothers of many soldiers will be anxious to know if her boy is among the 21, and one would suppose anyway that most mothers would rather have their sons home where they were sure of their safety than have them dying in Cyprus. (For what?)

Meanwhile another incident involving two British soldiers which may well encourage the feeling of unrest, is reported. One soldier was killed and another seriously wounded when they walked by mistake into a night ambush laid by troops in the hope of catching 'terrorists' operating in the North Cyprus mountains.

In Nicosia, the house curfew which has been placed on the Greek quarter continues with two hours' freedom, instead of one, to enable women to shop. Distribution of food is sparse and is made disorderly because of the natural fear that there will not be enough to go round.

The whole of Cyprus (except the South Coast and Larmaca areas), had a power blackout during the night of October 3rd. The electricity authorities confirm that it was due to sabotage. Whether or not it was so, every incident which will lead to inconvenience for the general population will be blamed on E.O.K.A.

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THE 'SUNDAY EXPRESS' INCITES!

EIGHT days after the Secretary for War had announced that "it was not possible to alter the present state of the Army's readiness", a new order from the War Office states that:

"All reservists who are serving with their units in the United Kingdom and in Germany will be given seven days' leave in the United Kingdom if they wish. Each individual may also have one additional free leave travel warrant.

"Reservists who are in B.A.O.R. will receive every possible assistance from the B.A.O.R. movements organisation." A War Office spokesman explained that the granting of the leave and of the warrant were a privilege over and above the men's entitlement as serving soldiers. This means that both the seven days' leave and the free travel warrant that will go with it will not count against any normal leave and travel warrant entitlement that the Reservists will, in the course of their service, have due to them.

The Secretary for War has denied any knowledge of unrest or serious discontent among Reservists, but his supposed lack of knowledge cannot cover up the fact that there is unrest among certain sections, in this country as well as abroad. The report in this issue of FREEDOM of the arrest of 21 reservists in Cyprus is a case in point, while Malta has had its share of discontent this time among the Grenadier Guards; about 150 men—half of whom are reservists—met in their canteen to "protest about a rumoured kit inspection which was supposed to be an example of 'bull'".

The week's leave which has been granted to the soldiers in Germany may have been designed to allay discontent, but it is not going to have the desired effect if reservists in other parts of the world are not given similar 'concessions'.

In the meantime that anti-militarist paper—the *Sunday Express*—adds fuel to the flames by seditiously demanding the return of every single one of 'our' boys from Germany.

And why should the *Sunday Express* want them home? So that young men can carry on living in relative freedom in civilian life? No, but so that Germany cannot

BEHIND THE IRON CURTAIN THE POZNAN TRIALS

TRIALS are now beginning to take place of persons arrested for offences during the Poznan bread riots last June.

The following is a *Reuter* report of 29/9/56:

A weeping Polish youth to-day told the court trying him for offences during the Poznan bread riots last June that the "false imprisonment" of his father, a veteran Communist had driven his mother mad, made his brother commit suicide and forced him to steal from poverty.

The youth, 22-year-old Janusz Suwart, is accused with eight others aged between 18 and 22 of stealing and setting fire to security headquarters during the riots which cost 53 lives.

The prosecutor questioned him about a previous conviction for theft in 1953. Suwart, slightly built and wearing a light wind-jacket shouted: "Why did I steal? My father was arrested. My mother went insane and could do nothing for herself. We had no means of living.

"I was ill and under treatment. I had two sisters, aged 16 and 14. I looked for work but was not accepted because my treatment was not finished.

"I could get no help from any direction. The [Communist] Party had no use for us. They took my brother's party card away and he was dismissed

from his work. My mother eventually went to Caritas [a Roman Catholic charity organisation] to get free soup for us. Can you imagine what that meant to me?

"I was told that my brother [formerly a security police officer] committed suicide. Poverty made me steal. I had no other way out."

Earlier, Suwart said that his father, who had been in the security service, was gaoled in January, 1954, for allegedly having worked with the old security police in Poland. "My father brought me up in the Socialist tradition. He was falsely accused."

Suwart's 67-year-old father, Boleslaw, listened to his son's defence of him from the court public benches. He was released under an amnesty in May, 1954.

Suwart was questioned by the judge and the prosecutor about conflicting pre-trial statements in which he first admitted nothing and later said a man had given him a carbine and ammunition.

He replied: "I was arrested on August 18. The whole of Poznan was talking about the inhuman way the investigations were being carried out. They were saying that whether you were guilty or not they made you confess. I decided to admit the accusations made against me."

Judge Wacław Zebrowski: "You admitted everything because you were afraid you might be beaten?"

"Yes."

"Were you beaten?" "No."

Suwart's father, grey-haired and shabbily dressed, was surrounded by Polish and foreign reporters in the corridor outside the courtroom. He said that although amnestied he had not been rehabilitated and was now working as a night watchman. He said he had spent three years in prison before the war because of his work as a Communist.

Asked if he had been given back his Communist Party membership card, he said: "I am not even trying to get it back."

SINCE the above report was published and just as we go to press, reports have appeared of the sentences being meted out at Poznan.

Three young men, Josef Foltynowicz, aged 20; and Kazimierz Zurek and Jerzy Sroka, both 18—were all found guilty of murder and looting, and Zurek was also found guilty of taking part in an attack on the Poznan court and the prosecutor's office and of burning documents. Sroka was found not guilty of taking part in a raid on the city prison

and destroying documents. On the murder charge alone the court passed sentences of four years on Foltynowicz and Sroka, and three years on Zurek, with additional sentences for the other offences.

In all Foltynowicz and Sroka were sentenced to four and a half years' and Zurek to four years' imprisonment. The judge said that time spent in prison while under arrest had been taken into account.

Now by Communist standards these are extremely lenient sentences, and they underline the suspicion that the Polish Government is very anxious to tread softly and do nothing that might inflame the people again.

The whole conduct of these trials has been carried out strictly in accordance with the line on liberalisation, with open courts with foreign observers and correspondents present, a defence council allowed actually to refute charges and plead not guilty, the accused allowed to speak against the régime and above all to repudiate confessions made under police interrogation.

Moreover the judge accepted the plea of the defence that the three accused

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One Strike We Won't Support

WE are generally in favour of wage claims, but a strike of arms inspectors at the Royal Ordnance Factory at Maltby leaves us rather cold, although these worthy members of society have been seeking an increase for ten years through the Amalgamated Engineering Union. They claim that:

"We have to pass work done by men who are paid higher wages than we are. They are on piece work, while we are on an hourly wage, without the same opportunities of earning a bigger wage."

