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ANARCHIST THE WEEKLY "Politics is such a torment that I would advise every one I love not to mix with it." -THOMAS JEFFERSON.

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September 28th, 1957

Threepence

A MILLION CHILDREN NOT MURDERED TODAY

THE Wolfenden Report has ap- consenting adult homosexuals gives of child murders has aroused public approach to sexual behaviour which indignation. When we criticise the sensationalism of the Press we in no way wish to minimise the tragedy of these murders, which appear to most people to be more horrific because of their sexual nature. But in the emotional[®] upsurge which followsparticularly after an arrest has been made-there is such an obvious desire for revenge and a less obvious vicarious pleasure derived rather than a wish to understand or prevent such assaults, that serious consideration ought to be given to the part which the Press plays in stimulating the deranged mind to dwell upon the sexual details of the offence. It is not, in our view, mere coincidence that several murders of a similar nature have followed one another. It might be argued that desire is already there, but the role of the sensational press as a factor contributing to these murders should not be under-estimated. It is not, however, only the man who is an obvious mental case who is stimulated but the characters of both sexes who shout their obscenities and would oppose any kind of sexual reform which could lead to a saner attitude to sex generally and might help to alleviate the misery of many sexually maladjusted people. The first thought which finds vocal expression by people who for various reasons refuse to examine the causes of 'sexual crimes'-and the majority of people regretably fall into this category-is that the man must be found and punished. The repressive nature of the moral codes in our society considered as a cause of murder, rape, war or any anti-social act is rarely given serious thought.

peared at a time when a series some indication of the irrational does not fall into the recognised 'normal' pattern. No logical argument can be put forward which could prove that two consenting males making love in the privacy of a room is going to affect the morals of little Jim and Mary who live down the street and who are probably in any case investigating each other's sex unknown to Mother. Therefore, the arguments against even the reformation of the law, let alone allowing responsible people the freedom of whatever sexual patterns they adopt, must of necessity be irrational

seriously interested in "public morality". Why do newspaper editors not headline the fact that millions of children and adults walk about freely every day unmolested? If they did their sales might drop, but so might the numbers of violent crimes.

Losing Friends and not Influencing People

THE United States is a country where the science of "making friends and influencing people" is of vital importance for success in every sphere. But although the technique has been developed to a greater extent in that country than anywhere else, it would appear that it only applies (in its present form) when used by Americans-to Americans. Since the end of the war the United States has given away and lent more money and goods than all other countries put together; she has taken great pains to produce elaborate displays of friendship and goodwill, and spent many dollars on propaganda and publicity designed to create a good impression of America, her way of life and ideals, and her great love of peace. It has proved a signal failure, the United States remaining thoroughly disliked throughout the world. The dollar stands for American imperialism and a desire to dominate, American arms stand for aggression and a further desire to dominate. Her gifts and "generous terms" are regarded with suspicion and distrust, and sometimes as nothing short of bribery.

existing in the present Syrian situation, all U.S. allies in the Arab world had vigorously voiced their support of Syria. The American method had consisted of an agonised speech from President Eisenhower stating the case for U.S. "anxiety", followed by a steaming of the U.S. Fleet through the Eastern Mediterranean, whilst the U.S. Air Force displayed itself in strength over Amman simultaneously with a presentation of large numbers of 106 mm. anti-tank guns to Jordan. On September 19th, Foreign Secretary Dulles was speaking of the danger of direct aggression which was being caused by nations accepting Soviet arms (as distinct from American arms), and delivering a pious lecture upon, "Those who feel an abnormal sense of power as a result of the recent putting into their hands of large amounts of Soviet bloc arms . . . being incited by violent propaganda." He continued on a particularly heart-rending note to talk of the possibilities to "tranquillise the scene", and for the United Nations to exert its influence.

Fear Engendered

Of course children must be protected. But one shudders at the fear and suspicion which is being engendered in children by most parents at the present time. "Don't speak to bad men because they might harm you," is the stock warning. But when the child asks why, a cloud of mystery and evasion shrouds the reply.

The whole problem of repression and standardised sexual codes cannot be dealt with overnight-or in a court of law-but public attitudes might be affected by a serious approach on the part of newspapers

What are the Causes?

Yet although there has been a small series of child killings it has certainly not reached panic proportions except in the headlines, where hour by hour accounts of man-hunts have played upon the fears of nervous mothers, made worse by the leader-writers who have thundered about 'a reign of terror'.

Perhaps the public's fears have been added to by the apparent ineptitude of the police. In the two most sensational man-hunts they failed to lay hands on the persons they were seeking without direct assistance from them. One person now on remand for the murder of a small boy drew attention to himself by attempting suicide and leaving a note beside the gas-stove. (A note which betrayed mental abnormalities, in our opinion). In the second case, a person for whom the

In Reverse

The latest American efforts in the Middle East have proved no exception in a dismal record of the dreary last decade. Within 24 hours of a much publicized campaign to persuade Arab countries of the dangers

"May we," said Dulles, "at least do that, and thereby once again serve the cause of peace, hope and happiness."