We have no objections to the arms manufacturers losing some of their profits in higher wages, but we do object to the socially unconscious workers allowing themselves to be used to produce arms which in a few years they might be called upon to fire at the 'enemy'.

If we thought it might do any good we would call upon the arms workers to lay down tools in protest against the production of destructive weapons. But it won't!

LABOUR CONFERENCE

Mr. Foot's 'Beautiful Morning'!

SPLASHED across the front page of last week's *Tribune* is a three-line headline which reads: "Oh! What a Beautiful Morning" and of course it had nothing to do with the weather but referred to the election of Mr. Bevan to the treasurership of the Labour Party, an event which the writer of the article, Michael Foot, considers the "happiest political occasion" he could remember

"since that great day in 1945 when the Labour Government was returned to power with a thumping majority". Both Mr. Foot and Mr. Bevan (the latter at the *Tribune* meeting in Blackpool) put forward the line that Bevan's election was "a victory for Labour's rank-and-file". What a lot of oratorical nonsense this all is, is made clear by reading Mr. Foot's article.

He tells us that the "gospel of defeatism" was a "deadly doctrine" which Labour's rank-and-file refused to accept. "Time and again they revolted. But time and again they were crushed—thanks to the power which the operation

of Labour's Constitution seemed to bestow into the hands of a few. A clique appeared to usurp the functions of leadership; they had it all their own way."

It was, he says, to combat "the peril of cynicism and despair" spreading far and wide throughout the country that

"Aneurin Bevan decided to abandon the certainty of election in the constituency party section for all the risks involved in a fight for the Treasurership."

Three times did crusader Bevan attack the infidels' citadel, and on his last attempt (thanks to the backing of some of the infidels) his efforts have been crowned with success.

Now Michael Foot recognises that if Labour "is to call itself a democratic Party" a reform in the Constitution itself was one requirement. Yet he tells us that the reform, whereby the woman's section on the Executive would be abolished and the Trades Unions and constituency parties equally represented, was rejected, thereby indicating that the votes which returned Bevan to the Treasurership were not available

when it was a question of reforming the Constitution—or rather, of lessening the stranglehold of the Unions on the Party's policies. If the election of Bevan was the expression of the will of the "rank-and-file" how was it that it was able to express itself on one matter and not on an equally important one in what Mr. Bevan called the "shift to the Left of the central direction of the party"?

BEFORE attempting to answer this question let us examine other aspects of Mr. Foot's "beautiful morning". At last year's elections for the Treasurership Mr. Bevan was faced by a prominent figure in the Party—indeed the man who later stepped into Mr. Attlee's shoes as leader of the Party, and in a straight fight polled only 1,225,000 votes as compared with 5,475,000 for Mr. Gaitskell. In this year's election there were four candidates, of whom Mr. Bevan—in spite of his protests that "far too much attention has been given to personalities"—was

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Catholics May Kiss — But Only Just!

Is kissing a mortal sin for the unmarried? Worried lovers may relax; it is only venial,* said Rome's clerical monthly, *La Palestra del Clero*, last week.

The kiss that started the discussion was confessed to his priest by a 15-year-old Italian village boy. Mortal sin, said the priest. The anguished youth went to a second confessor, who told him he had committed only a venial one. Back went the boy to the first priest, who in turn wrote to *La Palestra del Clero* for guidance.

There are two fundamental church documents on kissing, answered the journal's theological advisers: one by the Council of Vienne (1311-12), one by Pope Alexander VII, who reigned from 1655 to 1667. Both agree that if two unwed people kiss with intent to fornicate, they commit mortal sin, whether or not fornications follows. But if there is no such intention, if the kiss is only "a carnal delight limited to the act of kissing . . . if further consequences are neither indulged in nor thought of, the sin as only a venial sin."

Kissing that begins venial may turn mortal, warned *La Palestra*. "The spiritual direction of young adolescents," it summed up, "is delicate and difficult."

Time, October 8, 1956.

*Mortal sin condemns the unshriven sinner to hell, venial sin "merits only temporal punishment" and, unless expiated on earth, is paid for only by the pains of purgatory.

PEOPLE AND IDEAS

HUMAN FLOTSAM

CAPTAIN VANDERDECKEN, the Flying Dutchman, was condemned for his sins to sail forever round the Cape without ever being able to touch port. To-day there are between four and eight thousand people whose only homes are the ships in which they sail from one year's end to another, rarely if ever setting foot on shore. They are condemned to this for no sins save one; they do not possess the pieces of paper which give them the right to exist. Numerically they are insignificant compared with the numbers of homeless and stateless people who still, eleven years after the second world war, are rotting in refugee camps. But they epitomise with a terrible clarity the fate of all those cast aside by states and governments because they were born on the wrong side of an imaginary line, because they have no licences to live in the form of passports, visas, papers of any sort, because they are undesirable, unreliable, and from the point of view of the State, non-existent.

The 'flying Dutchmen' amongst Stateless refugees include professional seamen, people who have become seamen through circumstance, people who are simply unwilling and unwanted passengers. At last the governments of eight maritime nations have agreed that any stateless person serving in a ship for 600 days in three years under any one flag shall have the right to reside in that country, and their proposals make special provisions for those "whose physical and mental health might be endangered by their being kept on board a ship, or if a ship is sailing to a territory or port in which any refugee has reason to fear persecution". Whether this agreement will assist the people for whom they are intended, whether the 600 day rule will exclude the most tragic cases, whether consular and maritime officials will deliberately prevent 'undesirables' from working out their 600 days under one flag, remains to be seen.

An article in the *Leicester Mercury* (26/9/56), tells the story of some of these stateless wanderers:

"Nicolas Levitsky, a 25-year-old stateless person spent a year ferrying backwards and forwards across the Atlantic in the French liner *Bretagne* before he could obtain permission to emigrate to Dominica. By then he had made eight round trips. He was the Shanghai-born son of an emigré Russian father and an English mother. Michael Patrick O'Brien was stranded on the Hongkong-Macao ferry ship in 1954 because neither colony would allow him to land. One man who travelled the world for years trying to find a country which will accept him is Mr. Evangelos Oiler, born in Alexandria of Greek parents."

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LAST August Mr. Spiros Paschalides, secretary of the Greek Seamen's Union in New York, was expelled for alleged political activities. It was then found that he was no longer a Greek citizen, having renounced Greek nationality without at the same time applying for U.S. citizenship. He asked for asylum in France, was refused, and was kept at the Paris airport until at last Poland agreed to accept him.

Lorenz Hardenspeck was born in Yugoslavia when it was part of the Austro-Hungarian empire. He emigrated to America and began to plan for his wife and son to join him. To hasten the reunion he came back to Europe after obtaining a year's re-entry permit, "but his fight with the Yugoslav government took longer than he had expected and he became destitute". When he returned to America he was refused re-entry on the grounds that his permit had expired. When the ship returned to Europe he was again refused permission to land. He made four consecutive crossings trapped on the liner *Gripsholm*. He refused to bunk in the crew's quarters and slept

on deck. "He stalks the ship like a ghost," complained the captain.

Obviously none of these cases would be benefited in the slightest degree by the eight-nation agreement. It wouldn't need any agreement between governments to assist such people; they only need to refrain from chivvying them from port to port. And this is the one thing which the governments will not do.

Something of the plight of actual seamen who are refugees, can be seen from a survey made at the Dutch ports of Rotterdam, Amsterdam and Ymuiden. "Of 700 refugee seamen who came to the three ports only 280 were in a position to return to the country under whose flag they were sailing; 230 had travel papers, but these had either expired or had been issued by a country other than that in which their ships had been registered, and 190 had no papers of any description." If this does not seem a tragic situation to you, imagine that you had, without the possibility of getting another job, to shuttle from port to port in a semi-seaworthy tub registered under the Panamanian flag, and imagine what

would happen when you got ill or injured or too old.

★

THE situation in fact calls to mind irresistibly the famous novel of the twenties *The Death Ship* (last reprinted here in 1950 by Pan Books). In this strange book, part apparent autobiography, part allegory, a sailor is stranded in Europe without money or papers and is turned back from one frontier after another, until he gets signed on with a ship where no questions are asked, a death ship indeed, worth less than the insurance money payable to the owners when she founders, carrying contraband cargo and a crew of lost souls, superfluous men with no official existence.

Fact imitates fiction. The "corpse factories" of atrocity stories of the first world war, became part of the policy of the government of the countrymen of Beethoven and Goethe in the second. When Kafka read his novel *The Trial* aloud to his friends, the whole company rocked with hilarious laughter at its Alice-in-Wonderland nonsense. You would need to be a curiously insensitive or insulated person to laugh at it today. Five years ago Mr. Arthur Calder-Marshall wrote of the Kon-Tiki Expedition.

"It fulfils the same fantasy as B. Traven's *The Death Ship* did in the twenties;

it reassures people that, supposing the material equipment of civilisation fails, it is possible to survive on very much the same spiritual plane as before."

But is it a fantasy when over 4,000 seamen are in the same precarious situation, if not in the same boat, as Traven's hero? Listen to his reflections when the consul after turning down his request for identity documents politely asks if he has had anything to eat:

"Perhaps he's not such a brute after all. Why should men be brutes anyway? The State is the brute, I fancy. The State takes sons from their mothers and flings them to idols. This man is the servant of the Beast, just as the executioner is the servant of the Beast. Everything the man said was learnt by heart. He had to soak it all up, of course, when he took his consul's exam. It just slipped off his tongue. For everything I said he had the right answer to stop my mouth. But when he asked me if I was hungry, if I had had anything to eat, then he suddenly became a man. . . . The Beast can't use men; they make too much work. It's easier to drill dummy figures and put them into uniform, to make life more comfortable for the servants of the Beast."

How often must such bitter reflections pass through the minds of the men without identity, lying in the fo'castles of floating slums, the flotsam of the rubber-stamp age. C.W.

AMERICAN EDUCATION

A Courageous Young Teacher

PAUL RICHER, twenty-one-year-old graduate of the State University of Iowa, has been summarily dismissed after twenty-seven weeks of hectic controversy with community and school officials. He was accused of being "Communist", "anti-religious", and so unorthodox that he "disturbed" the minds of the children. But *Pageant* (a Chicago monthly magazine) verified that Richer had absolutely no Communist connections and that he discussed Communism in class only because he felt that social study which avoids mention of the development of Marxist ideology is ridiculous. His "anti-religious" attitude consisted solely in the fact that he opposed the released-time-for-religious-education programme, although he occasionally read to his class parallel or contrasting passages from the Bible and Buddhist scripture, to indicate that the educated man must be fair-minded toward all religions.

Some of *Pageant's* findings: Last fall he [Paul Richer] got his first teaching job in the junior high school in Riceville, Iowa, a village of 962 people. He was assigned to 50 seventh and eighth graders (between twelve and fourteen years old). He was to teach English, reading, spelling, and social studies, and his annual salary was \$3,350.

From the first day there was an astonishing informality about his classes which admittedly were the noisiest in the building. His kids called him Paul, and as one mother put it, "followed him around as if he were the Pied Piper." So many children crowded around him at lunch time that he used the hour to instruct them in Spanish, which wasn't in the curriculum.

Within a few weeks it seemed that if Paul Richer had deliberately planned it that way he couldn't have offended more people in Riceville; he had an antagonized American Legion, the clergy, the members of the school board, some of the other teachers, and most of the parents. It appeared that only the kids loved him.

For one thing, he added four social study units to the course of study; mental health, crime, war, and communism. The two-and-one-half-week course on communism was an objective, historical study, but most of the parents rose up in arms over exposing their children to the subject at all. One of the most vociferous was the Rev. William Bohi, minister of the 150-member Congregational church. He denounced Richer to his face, and when Richer asked him if he suspected him of being a Communist, the Rev. Bohi, according to his own statement, told Richer, "I do suspect you of being a Communist." With the Rev. Bohi, others also objected to the mental course as being too advanced.

Richer offended Riceville clergymen by letting them know that he objected to the school's mandatory released-time-religious period. Parents joined them in protest, particularly after Richer used the book *How the Great Religions Began* in class, and discussed Buddhism with his kids. They said he was encroaching on the clergy's territory.

The president of the school board refused Richer an open hearing in the face of the many accusations made against him, saying that "he couldn't see himself stirring up a lot more difficulty," yet admitted that "Richer is a brilliant chap, very intelligent." Richer's mistake was in being "a crusader, a reformer." The school board official said: "I don't believe Richer had any intent to do harm. He is quite enthusiastic about his work."

Richer's pupils decided to go on strike to force the board to let their teacher finish his year—and only Richer could convince them that this was not a good idea. What he did do, however, was to write a letter to the inquiring editors of *Pageant*, discussing his philosophy of teaching, and explaining why he chose to do such odd things as to discuss Communism, introduce Shakespeare's plays, and read excerpts from *Of Mice and Men* and from Salinger's *Catcher in the Rye*. It is this communication which *Manas* readers will probably want to own—and hold in readiness for passing to appropriate people at appropriate times. For Richer, as anyone can see, simply wanted to teach children to think for themselves.