The attack on the recommendations of the Wolfenden Report on

EARTHA & LOUIS DON'T LIKE IKE

Miss Eartha Kitt, the singer, to-day attacked President Eisenhower and the Governor of Arkansas when she supported Mr. Louis Armstrong, the jazz trumpeter, in refusing to tour the Soviet Union as an official American "ambassador of goodwill." Earlier this week Mr. Armstrong also criticised Mr. Eisenhower and Mr. Faubus in disclosing that he had dropped plans for his Russian tour. He said: "The way they are treating my people in the South, the Government can go to hell." Miss Kitt, who is here for a singing engagement, said in an interview with the Canadian press. "I'm not in complete agreement with the way in which Mr. Armstrong made the statement, but I support what he said. All in all, he's right to some extent in saying he will refuse to go to Russia if he is going as an example of liberty and equality in this country . . . "What does Eisenhower do? Smiles and goes out to play golf. He has the same face he had the day they put him on his chair-the same whimsical grin on his face. There doesn't seem to be any intellectual curiosity as to why the people are angry and what could be done about it. He's playing both ends against the middle, and what's he got to win by it? He can't run again for President. You'd think he would come right out for what he knows to be right." Reuter, from Windsor, (Ont.), 20/9/57.

whole of the London police were looking, and whose photographs Continued on p. 4

Reflections on Decency

IN their Report, the Wolfenden "Indecency" it would seem is Committee continually stressed synonymous with "Sex". Where the the distinction which has to be made street-walker offends "public decenbetween public and private behavcy" lies neither in the fact that she iour. In their opinion the Law has is a woman or that she is walking no right of entry to the bedrooms of in the street or even talking to a England, but what is done in the man. It is the assumption that she streets, the public lavatories and is talking to a man on the subject public houses of the land is a matter of going to bed with him. And even of public importance. "Decency" is though the public does not hear the a public susceptibility not a private conversation or witness anything one; "indecency" can only be commore than perhaps seeing the man mitted in public (though it is the following the woman to her flat, we grounds for obtaining a divorceare asked to believe that "public and in the process is transformed by

decency" has been outraged. Why then is it not equally outraged by the sight of a family group out for a Sunday walk? After all, apart from the newly discovered possibilities of virgin births, it is obvious to everybody in sight that young Tommy would not be there but for "Sex"!

Again "indecency" is a matter of geographical location and time. And within that geographical location there are other determinant factors, Continued on p. 3

ADENAUER OR SIN!

THE strong anti-war sentiments Union which showed at the time of German people, did not prevent the re-election of Adenauer's Christian Democrats last week. It is not that Adenauer openly pursues an aggressive policy, but his "strong Germany" principle which necessitates re-armament and a German army at the ready is obviously more acceptable to nationalist feelings than the Socialist slogans (however insincere), opposing militarisation and the general move towards war preparations. Adenauer's election campaign identified the Socialists with Moscow. This is bound to have some effect on a fear-ridden people with a "foreign" army practically sitting on their doorstep. Mass Neurosis

which in the recent past have the East German uprising its milibeen expressed by sections of the tary strength; the appeal of the fatherly Adenauer (protected by God). A sense of guilt takes many forms, and passive acquiescence in past brutalities, need not, as has often been demonstrated, led to a rejection of violence. 'Mortal Sin' Adenauer's success at the elections was to some extent due to the vigorous support of the Vatican. A papal message was read in Catholic Churches in Germany urging all to vote on pain of committing mortal sin. Catholics versed in their earthly duties did not have to be told who then to vote for since they know that Adenauer is a devout Catholic. Father Heinrich Lemmen, however, was not taking any risks. To the Pope's message he added: "When one recalls that two-fifths of the present Bundestag do not believe in God, one can only say 'God Save Us'."

Action & Re-action

After this spectacularly transparent (and unsuccessful) display had produced the undesired results, failed to make any friends or influence anyone in the correct direction. Dulles beat a hasty, and somewhat lame retreat into the realms of make-believe. Things "probably will work out" said he, "That is partly a belief based on faith."

As if to fulfil some law of physics, every failure of American diplomacy creating a temporary international vacuum; instantaneously becomes filled by the ever-opportunistic, highly efficient Soviet diplomaticgift-machine. Every action has its reaction, and Russian popularity and prestige in the Middle East rises on the tidal wave of America's dastardly deeds. Since America regards those who are not for her as against her, and Communists in the bargain, it is small wonder that her motives for castigating what she considers recalcitrant Arab states, are looked on as moves to put one Arab against another. Soviet diplomacy on the other hand, sometimes succeeds in giving the impression of the U.S.S.R. as big, friendly brother, anxious to help without thought of the reward.

kinds of things that can be done in private and which offend when done in public, if we were sure that what is to-day called "public decency" was in fact a sensibility based on real values, aesthetic and ethical, and not simply artificial or irrational prejudices or interference by influential minorities of anti-sex busy bodies!

the Press into a subject of consider-

Now, without sharing the exagger-

ated enthusiasm of those who view

the Committee's approach as revolu-

tionary, we would have no quarrel

with this distinction between the

able "public interest"!).

ONE needs to possess the mentality of the legislator to be able even to set out to define what is "public" and what is "indecent".

According to the Law the exhibitionist who compulsively displays himself in a crowded highway, and the "indecent" book on the bookseller's or library's shelves are both offenders against public decency though in the case of the former the public has no warning of the "outrage" about to be perpetrated on its feelings whereas in the case of the book it is no more than paper and printer's ink without the collaboration of the reader.

If the theory of mass neurosis has any validity it must apply to the German people. Acute guilt over their passivity which allowed Hitler to build his concentration camps and murder millions of people; the sense of defeat made more acute by occupying armies; fear of the Soviet

Good Catholics know to be saved one has to be obedient and that by voting for Adenauer they would be carrying out the wishes of the Pope.

We would suggest that when it comes to motives there's nothing to choose, but unfortunately the Arab nationalist does not see it quite this way.