The sequence of events leading to my discharge is confusingly complex, as is almost always the case when the human element is involved. The following is an illustration of how by merely adding the ingredient of a misinformed person to the learning recipe, we can endanger the success of the education cake and

A NEW FIRST READER

(To be read slowly and carefully).

"We are going to Brooklyn," says Father.

"Oh, how lovely," says Mother.
"Bow-wow," says Rover, "bow-wow-wow."

"I shall take my Princess Margaret doll," says Jane.

"—and I shall take my toy Nuclear Disintegrator," says Peter.

"What a wonderful time we shall have," says Mother.

"The train has left Harrison," says Father, "and soon we will be in Jersey City."

"Oh, what a lovely view!" exclaims Mother, "Do you not smell the odour of lilacs?"

"Now," says Father, "we are passing through Jersey City, famous for its mayors."

"We have many famous statesmen," says Mother.

"Yes," says Jane, "I am glad I am an American."

"Here we are, at last," says Father, "This is Hudson Terminal. Let us pass through this turnstile and take the subway to Brooklyn."

"See the posters in the subway," says Peter, "What is V.D.?"

"Look over there Peter," says Mother, "See the new Buick."

"Oh Mother," cries Jane, "when I am grown, I too shall wear a Younlass-forb Bra!"

"Hush," says Mother, "We are entering a tunnel."

"See the funny cloud," says Peter, "What is a cobalt bomb?"

"See the glass of fruit juice," says Mother, "Does it not look refreshing?"

"Let us see which of those things we have at home," says Father.

"We have a refrigerator," says Mother.

"We have a Buick," says Father.

"We have a television," says Peter.

"We have a washing machine," says Jane.

"We have religion," says Father.

"Yes," says Mother, "We are very, very happy."

From ???

run the risk of poisoning the student-eater and/or destroying the teacher-cook.

Shortly after the start of the school year, we began the comparative study of capitalism, using America as an example, and communism, using the obvious example of the Soviet Union. In the two-and-one-half week survey we traced communism from its philosophical beginnings with Engels and Marx down through Lenin and Stalin and what it is and what it pretends to be to-day. The unit was taught objectively, and we were not afraid to discover and examine the advantages of communism. And just as intelligently we carefully scrutinized its weaknesses. At the end of this survey the students decided that in spite of its efficiencies and rapid economic progress, communism is undesirable because it destroys human inquiry.

The important fact here, however, is not so much the decision, heartening as it is to many of us. The importance lies in the fact that the students decided for themselves. They not only asked questions, they also found the answers. This is education, at least from the point of view of one twenty-one year old.

Apparently some Riceville citizens felt Richer was simply ridiculous when he asked students to write essays on their "outlook on life". Richer responds:

Perhaps a very brief theme by Sharon, one of my pupils, might show you the kind of "outlook on life" essays my kids turned in:

"Thinking is like loving and dying; each of us must do it himself. Thinking must be done by you, yourself, no one can do your thinking for you. You may think different than anyone in the room but do not change what you think

so you will not be the odd person; it is the way that you, yourself, think that is important. No one else can do your loving for you, they do not know how you feel toward certain people and would not know how to express your feeling of love. It is surely obvious that no one can die for you. A person's thinking, loving and dying must be done by himself."

As the *Pageant* editors quickly discovered, Paul Richer possesses that "rare and intangible quality that inspired children to think as well as to learn." He is dedicated to the practice of free inquiry; he is a courageous teacher, even brilliant—and friendly to all those who allow it. A reformer, yes. But need we ever fear a reformer who is without a system—who wants only to participate in the release of minds from crystallized ideas? Another paragraph from Richer's letter:

The beauties of creative teaching are an infection. The kids get under your skin, and, at the risk of sounding overly sentimental, they get into your heart. Here were 50 very real people preparing to meet a world of contradiction, dishonesty and hypocrisy. Sensitive and sensible as only the young can be, they had questions they wanted answered. Once again the easy way was evasion or the half-truths of generalities, but a kid can spot a liar. I was trying to fashion youngsters with an instinct for the truth into thinking, reasoning individuals. Somehow, in Riceville, this was not wanted.

As Richer knew a long time ago, and as the *Pageant* editors discovered, the oppressive forces in the small town of Riceville are the same forces which exist throughout the United States and throughout the world. By publishing such a story, *Pageant* gave thousands of

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CINEMA

FORENSIC FROLIC

I HAVE not yet been disappointed by any film bearing the name of Vittorio de Sica, either as director or actor, and Luciano Emmer's new film at the Curzon Cinema, *The Bigamist*, is no exception.

Here de Sica plays the part of a barrister of the old school. What law he ever knew he has now forgotten. When he arrives in court he is never sure whether he is to prosecute or defend, and his instructing solicitor has to remind him of the name of his client and what he is charged with. But learned counsel is not incommenced by such lapses of memory. He relies on his commanding presence and a style of oratory that makes d'Annunzio seem like a master of astringency and restraint. Never was rhetoric more rotund, never did the high-flown soar to such altitudes, than when de Sica harrangues the court.

In the course of events he undertakes the defence of one Mario de Santis (Marello Mastroianni), a young toothpaste salesman who finds himself charged with bigamy when some busybody goes through the census statistics and finds one Mario de Santis with two wives. The salesman is in an unfortunate position. The first wife insists that he is her long lost husband. The second wife is furious and refuses to believe Mario's protestations of innocence. Both sets of in-laws round on him with threats of all sorts of horrible things. And to cap everything there is the threat of five years in jail.

But the great advocate will save him. Or will he? Counsel never defends innocent clients. His speciality is the

plea in mitigation, and he is not going to allow quibbles about guilt or innocence to cheat him of his performance. Plead guilty, and counsel will get you off lightly. At least that is the theory. But as most of his clients seem to get life sentences Mario pleads guilty with some reluctance.

Counsel is soon well into his stride, apart from occasional pauses when instructing solicitor, who acts as prompter, has to give him his cue. What is the young man charged with? Bigamy! What is the true significance of this word? It is derived from the Greek, the language of Homer and Pindar: *bi*, meaning two, and *gamos*, marriage. Having established what he is to talk about, counsel plants his feet squarely on the floor of the court, and, with a sort of seedy magnificence, his leonine head thrown well back, lets loose a flood of magniloquence on the subject of youth and passion.

While the court officials are riding out this story of oratory one Quirino is out doing a bit of detective work. Quirino (Memmo Carotenuto) was Mario's cell mate at the prison where Mario was remanded, and the two men have become very friendly in the short time they have known each other. Mario is lucky to have such a friend, for while his doom is being sealed in the courtroom Quirino is working his way through a list of all the Mario de Santis in Rome—with happy results.