Now Ready? SELECTIONS FROM "FREEDOM" Volume 6, 1956 OIL AND TROUBLED WATERS 312 pages paper 7/6, Cloth 10/6*

FREEDOM

ANARCHIST SUMMER SCHOOL LECTURES HEALTH IN A SANE SOCIETY

We commence in this issue publication of another of the lectures given at the 1957 Anarchist Summer School in London on the theme of "Blueprints for Sanity". This lecture was delivered by a doctor with years of experience in hospital work.

THE title of my lecture represents the quintessence of Utopian dreams. Since I am no prophet it would be foolhardy for me to attempt to provide a detailed blueprint for health in a sane society. I propose instead to survey the causes of present-day ill-health and to indicate how, if existing knowledge were adequately applied, these might be substantially reduced or even eliminated. I propose also to examine he forces that oppose the application of measures to promote health. Much of what I have to say is simply a restatement of basic anarchist principles but this is as it should be since, in the last analysis, our primary concern is with the health of individuals in society. By health I do not simply imply freedom from disease severe enough to entitle one to the benefits of our National Health System, nor do I mean the muscular overdevelopment of exaggerated contours of Mister or Miss Brighton, 1957. I refer rather to the state of physical and mental well-being which results from adequate fulfilment of our normal biological needs. I will indicate some of these in a moment. This state of well-being is almost hypothetical and we too rarely recognise it in ourselves or those around us, even for brief periods, but these glimpses are sufficient to make us aware of the possibilities, By sane society I mean a society in which the individual is in harmony and not in conflict with his environment, whether natural or man-made, i.e. a society which is organised to meet the needs of its individuals as fully as possible and hence a society that is healthpromoting. A general blueprint for positive health would thus show man in harmony with his environment. Man might be traditionally divided into two parts, mind and body, and his environment might be correspondingly separated into social and physical factors. These four elements would be dynamically interrelated and continually changing. Man regulates his relationship with his environment by

2

reflex, instinct and intelligence. The environment affects man by supplying the physical and social factors which determine the particular way in which he develops. Generally speaking the physical environment affects the body while the social environment affects the mind, but there is no sharp dividing line and this distinction is also rendered less important since mind and body influence each other considerably.

Food is the most important factor in the physical environment since it supplies the body with its fuel, its building materials for growth and replacement of worn-out tissues, and its chemical tools necessary for the body to function. The diet has to be adequate in quantity and quality to provide all the food elements required, some in minute quantities, many as yet unidentified. All the elements are available in everyday foods, but, owing to the complex methods in which they are prepared, taste is no longer an adequate guide to the body's needs and man now relies on his intelligence for selecting foods. Other basic physical environmental needs necessary for the individual's well-being include adequate shelter, clothing, and heating. Man also looks to his environment for sociophysical activity in the form of constructive and creative work, or their precursors, play and exercise. Sexual desires and instincts for procreation must be satisfied. At a more purely social level man's environment must fulfil many cultural and intellectual needs, and must provide adequate social integration. So long as all these and a number of other environmental factors are adequately provided man develops healthily mens sana in corpore sono. Now, man is unique in that all these significant factors in his environment are largely dependant on himself and his fellow men. Mankind grows its own food, constructs its own houses, makes its own clothing, organises its own physical and mental

ticular needs of man. Furthermore we know that mankind's biological needs could all be reasonably met by the resources already available in the world to-day. In a sane society all existing knowledge would be utilised to achieve this and it would be possible for the large majority of people to achieve a state of positive health. As knowledge and experience advanced further an optimum state of mental and physical health would become the normal baseline from which each person would operate.

Consider for a moment the sort of individual that would result. Everyone has a mental picture of the ideal human being. The anarchist prototype is usually characterised by freedom of mind and body, independence, spontaneity and vigour on the one hand and sensitivity, sympathy and co-operativeness on the other. Now would such a person fit into an authoritarian or coercive society? The question is unfair since I have already postulated that all his biological needs were being fulfilled and it is inconceivable that he would then still obey degrading orders, perform humiliating work for long hours or put up with blatant injustices. We only suffer these indignities because we have to, and we have to because authoritarian society makes even a partial fulfilment of some of these most important biological needs conditional upon obedient and subservient behaviour. Man's drive for biological fulfilment is strong and thus biological deprivation or the threat of biological deprivation is a powerful weapon in the hands of those who would misuse their fellow-men. We are no longer deluded that authoritarian societies are concerned with the well-being of mankind. Their aim is simply to perpetuate themselves and if possible to grow more powerful. It thus follows that they would welcome any techniques which guaranteed docile and malleable citizens. There are a variety of ways in which individuals may be softened into submission. They all have one thing in common. They deprive or threaten to deprive individuals of the means of fulfilling adequately one or more of their biological needs. Unless, of course, they toe the line. And even

The techniques vary in details and largely depend on circumstances. The physical and social environment factors which I mentioned may have appeared arbitrary but in fact I have selected from man's many needs those which assume exaggerated importance since they may be easily controlled by a hostile authoriian society and made available to its individuals selectively and conditionally. Man obviously has many other basic needs, air for example, but it is hardly practicable to restrict access to this commodity. The cruder methods involve basic needs, some restricting access to food and shelter, others employing direct violence, threatening physical injury or life itself. The more subtle methods involve interference with creative activity, sexual restrictions or psychological conditioning. The latter approach is assuming prominence in our age of mass communications. In fact individuals may be brought into line by being deprived, bullied, blackmailed or bluffed until all effective resistance is overcome. This is seldom a deliberate or conscious process on the part of those in authority, and is often unrecognised by its victims. It is usually the outcome of the trial-and-error techniques of authority struggling to mantain itself. Malnutrition and starvation were usually regarded as unfortunate and transient byproducts of the old-fashioned captalist system in the same way as thought control was said to be only a temporary evil of the Bolshevik system. Actually they were the means whereby these authoritarian systems ensured their continued existence at least until more effective methods of control could be applied. Man's inhumanity to man is well documented in anarchist literature and it is incredible how much effort has been expended to ensure that many would be unable to satisfy their needs. We are most familiar with the techniques of latter-day capitalist societies. These have established a complicated system of financial control over basic physical needs, which are produced only in accordance with ability to pay and not according to their real need in society. And one's ability to pay is severely limited by competition which demands

hence profits, are directly related to shortage. Thus, between the great wars when malnutrition was rife wheat was burnt, crops ploughed in and stock destroyed in order to maintain agricultural prices.

These blatant methods have now been superseded by 'soil banks' in America where farmers are actually paid large sums by the Government for each acre taken out of production. Thus not only is food restricted in quantity but high prices ensure that it is kept beyond the reach of large sections of society. The capitalist promise of plenty for all if we work harder, produce more and tighten our belts is nonsense on any large scale. Rises in wages are largely offset by rises in the cost of living. In spite of tremendous technical advances the real purchasing power of workers remained practically unaltered between 1900 and 1939. The sole function of this delicate financial balancing system appears to be that of ensuring widespread want. Even to-day the vast majority of people in most parts of the world are compelled to live in conditions of poverty.

(To be continued)

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FREEDOM BOOKSHOP

activities, decides its own social patterns. Since mankind controls its own environment it can regulate it to meet the par-

then a mild degree of deprivation, with the threat of more, helps to maintain the state of dependence.

supervisors, taxpayers and the variety of

pressure groups, great and small which

surround the American school boards.

Meanwhile, the teachers lead lives of

harried desperation fighting a "losing

battle in defence of the traditional intel-

lectual values". And he evolves, on the

analogy of Keynesian economics, a

counter-cyclical theory of education. Just

as Keynes recommended saving in times

of inflation and spending in times of

depression, so Riesman recommends that

"teachers, in selecting among the expec-

tations held out to them, have some

modest opportunities to oppose 'life' in

its momentary excesses". He wants "to

encourage some of them to give up try-

ing to be psychiatrists, mothers, and

moralists, to give up making citizens,

democrats, and tolerant children. Could

they not be persuaded to concentrate

more than many now feel justified in

that cost of production, including wages, are kept down. Furthermore abundance is actively discouraged since values, and

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A MONG the prognostications of Dr. Erich Fromm printed in last week's FREEDOM is the declaration that "progress occurring only in one sphere is destructive of progress in all spheres". This is one of those big all-or-nothing utterances which I at once mistrust. But while I was thinking about its limited truth, an example of what Fromm means came to hand in the growing pile of questioning, soul-searching literature that drifts across the Atlantic to us. In his book On Being Human, writing about the school as "a most important agency in the teaching of the art and science of human relations", Ashley Montagu declares:

"We must shift the emphasis from the three R's to the fourth R, human relations, and place it first, foremost, and always in that order of importance as the principal reason for the existence of the school. It must be clearly understood, once and for all time, that human relations are the most important of all relations. Upon this understanding must be based all our educational policies . . Our teachers must, therefore, be specially qualified to teach human relations . . . The kind of thing that happens when this point of view filters into the school system is discussed by the sociologist David Riesman in his 'Thoughts on Teachers and Schools' (Anchor Review No. 1). The teaching function, he observes, "has been extended to include training in group co-operation, manners, the arts, and self-understanding, as well as in large residues of the traditional curriculum". For human relations has in fact already become a classroom subject, but somehow not in Montagu's sense. "The school is implicated and embroiled", says Dr. Riesman, "in the changing forms of America's preoccupation with success-the patina of success now being defined by such terms as 'group co-operation', 'self-understanding', 'personal adjustment' and 'getting along with people'." The progressive education movement, spreading in a distorted fashion through the state school systems, has, he feels, dovetailed with the "mindless pragmatism and vocationalism" which the schools absorb from their social surroundings, from parents,

UNILATERAL PROGRESSIVISM

PEOPLE AND IDEAS

*

RUT this is exactly what, being tied to both worlds, they are unable to do. And the tragic dilemma that results from the attempt, justifies Erich Fromm's questionable remark that "progress occurring only in one sphere is destructive of progress in all spheres". This is dramatically illustrated in the book Crestwood Heights: A North American Suburb, which is an intensive study of a prosperous residential suburb of a Canadian big city (actually Forest Hill Village outside Toronto), undertaken over four years under the auspices of the National Committee of Mental Hygiene (Canada). Crestwood Heights is built around its modern, well-equipped and enlightened schools, it is conspicuously 'child-oriented'. The Crestwood Heights parents "appear to have accepted nearly all the values which the humanists, the liberals, and the psychiatrically oriented speakers and writers have advocated over the last fifty years". All the right adjectives are used. "In the city," writes William J. Newman, "competition is open, acknowledged, and brutal; in the suburb toleration, permissiveness, and individual choice are to rule. The child is to be brought up as an 'autonomous. spontaneous, individual': thus the open glass school. The suburb will provide the arena in which the family and especially the children can emerge as 'free' and 'responsible', ready to take their place in the world". But the wellmeaning parents of Crestwood Heights are pursuing for their children two contradictory goals, 'success' and 'psychological maturity'. The authors observe that:

status to status, for one generation to achieve in the eyes of their peers what the other could not, which is the motive force of American life in the suburb. The child 'is forced into the position of having to choose those means which will assure his ultimate entrance into an appropriate adult occupational status'. Since it is a choice made on the sly through an omnipresent culture, the child 'sees no authority figures against which to rebel, should he feel the desire to do so . . . The child has therefore, only one recourse-to turn his attacks against himself'. A pleasant society this, a new society, in which freedom is institutionalised, where choice is dictated."