No-one could call this a great film, but it is certainly a very funny one, and the scenes of family life are quite horribly realistic. E.P.

Mr. FOOT'S BEAUTIFUL MORNING

Continued from p. 1

undoubtedly the most outstanding personality!

As it was he polled less than half the "votes" (3,029,500 against a combined total of 3,441,000 by his opponents) and the new votes did not come from the constituency parties, which had already given him their vote last year, but from a few of the large Unions which had previously voted against him. Thus the block vote which had been his downfall last year, and which says Mr. Foot is the stumbling-block to "real democracy" in the Party, was responsible for Mr. Bevan's victory—"symbolical of a shift of opinion inside the Labour Party"—and for Mr. Foot's "beautiful morning"!

At the Press conference called by Mr. Bevan after his election he was asked a most pertinent question: "What do you think of the block vote now?" He replied with that *sang-froid*, cynicism and hypocrisy common to all politicians

I consider that, in some respects, the block vote has adjusted itself to the point of view of the rank-and-file.

The fact that Bevan's Blackpool "success" (coupled with the emergence of Mr. Cousins) has generally been interpreted as "a shift to the Left" means very little. Left or Right have lost their meaning, so much so that in the last elections the electorate was at pains to distinguish between the policies of the Conservatives and of Labour. The apparent optimism at Blackpool was more likely due to a feeling that the Conservative Government was "on the run" over its disastrous foreign policy and its inability to square the circle of capitalist economics, than to a breath of fresh air (from the Left) blowing away the cautious, unadventurous policies of the old men of the Labour movement.

★

THE purpose of conferences so far as opposition parties are concerned is to win elections (even the Liberal leaders told their assembly that they had not met simply to talk but to win votes at the next elections!). And though there may be heated discussion as to the best policies to secure the maximum number of votes, "unity" is perhaps the most powerful electioneering weapon in the political parties' armouries. It may well be that such considerations account for the pro-Bevan block votes at Blackpool.

But when Michael Foot writes that Blackpool has brought that dream [to secure a new Labour Government pledged to a forthright Socialistic policy] much nearer to reality he is either indulging in pure demagoguery or else is just plain silly!

In the first place it would be necessary to redefine Socialism—for even as understood by *Tribune's* stormy petrels it would make the Pioneers turn in their graves. But leaving aside what our practical socialists—"but we could not wait for ideal solutions"—might call academic considerations, the fact remains that in the Labour Party it is the tail which wags the dog, but that is not all. The Labour movement—the Party and the Trade Unions—which exists to advance the cause of the worker, the underdog, is so constituted that the underdog has virtually no say in its policy decisions. Bevan declares that he regards the election to the treasurer'ship as "symbolical"

"that is to say to try and determine how far the movement has the capacity to adjust itself to varying moods of the movement".

But it is also symbolical of the hierarchical structure of the move-

EINSTEIN'S INTENTIONS

Let every man be respected as an individual and no man idolized. It is an irony of fate that I myself have been the recipient of excessive admiration and respect from my fellows through no fault, and no merit of my own... A hundred times every day I remind myself that my inner and outer life depend on the labours of other men, living and dead, and that I must exert myself in order to give in the same measure as I have received, and am still receiving.

—EINSTEIN.

EINSTEIN'S decision in the thirties to abandon his life-long pacifist convictions was based on the false argument that since war was imminent the allies were the least likely to discard humanitarian principles and were thus worthy of his support. To a man who had witnessed a part of Europe yielding to the jackboot the relative freedom of America at that time appeared to him, understandably enough, to be something worth fighting for. Like many great men whose work rarely takes them into the sordid field of politics he displayed an astonishing naivete about political systems.

From his standpoint, his argument in favour of America developing the atom bomb had some validity. He was aware that scientists in Germany were pushing ahead with atomic development, and felt that the Nazis, whose indescribable crimes displayed their total lack of human feeling, had to be beaten with the only weapons they would understand—in this case superior force. Years later he was to witness the ravishing of Hiroshima and Nagasaki, and to a man of his sensibilities the conditions under which atomic bombs were dropped on these Japanese cities must have caused him many heartaches, and opened his eyes to the real nature of political systems under whatever banner they chose to disguise themselves.

Germany suffered a military defeat, but the dreary development of post-war politics has shown, as anarchists said it would, that the ideological struggle which was supposed to be the basis of the last war was a farce. At the moment Germany (including some of the "ex"-Nazis)

is allied to the West, and the new enemy, has to be held in check with the threat of a bigger and more efficient bomb.

Einstein said in 1931:

"The idea of resistance to war is spreading among the nations. You must propagate this idea fearlessly, even defiantly. An appeal must be addressed to workers everywhere to refuse to become the instruments of powers hostile to life."

These were the words of a courageous man, but also the words of a man who had wrongly assessed the predominant feeling within each nation. By 1933 it had become more evident that far from being pacific the German people, hungry and poor, were being swayed by the emotional appeal of a lunatic. In other countries emotions were also being aroused and the answer to Hitler's ambitions on the part of Britain was war—to further her own ambitions.

To anarchists and pacifists, war was not the means by which the problems of want and fear could be solved, but Einstein, like Kropotkin before him and many other genuine men, mistakenly chose the slippery path—the lesser of two evils.

This is not intended as a justification of Einstein's change of view, but I had the feeling on reading the review* *Einstein and Responsibility* that the pacifists would get more sympathy for their grievance if they were a little less self-righteous. It is perhaps difficult without the full contents of the pamphlet to assess their view, but the complaint seems to be that the followers of Einstein have suffered while the renegade leader was honoured. The position is not new where a leadership principle is accepted. But did Einstein set himself up as a leader, or was he pushed into the position by his enthusiastic admirers who were pleased to associate with him at the time? It should not be forgotten that he was outspoken in all his opinions even when they were false.

If men embrace an idea which is opposed to the *status quo*, as responsible individuals they do so voluntarily and

accept the possibility that they may suffer loss of 'privileges' awarded to obedient citizens. They may be influenced by other people in the course of their development, but cannot hold anyone responsible for their final acceptance of those ideas.

When Einstein said: you 'must propagate and induce' he was asking no more than he himself was prepared to do at the time.

Anarchists in their written and spoken propaganda say exactly as Einstein did; if people want a new society they must work for it. If the whole anarchist

movement turned statist to-morrow, only those who have looked to them as leaders will feel let down. The wise man will say: The anarchists were right, each man must take the responsibility for his own actions.