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CO this 'free and progressive' education becomes, with the best of intentions, no better than Rousseau's system which Godwin describes as "a puppet-show exhibition, of which the master holds the wires, and the scholar is never to suspect in what manner they are moved", while the coercions upon those seeking autonomy (in Riesman's words in The Lonely Crowd), "are not the visible and palpable barriers of family and authority that typically restricted people in the past", but those very 'personal adjustments' which he has made to foster the art of 'getting along with people'. "Are they enemies," he asks, "those friends who stand by, not to block but to be amused, to understand and pardon everything? An autonomous person of to-day must work constantly to detach himself from shadowy entanglements with this top level of other-direction-so difficult to break with because its demands appear so reasonable, even trivial." And Fromm himself, whose remarks about the perils of what we might call unilateral progressivism led me to consider these American misgivings in its light, brings his warning too (in The Sane Society) about the awful triviality of that education aimed at developing the character traits wanted on the personality market, "ambitious and competitive, yet co-operative within certain limits; respectful of authority, yet 'desirably independent', as some report cards have it; friendly, yet not deeply attached to anybody or anything". In a word, I suppose, well-adjusted. C.W.

Modern England A. W. Benn 6/-Red Roses for Me Sean O'Casey 4/-Moral Basis of Politics Naomi Mitchison 4/-The Atom and the Way Maurice Browne 2/6 The Genius and the Goddess Aldous Huxley 2/6 A Man Without a Mask: William J. Bronowski 2/6 Blake Leon Tolstoy 4/-Ivan Ilyitch Selections from Schopenhauer (ed.) Thomas Mann 3/6 Selections from Tom Paine (ed.) John Dos Passos 3/6 The Great Gatsby F. Scott Fitzgerald 3/6 Pamphlet . . . Unsound Broadcasting: the Case

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So much for "human relations" U.S. style as the basis for the school. Ashley Montagu, in taking the opposite view to Riesman's, has no illusions about the foundation of competitive society, he simply underestimates its capacity to subvert the 'progressive' cult of human relations (as with Human Relations in Industry) until it becomes merely human manipulation of the How-to-Win-Friendsand-Influence-People variety. Western society, he writes,

"does not encourage the development of goodness because goodness is not what that society is interested in. Goodness belongs to a frame of reference other than that in which we make our living . . . What we must do is to enthrone goodness, human relations, in the place at present occupied by economics . . . A society such as ours, in which human relations are submerged in the economic system, can rescue itself only by submerging its economy in the matrix of human relations . . . And this is the task that the schools must assist in undertaking, no less than the rescue of man from his debasing enslavement to the principles and practices of an acquisitive society".

"The child must be free in accordance with democratic ideology; but he must, by no means, become free to the point of renouncing either the material success goals or the engineered co-operation integral to the adequate functioning of an industrial civilisation."

And Newman comments:

"But it is not only the functioning of industrial civilisation which provides the drive behind the overmastering of individual choice; it is the urge to go from



Reflections on Decency

Continued from p.)

such as religion and even "class". Thus the Bikini is paraded in our Sunday Press and on most beaches in Europe but banned as "indecent" on, say, the beach at San Sebastien.

In spite of an epidemic of bust consciousness in the United States and Europe - from cheese-cake photographs to falsies-how many women would dare to suckle their babies in public (and how many husbands would approve?) In Southern Europe where the women would no dream of wearing falsies or plunge bustlines, to suckle a crying baby in a tram or a railway station is the most obvious thing to do! Books too suffer from being "indecent" in one country and "great works of literature" in others. Indeed, what may be considered "indecent" by the magistrates in Halifax may not even be discussed in, say, Brighton where instead they are much concerned with those gaudy, crude, double-meaning postcards which are "indecent" only to those people who are "indecent" enough to read a double meaning into the caption-and can therefore not be shocked by the "indecent" interpretation to which the police and magistrates take exception.

FROM UNCLE SAUL TO SIERRA LEONE

"THEIR sole purpose is to make quick money," writes the correspondent of The Daily Telegraph, commenting on the activity of the illicit diamond miners of Sierra Leone. The moral tone of this charge implies that making quick money is a crime and in no way related to the purpose of the Sierra Leone Selection Trust-which has monopoly prospecting rights in the richest two hundred square miles of the area. Even the most unromantic shareholder of that company, however, outraged by the collapse of 'law and order', must have been excited by the temptation of hills and river beds where diamonds are there for the picking.

The sympathies of anarchists will naturally be with the fifty thousand illicit miners who have, from time to time, defied military and Company police, not because we feel that precious stones contribute to human happiness providing they are in the hands of the poor and needy but because the whole ridiculous system is so glaringly exposed. We hope that the families of the fifty thousand miners are now, for the first time, enjoying a comfortable living but we deplore a system where men profit from what can only be described as lunacy. However, before one analyses what is happening in Sierra Leone, I feel I should present my special qualifications on the subject of illicit mining. Even before I had read Treasure Island or King Sol's Mines, I was familiar with the idea of stumbling on incalculable wealth. In Uncle Jack the family had someone who had discovered diamonds in South-West Africa, while in Uncle Saul they had a pioneer who, in the early 1880's, staked and mined the first gold claims on the Rand, the subsequent 'gold rush' leading to the foundation of the 'gold' city of Johannesburg. Uncle Jack died of thirst soon after in the Kalahari Desert and has left no legend but Uncle Saul's name is in the 'history' books and therefore a matter of family pride. Uncle Saul, at whose feet my father had sat in boyhood, had a simple philosophy. "If you don't get it, they will.".In another sense, unfortunately, Uncle Saul did 'get it'. Talking to the then Chief of Police on a Johannesburg street corner, he was shot through the head and died immediately. For reasons of respectability, no doubt, the family

claim that the assassin was after the police chief but in those days, in Jo'burg, they did not miss from five yards.