It seems to me that the real argument against Einstein is that he and many other scientists have used their knowledge in a way which is 'hostile to life' and in part must take the responsibility for 'crimes against humanity'.

But let us recognise the value which he has contributed to man's knowledge and development, and the humanness of his intentions. R.M.

**Einstein and His Relative Pacifism* by Hem Day. Reviewed in *FREEDOM* 29/9/56 by Giovanni Baldelli.

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A Courageous Teacher

Continued from p. 2

persons, whose own philosophy of education and social action may be confused, opportunity to straighten themselves out, and become able, as have both Richer and Pageant, to make a "teaching contribution." It is also encouraging to note that even before the *Pageant* article was published, simply in response to newspaper report, Richer received nearly two hundred letters at his home. These came from parents, from junior high school pupils, from university students and teachers, school officials, doctors and labourers. Several of the letters brought offers of teaching jobs, implying that his attitudes and principles were all that he would ever need to procure a position. So, as with many another lesser or greater hero, a moment of defeat is converted into challenging success.

A final note: Paul Richer is not a "radical intellectual" by training or background. The son of a Mason City, Iowa, car dealer, he just liked to teach, and became a Phi Beta Kappa in the University, not because he was interested in "honours", but because he thought so much he could not help it.

ment and is perpetuated when a Bevan stands for election.*

Just as the struggle between Labour and Conservative politicians is essentially one of power, so within the Labour movement, the disunity between the Party and the Unions is fundamentally a power struggle between the Trade Union leaders and the Labour politicians. "Unity" at Blackpool simply means that for the common purpose of winning elections the two leaderships are prepared to seek a *modus vivendi*. But the welfare and happiness of the working people for which these organizations ostensibly exist are of secondary importance, or at most stepping stones for the political careerists. And it matters little whether their name is Gaitskell or Bevan... or even Michael Foot!

*In his speech at the *Tribune* meeting Bevan is reported as having said that

"It is extremely dangerous when political institutions are too far separated from the people. This week we have, to some extent, rectified that mistake."

How far should they be separated for Mr. Bevan's liking we wonder.

A Historic Speech Lord Byron on the Frame Breakers

AUTOMATION, we are told, is nothing new. The process of increasing mechanisation has been going on for a long time, and therefore it is silly to make a fuss about modern developments.

The anarchists, however, have no complaints about the technical developments as such—what we object to is the adverse effect they may have upon those with 'nothing to sell but their labour power'.

This adversity has been going on too long, in our opinion, and it is time our social patterns coincided more with technical possibilities. For whenever new processes appear which could bring benefits to the people—it is the people who suffer.

The strikes and fears in the Midlands to-day are but the echo of past sufferings. In 1812 Lord Byron made his maiden speech in the House of Lords, bitterly attacking the Government's repressive policy towards the frame breakers—the textile workers who, thrown out of work by the introduction of new machinery, turned in their despair to the destruction of the machines.

Readers may be interested to see how little the fundamental issues have changed in over 140 years, from a Britain just emerging victorious from the Napoleonic wars. We print Lord Byron's speech below, with only one small deletion of an obscure topical reference.

LORD BYRON rose and (for the first time) addressed their Lordships as follows:—

PROGRESS OF A DEFICIT! WEEK 39

Deficit on Freedom £800
Contributions received £629
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September 28 to October 4

Corona del Mar: Comrades of "Noi" £12/5/0; Wilkes Barre: of Il Comitato £5/14/0; New Orleans: C.M. £1/15/0; Hitchin: H.E.H. 10/-; High Wycombe: J.R.G. 5/-; Billingham: J.G. 6/-; London: Hyde Park Sympathiser 2/6; Falmouth: R.W. 5/-.

Total 21 2 6
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GIFTS OF BOOKS: London: L.G.W.; London: Anon.

My Lords—The subject now submitted to your Lordships for the first time, though new to the House, is by no means new to the country. I believe it has occupied the serious thoughts of all descriptions of persons, long before its introduction to the notice of that legislature, whose interference alone could be of real service. As a person in some degree connected with the suffering county, though a stranger not only to this House in general, but to almost every individual whose attention I presume to solicit, I must claim some portion of your Lordships' indulgence, whilst I offer a few observations in a question in which I confess myself deeply interested.

To enter into any detail of the riots would be superfluous: the House is already aware that every outrage short of actual bloodshed has been perpetrated, and that the proprietors of the Frames obnoxious to the rioters, and all persons supposed to be connected with them, have been liable to insult and violence. During the short time I recently passed in Nottinghamshire, not twelve hours elapsed without some fresh act of violence; and on the day I left the county I was informed that forty Frames had been broken the preceding evening—as usual without resistance and without detection.

Such was then the state of that county and such I have reason to believe it to be at this moment. But whilst these outrages must be admitted to exist to an alarming extent, it cannot be denied that they have arisen from circumstances of the most unparalleled distress: the perseverance of these miserable men in their proceedings, tends to prove that nothing but absolute want could have driven a large, and once honest and industrious, body of the people, into the commission of excesses so hazardous to themselves, their families, and the community. At the time to which I allude, the town and county were burdened with large detachments of the military; the police was in motion, the magistrates assembled, yet all the movements, civil and military, had led to—nothing. Not a single instance of any real delinquent actually taken in of any real delinquent actually taken in the fact, against whom there existed legal evidence sufficient for conviction. But the police, however useless, were by no means idle: several notorious delinquents had been detected; men, liable to conviction, on the clearest evidence, of

the capital crime of poverty; men, who had been nefariously guilty of lawfully begetting several children, whom, thanks to the times! they were unable to maintain. Considerable injury has been done to the proprietors of the improved Frames. These machines were to them an advantage, inasmuch as they superseded the necessity of employing a number of workmen, who were left in consequence to starve. By the adoption of one species of Frame in particular, one man performed the work of many, and the superfluous labourers were thrown out of employment. Yet it is to be observed that the work thus executed was inferior in quality; not marketable at home, and merely hurried over with a view to exportation. It was called, in the cant of the trade, by the name of "Spider work." The rejected workmen, in the blindness of their ignorance, instead of rejoicing at these improvements in arts so beneficial to mankind, conceived themselves to be sacrificed to improvements in mechanism. In the foolishness of their hearts they imagined that the maintenance and well doing of the industrious poor were objects of greater consequence than the enrichment of a few individuals by any improvement, in the implements of trade, which threw the workmen out of employment and rendered the labourer unworthy of his hire. And it must be confessed that although the adoption of the enlarged machinery in that state of our commerce which the country once boasted might have been beneficial to the master without being detrimental to the servant; yet, in the present situation of our manufactures, rotting in warehouses, without a prospect of exportation, with the demand for work and workmen equally diminished, Frames of this description tend materially to aggravate the distress and discontent of the disappointed sufferers. But the real cause of these distresses and consequent disturbances lies deeper. When we are told that these men are leagued together not only for the destruction of their own comfort, but of their very means of subsistence, can we forget that it is the bitter policy, the destructive warfare of the last eighteen years, which has destroyed their comfort, your comfort, all men's comfort? That policy, which, originating with "great statesmen now no more," has survived the dead to become a curse on the living, unto the third and fourth generation!