Until I reached an age when I could think for myself, I was greatly influenced by these pioneering stories and the simple philosophy of the individual against society and the state. As late as the nineteen-thirties there was the example of Cousin Louis who had gone to Rhodesia and discovered a 'small' gold mine —small, that is, because he employed fewer than a hundred 'boys'. I was already, then, predisposed, towards any adventure that savoured of the illicit and promised the reward of incalculable wealth.

South-West Africa, like Sierra Leone, is a place where, in parts, diamonds lie about like pebbles on Brighton beach. A hundred-and-eighty mile stretch of the South-West coast is the monopoly concession of De Beers and is guarded by an air force, a Company army, patrol boats and barbed wire defences fit for an El Alamein. Anyone leaving the concession must undergo X-ray and other kinds of examination, and neighbouring towns are as rich in spies and informers as were Lisbon and Madrid during the last war. When a friend, J. B., introduced me to someone who had once been a guard at De Beers, it seemed as if a key to a hundred-and-eighty miles of diamonds had been placed in my hand. "A few nights on that beach," said the ex-guard, when we had become friendly, "and our troubles are over." To return to Sierra Leone-"One month in that concession and my family can feed well for the next five years," must have been the resolution of every courageous Sierra Leonian, a far better reason than could have been advanced by old Uncle Saul or any generation of white prospectors since. What, then, is the background to Sierra Leone where, as The Observer reporter says: "I found that there was considerable resentment against the 'foreign mining company', the Selection Trust. The Africans in the colony felt that they should have the exclusive privilege to dig up their own wealth."? Twenty years ago, the Selection Trust, a British company, was granted a monopoly of all diamond mining in Sierra Leone. The reason put forward by the British colonial government was that no one else could possibly agree to survey

and exploit such difficult terrain. It took the local inhabitants twelve years to wake up to the wealth around them-at least the white man's estimate of 'wealth'and to realise that a walk into the forest or the hills, carrying spade and sieve, could quickly mean an end to much of the malnutrition, hunger and sickness. When this awakening became nationwide, the uselessness of trying to fight it was soon recognised by the Selection Trust. They settled for exclusive rights in about two hundred square miles, presumably as much as the Company could adequately protect and digest, and one and a half million pounds compensation.

Licences to dig were then issued to individual Africans and they proceeded to mine areas outside the Company concession. Temptation, however, and a desire for a better life, know no frontiers and soon fifty thousand French Africans had crossed the unmarked border and were also profiting from the requirements of a civilisation that paid hundreds of pounds for bits of useless gravel Also temptation is not easily intimidated. and although last year most of the fifty thousand French Africans were expelled from the colony, the latest invasion of the Selection Trust concession by ten thousand Sierra Leonians has brought once more Government intervention. The English Press has been unanimous in its approval, and that organ of socialist monopolists, The New Statesman, writes: "Success in these operations is essential if Sierra Leone is to attract ioreign capital for development of its other minerals, which need much more than picks and shovels." Although The New Statesman does not mention that foreign capital is only attracted when it can take out of the country more, much more, than it puts in, it does show an appropriate concern about the appalling social consequences of 'the breakdown of law and order, squandermania, and insanitary concentration of men in temporary camps.' (Presumably the writer's experience has taken him to African villages which have main drainage and H. & C. basins in ever bedroom).

religion, the sanctity of the family, the spirit of competition, the duty of patriotism and the importance of money. The value of a diamond, like the myth of God, is one of those things which are supposed to safeguard society but which, in reality, has only the value people are willing to place on it. One journal states, in fact: "To destroy overnight the value of diamonds would seriously affect world economics and industry."

Although we recognise that this is about as valid as saying that the prostitutes of Mayfair and Stepney threaten the stability of family life and the morals of youth, it is a pity that 'world economics and industry' cannot, in fact, be so easily and seriously affected. Every illicit diamond miner could then see himself as an ultimate benefactor of humanity, every stone taken out of the ground would be a nail in the coffin of capitalism. With a clear conscience. I could then follow the example of Uncle Saul and Cousin Louis and feel, while discovering treasure, that I was helping to bring about the downfall of an evil system as well as getting men back to saner values. To return to my previous remarks about South-West Africa-my adventures did not, alas, lead to the pleasure of beachcombing on the shores of the De Beers concession because the helicopter hired by my friend J.B. only had accommodation for two, and the second place naturally went to the ex-guard. I became nevertheless, sufficiently knowledgeable to be able to give advice now to all those who, from revolutionary motives or those of self-interest, feel tempted to join our innocent comrades prospecting illicitly in Sierra Leone. The following are the 25 golden rules for assuring success in any illicit mining operation . . . On second thoughts, they can be reduced to one simple rule. Once we have a free society where the idea of 'possession' has no legality, the word 'illicit' would have no meaning . . . But then, of course, at that stage of development, society will place no value on diamonds. GIGI.

A SSUMING that "public indecency" can be defined why limit it to sex? To our minds much more shocking than the shapely bosoms of the Folies-Bergeres chorus girls which are specially draped when the B.B.C.'s Television cameras visit

To come back to the present military operations against illicit diggers, it seems that there has been a calculated plan to use the recent rioting as a pretext for a full-scale attack on unlawful (and therefore uncontrolled) mining. In the actual rioting, Selection Trust stores were burnt and raided and £7,000 of diamonds stolen, but this comparatively unimportant outburst, in itself, could not possibly have justified a large military operation. Each year £6 million of illicitly mined diamonds leave the country and this is of concern to diamond corporations throughout the world. A syndicate, The Diamond Corporation, markets ninety per cent. of all diamonds and the high prices of to-day are artificially maintained by controlling and limiting all supplies. The greatest threat to this neat world-wide monopoly comes from the haphazard, politically-unconscious natives scratching about in the hills and river beds of Sierra Leone, and it is no exaggeration, therefore, to say that the British military forces who are now involved are also protecting the interests of De Beers of South Africa, Williamson of East Africa, the companies of Belgian and Portuguese Africa, South American producers and others. The myth of value, and its relation to material things, is as inhibiting and dangerous as the stranglehold of organised

DO WE?

Within the next few days Sir Anthony Eden is going to hospital for a thorough medical check-up.

Paris are the Boxing broadcasts in which, according to last week's Observer, the commentator described the scene in words such as these:

He's suffering no apparent ill-effects from the battering, except of course for cuts under the eyes and bleeding from nose and mouth.

(Assuming we had a "Telly" we should feel justified in protesting that whilst we need not turn on the boxing blood bath if we felt outraged by slogging contests, neither however, could we undrape the nudes, other than in our fertile imaginations, if we were not shocked at seeing "Gay Paree" in the flesh!)

IF we may be allowed to express our personal preferences and dislikes, not, however, in an attempt to define "decency" or "indecency", but as a protest against those who would contrain us within a rigid framework of legislation, there is nothing in sex behaviour which shocks us: that those aspects of it which may not appeal to us we take no part in, without being dogmatic or moralistic about our dislikes.

We enjoy erotica, photographs in which the pubic hairs and genitals have not been "indecently" eliminated, and delight in the scene revealed by a skirt and a petticoat billowing in a summer's breeze. We object to those otherwise highly "moral" people who belch and break wind in public. We dislike those respectable people who attack prostitutes, because they sell their bodies, and yet have no scruples in exploiting another man's labour, to pay for their wives' mink coats, and the expensive holiday in the Côte d'Azur. In the final analysis "public decency", as defined by Law, is a myth. By which we do not imply that we are not outraged by some aspects of human behaviour-we hope we have forcibly indicated that we are! But what we believe is that a free man does not need the Law to define for him what is social and antisocial behaviour. Nor does he need the Law to protect him from "corruption".

A SOCIETY IN DECAY

THE ENTERTAINER by John Osborne. Faber, 10s. 6d.

DURING the last few years the names of Amis, Wilson, Wain and Osborne have made a distinct impact on the literary life of the country. This, undoubtedly, is because of the paucity of writers of stature and because any original or controversial work of art is at once accorded a notoriety due solely to the ignorance and conservatism of contemporary English society. Of the four names mentioned, however, John Osborne seems to be the only one to justify the general acclamation and this is because the roots of his creativeness lie in something deeper than a castrated moan at misfortune or a desire to illustrate meaningless incidents.

Essential qualities for creating important works of art are an uninhibited imagination, sincerity and an abandonment of feeling, and neither the novels of Wain or Amis nor the encyclopaedic efforts of Wilson have shown evidence of these. In the current issue of Encounter, however, Osborne writes: "I want to make people feel, to give them lessons in feeling. They can think afterwards." And later: "I believe we are living at a time when a few 'sweeping statements' may be valuable. It is too late for caution." All this points to the artist who is aware of the eternal protest of men in chains, and his two plays have taken the form of an unrelenting attack on humbug and on a society that functions by the lie, This intolerance of false values is instinctive to all Osborne's work and now, with the publication of The Entertainer, one is able to study it more leisurely and away from the seducing atmosphere of the theatre. We are all, no doubt, familiar with the theme of the play, the old music-hall performer trying desperately to sustain his act before dwindling audiences, and the despair of living in an age which has no place for his individualism. The 'hollowness' within the entertainer is underlined by the parallel emptiness of his personal life, and the play, in fact, takes the form of a shrieking, half-intoxicated, drowning, dying attempt to survive. What else does a study of the book offer? First it proves that the feverish wordiness is not just an angry protest but a carefully conceived and well-

written piece of work. The scenes alternating between the old performer's professional and personal life are integrated with a true understanding of human behaviour, of Archie Rice responding as men of his kind have always responded, and always will. That the writer is conscious of what he has set out to do, rather than achieving the effect by accident, is illustrated by a further quotation from Osborne's 'Declaration'. "Nobody can be very interested in my contribution to a problem like the kind of houses people should have built for them, the kind of school they should send their children to, or the pensions they should be able to look forward to. But there are other questions to be asked-how do people live inside those houses? What is their relationship with one another, and with their children, with their neighbours . . . What are the things that are important to them, that make them care, give them hope and anxiety? What kind of language do they use to one another? What is the meaning of the work they do? Where does the pain lie? What are their expectations?"