(To be concluded)

Women Still Work in Soviet Pits

CONFIRMING only too much of what has been written time and again in FREEDOM. Sam Watson of the Durham miners has given the *News Chronicle* and its readers an English first-hand account of the workers below ground in the Soviet mines. He gave no glowing story of technical achievements, but said in simple words what kind of men and women work at the face underground in Siberia. Yes, women toil as hewers and haulers down in the pit. What about the Code of Labour Laws regarding which the Hyde Park communists speak so enthusiastically? Forget it, comrade. What your Party in Russia says goes. And if it wants more production and higher targets then women of twenty and upwards must go down the mine to get it—while the male communist sits in his office and piles up bumph. He doesn't hew coal.

Mr. Watson implies, rightly, that the Soviet is one hundred years behind old-fashioned England: "It is one hundred years since women worked underground in British pits." He told his hosts as much. But they, of course, are sure the Durham man was wrong. After all, Russia is the Fatherland of the Toilers. Life for the workers must be worse under capitalism.

Pregnant Women in the Pit

On the spot the Englishman established that the labour force in this pit at Prokopyevsk numbered 6,000. Or these 300 were women, some pregnant, some already mothers. Nor was this the only mine he visited. Elsewhere in the same area of the Kuznetsk coal field the percentages of women to men were still higher. Statistics being hard to come by in Russia, our Durham friend can give no exact figures. He calculated, however, that there must be thousands of women working down the Siberian mines.

Soft-hearted (he'd never make a Bolshevik!), he found it an "extraordinary sight to see them. And equally hard to get used to seeing the occasional injured woman miner on crutches hobbling about the villages."

On this fact-finding, though official, visit it was found that "the Russian miner gets anything between 30 and 40 per cent. LESS than his British counterpart."

Soviet Miners' Homes

Housed in recently built flats (which have indeed bath and toilet) the Russian miner in his three tiny rooms has a total living space of much the same area as in "the large-style living room in a modern British council house."

Television? There is no telly for the miner when he gets home. And there is no carpet on the floor, no wall-paper on the walls; and as was said in FREEDOM recently old newspapers have to serve as window curtains. Such are the modern houses built by the Soviet for its most important workers, the coal-getters.

National Coal Board Better

And now get a load of this. Neither in the Kuznets Basin nor in the Donets Basin in the Ukraine "did I see pithead baths, canteens or medical centres that come up to National Coal Board standard." So you see how phoney all your communist propaganda is? Just as England has always excelled in the making of forged documents—from the days of Good Queen Bess to the present—similarly Russia has specialized in the creation of Potyomkin villages. Photogenic in the extreme, they look exceedingly well photographed and reproduced in a glossy magazine. But that is all.

Shadow of the Concentration Camps

It was thought by the Durham miners who made the trip that in their free time their Russian fellow-workers needed "something like the Durham miners' gala, with all its spontaneous fun and

Malatesta Club

Regular nights of opening from now on will be:

Every Wednesday.

Bonar Thompson at 8 p.m.

Every Friday.

Open.

Every Saturday.

Social & Entertainment

Every Sunday.

London Anarchist Group meeting. See announcement column.
Mondays, first three Tuesdays of month, and Thursdays—CLOSED.

AFRICAN FORUM MEETING

Tuesday, October 16, at 7.30 p.m.
African Forum meeting: Joseph Murumbi (formerly Gen. Sec. Kenya African Union on

MULTIRACIALISM IN KENYA & CENTRAL AFRICA.

gaiety, as well as working-class pageantry." They were puzzled by the general atmosphere. "It was quiet, staid, placid. There was no fun and games; no colour or music."

What they didn't realize was that the workers of Russia still live under the shadow of Stalin's twenty-years-long terror. Mistrustful of all authority, suspicious of everyone from outside their own closed circle, they likewise distrust the new line. The concentration camps are still there and functioning (Len Wincott is said to be in one at Vorkuta). They have not been dismantled; they may yet be put to Government's use again.

Down at the face the miner has still to do more than the normal stint that a normal miner may well perform without actually killing himself. He is still being preached at all the time by the Party; nagged, in fact. And the verse is always the same one: "More Coal!" It is only within the home group of wife and bairns that the miner can relax, that he does so relax.

Estonian Miners' Moan

That complete indifference to the workers' needs which we stigmatize so often in FREEDOM, that contempt for the working man so characteristic of the rulers in the so-called first workers' welfare state in the world is as much part of the attitude of the Party rulers towards the Estonian working class.

Most important of the shale workings in this small land on the Baltic is Kjawt-2. This year it did better than had been planned for the workers by the planners nine months ago. It extracted eighty train-loads above plan. And by train-load is to be understood shale put

SHEFFIELD LIBERTARIAN FORUM

A GROUP of libertarians in Sheffield have got together during the last Summer (?) to hold meetings in public and put the libertarian point of view before the people of Sheffield.

This has been a courageous venture, for those taking the initiative have been quite without experience in public speaking, and are learning the hard way. And judging by their progress they are learning fast and finding response to their message.

Last Sunday a London Speaker, Philip Sansom, went up to Sheffield, and he reports that there is already a good little nucleus for the formation of an active group of propagandists. By this time of year, of course, the weather begins to be against outdoor meetings, but the group—who are not all anarchists and so call themselves The Libertarian Forum—intend to hold indoor discussion meetings right through the winter and to spend the time hammering out their ideas and improving their ability to put them across in order to start next year's season outdoors well equipped to face any opposition.

The group are anxious to make contact with all libertarians in Sheffield and the surrounding district.

Will all those interested in their activity please contact: Harry Wardle, 48 Burns Road, Crookesmoor, Sheffield?

The Poznan Trials

Continued from p. 1

should be sentenced according to a code which permitted punishment less than the maximum. The prosecution had demanded punishment under a Communist code which lays down heavy penalties for offences 'endangering government during the period of the country's reconstruction'. For the offences dealt with here, the penalties would have been a minimum of ten years' imprisonment, maximum—death.

The murder with which the three were charged was that of a security policeman, who was beaten to death by the enraged crowd on June 28th. In the course of his long judgment, Judge Celinski said that the evidence showed the accused "very guilty". At the same time, it did not consider that Izdebnny (the security policeman) was attacked because he was wearing the uniform of the security forces but because of false rumours that he had shot a woman and children. This was also the reason why other people refused to help him.

There was no connection, the Judge said, between the attack on the security headquarters and that on Izdebnny. It had been proved that death would have ensued independently of whether the accused had joined in. There were many more attackers, and some were using heavy objects like stones. The man died as a result of being beaten by

on rail direct and ready to be sent wherever needed.

This was the men's answer to the appeal of Party and Government—extra production. "But we are hurt by the indifference shown by the leading people in the Coal Ministry of the USSR towards us workers. They stubbornly refuse to realize the nature of the conditions in which we have to live away from work."

"Right up to now many of our shale workers live in hutments run up as temporary quarters after the liberation of Estonia from Hitler's hordes. In the winter it is cold in these hutments. In the spring and autumn you have to wade through mud up to your knees to reach them. In fact, it is cleaner and dryer where we have to work."

"Not so far from where we live in these wooden barracks there are several scores of fine tenements with gas laid on, plumbing, bathrooms. The tenants are the workers and office employees of the local electric power station and the Shale Processing Combine which draw on us for shale and fuel in the first instance. Our relations with them are friendly. But this is the rub. Lots of us shale workers avoid an invitation to their homes: we should be too ashamed to make a return invitation, to have them visit us in our more than shabby hutments."

"Why such contrasts in the life of the toilers here in Kohtla-Jarve? It is because we have different people in control. The Oil Ministry and the Electric Power Stations Ministry of the USSR both have quite another type of figure in charge. (This is one up for Malenkov!) They take a keener interest in the welfare and daily lives of the workers in their industries. But the people at the head of affairs in the USSR Coal Ministry don't consider it needful to give a thought to the way we live."

"Some years ago a start was made with the building of two tenements of

Law Enforcement in the Deep South

THE degree of opposition to intergradation of white and Negro schools in the United States varies considerably. Some States have bowed to what appears to them to be the inevitable, others remain intractable. Those States which constitute what is known as the Deep South—Alabama, Carolina, Georgia, Kentucky, Louisiana, Tennessee and Virginia—resolutely refuse to incorporate integration of any kind.

On the fringes of this area some progress is being made, however unwillingly, and sometimes in the face of tenacious opposition from local citizens. In all fairness one must say that it is the authorities who in most instances are enforcing the law—however much one may dislike laws and their enforcement, and the use of armed force (the National Guard), accompanied occasionally by tanks.

In defence of authority and force (!) it is necessary to give a report of some of the incidents which have recently occurred:

In Clinton, Tennessee, the Governor sent the National Guard to control shouting, stone-throwing rioters.

the whole crowd. It would have been a different case if the accused had been the only offenders.

The three accused therefore have still been picked out and made scapegoats for the whole crowd, most of whom have got away scotfree. But the treatment they have received contrasts considerably with that dished out in East Berlin after the 1953 rising there.

In East Berlin the security forces simply picked up—for example—Willi Goettling, and shot him the next day as an agent of the West without even a perfunctory pretext of a fair trial. There the East German Government's action was openly one of terrorising the population by making an example. In Poznan the aim of the Polish Government—once the rising was put down—has been to impress the rest of the world that 'things are different now'.

In this way they can hope to counter-balance the effects of the Poznan uprising, which showed to the whole world how the Polish people felt about their government; they can throw the blame for the excesses of the régime on to Stalinist illegalities; they can regain the initiative and smother much of the criticism of the West. Indeed, how can the West now criticise 'Communist justice' if it is to be practised on lines similar to that of the West?

SPECIAL REPORT

Royal Tour

(From Our Own Correspondent)

A—, 12th October.

THE Prince arrived here to-day from M—in board the royal yacht, for the fifty-sixth stage of the Royal tour. Whereas the welcome which he had received at M— can only be regarded as tumultuous, here it was unquestionably, unprecedented in its joyousness. Not surprising perhaps for it is the first time that a visit of this kind has been made and quite naturally this little colony wanted to get its money's worth.

As the royal barge majestically made its way to the landing stage, a veritable fleet of small craft with their excited native crews, surrounded it (at a reasonable distance), and many chants and songs of loyalty and obedience came

18 flats each specially for our folk at Kjava-2. Our Estonian Shales Trust was to pay. Comrade Cherepov was at the head of things then. The last date promised for the opening of the houses was May of this year but like many other like promises it was never kept even though it had been fixed by Comrade Truhin, Deputy Minister of the USSR Coal Ministry. Neither is anything known at the time of writing as to when they will finish on the building of two other tenements of 24 flats each.

"Let us close this letter, dear editor (*Pravda* 258/13921) by informing the Directing Board of the USSR Ministry of the Coal Industry and Comrade Zademidko as Coal Minister that our local management has spent over the past few years almost five million roubles on the repair of our hutments. This happens to be the amount spent by the local oil workers on the building of their tenement of 73 flats."

The letter is signed by four workers in the shale industry: E. Salmus, R. Laar, I. Tomofeyev, V. Myasyukevich.

I.P.

ringing through the air. Many Oboyi Arabs from the Hadnomutch performed a dance with flupes (a kind of long pole), and all those present were much amused.

When the Prince alighted on the landing stage, looking bronzed from the effects of the tour, he was met by Sir Ponsoby Flithers (Governor of the Island), and Lady Flithers, General Sir Fenton Waleside (Military Attaché), The Honourable Gladstone Fish, Montague Maundesley, M.P. and Rupert Standish, V.C., D.S.O., D.F.C. Also present was Prince Dhanzi (on behalf of his father the Nabob).

In replying to the speech of welcome the Prince said:

"It gives me great pleasure to be on your delightful island of which I have heard so much. I look forward to seeing its well-renowned and beautiful scenery as well as the prosperous industries which are carried on here."

The Prince then drove through the madly excited crowds to the palace where he received the Grand Order of Diamond of A—, the first royal personage to receive this order, and immediately afterwards bestowed the signal honour of Great Knight of the Order of the Empire upon the Nabob.

To-night there is a banquet which will be attended by over three thousand guests, amongst whom will be the Nabob and his son the Prince, in addition to a large proportion of the white population which numbers about three thousand one hundred.

The band of the 625th Regiment will be in attendance, and it is expected that the banquet will be followed by dancing, with the possible inclusion of the Prince's favourite dance number, "See you later, Alligator". Captain Stuart Philtre Phipps is the bandmaster, and has been rehearsing the 625th for some days.

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