This is the type of declaration only a deeply committed artist would care t make and in this kind of dedication the promise for the future. Neither Look Back in Anger nor in The Enter tainer has Osborne offered more than discerningly true and skilfully interpreted picture of a society in decay so that, i one sense, despite his achievements, his comments have so far been negative This, particularly, is shown by his pre occupation with our 'inheritance', with the past, with religion, royalty, patriotism and similar specific and therefore limited issues. The ultimate freedom of the artist is that of feeling himself part of an infinity of time and attempting to re late to this the significance of the pre sent. Osborne's development should clearly lie in taking us from the ruins hi destructiveness has left to whatever ideal ism his mind can offer. The theme of man's aspirations ca be as fruitful as despair and his question "What are their expectations?", coul well lead to a play about the possibili ties of the future and the kind of fulfi ment men need. The Entertainer offer proof that, whatever form these idea might take, they will be presented sir cerely and skilfully. C.H.

Who has not know the small, unspoken fears that always accompany such a visit?

Standing before the X-ray camera, nothing is more natural than the twinge of doubt about what it may reveal.

How difficult it is to suppress every trace of anxiety as the doctors prod and pummel—and then peer over the charts and diagrams that all refer to you.

It is an experience that everyone has shared.

But in Sir Anthony's case there will be a difference. When he goes to his doctors, millions of Britons will be with him in their thoughts.

And all of them will wish him well.

There has seldom been a politician so loved by the people. Nor one who has served them so well.

The nation rejoices at the reports that Eden's health is now so much better. They pray for the day when once more he will play a full part in the life of the community.

> Editorial in Sunday Express 22/9/57.

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We can quite well look after ourselves, thank you!

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LETTERS TO THE EDITORS Bus Strikes and Responsibility

AT the risk of boring our readers by this extended correspondence, should like to deal further with points raised by Reader N.H. last week which I had to leave over for want of space.

4

He accuses me of excusing the excesses of the busmen in the recent strike by saying they were irresponsible, but on other occasions getting indignant about their action (against coloured labour) and thus treating them as responsible.

Let me try and make my attitude clear. I do regard any workers who go on unofficial strike as particularly responsible for what they are doing. This is why we support unofficial strikes more than official ones.

Unofficial strikers are taking an initiative directly themselves, with no other sanction but their own will. They act not only against the employer, but also against the union officials whose first aim is always to get them back to work so that 'proper negotiation' can begin They get no strike pay; they organise themselves spontaneously, under their own control and on their own responsibility.

responsibility and to do without leaders, I am not at all sure that I would not approve more of an unofficial strike for a purpose I disliked, than an official one for a purpose of which I approved.

In the case of the busmen in South London who struck against the introduction of coloured workers, however, the cause was so bad that there was no question about it. They went on unofficial strike, thereby taking direct responsibility, on an issue of prejudice and discrimination which we had to roundly condemn. They were wrong on a matter of principle and tactics and we said

\$0.

Now the recent national bus strike was an official one, called by the union, who gave the orders for all its members to come out. It followed, as I explained earlier in a reply to G.G., nearly a twelvemonth of delay and negotiation and-white denunciation of their hooliganbetween union officials and employers, in which the busmen themselves had played no part. The negotiations came and went and the officials justified their salaried jobs, but the workers had to keep on working at a wage steadily decreasing in value, with no initiative allowed them at all. I think that to describe them as 'frustrated, inactive and dumb' was not far off the mark!

ties during the war when they kept wrote earlier that 'a blind condemning Commandoes cooped up for months before they went into battle so that they would be fighting mad with frustrations and resentments. I am not suggesting the Transport and General Workers' Union bosses were consciously doing the same thing to their members, but the fact is that the effect was much the same when, without consulting the rank and file, the order came from above to go into action.

An official strike automatically means official picketting. At last the men had something to do. It is easy to understand that their frustrations expressed themselves in too enthusiastic picketting. where they went wrong on tactics although the cause for which they were striking had our sympathy.

Now N.H. wants forthright, blackism. Does he, I wonder, condemn a murderer in this way? Does he just see an effect-a killing-and call for the rope, or does he realise as do most ot us who seek the abolition of the rope that one must attack the cause, that one must understand the chain of circumstances that led up to the murder and that the murderer may well have been in the grip of motivations over which he had no control?

of violence without understanding the underlying reasons, the background, serves no useful purpose.' For saying this I was castigated for being Simon Pure and academic, but I am sure that in other arguments (if he were arguing with an anti-abolitionist, for example) N.H. would adopt a similar position.

Now a word about blacklegs. If, in a time of industrial strife, a worker takes action against the collective effort, he knows full well that the consequences may be. Just as a war-resister understands (or should understand) just what the consequences of his attitude and/or action will be. Now perhaps N.H. will see another inconsistency here: that I support conscientious objection to war but not to industrial strife. But in fact I do not support all those who claim to be war resisters-fascists in the last

FREEDOM

The answer to Mr. Crosswell's question of last week: 'Why shouldn't he decide to work the bus anyway-he was probably (virtually) compelled to join the Union,' is that there is such a thing as solidarity which should be practised if the workers are either (a) to find the strength to defend or improve their standards of living or (b) lay the foundations for the socialisation of the means of life and pave the way for a freer society. And that solidarity should be expressed irrespective of union membership. If one engages in common endeavour with others, one establishes common interests and through that becomes able to command common rights-and becomes liable to common responsibilities. If one wants to be a rugged individualist one should steer clear of occupations entailing essentially social endeavour. P.S.

We need many more

Now I approve of this. This is the way workers discover their own strength and organising ability, learn how to take

One Million Children Not Murdered

Continued from p. 1

appeared in all the papers and on television (with the natural result that he was being seen all over the country) gave himself up, after passing policemen unrecognised, not far from where he lived above the scene of the murder.

The Press Responsible

These cases, and others, were quite unconnected-except in the headlines. Surely the Press Council-that honourable body set up by the Press to act as conscience for its own behaviour-should investigate how much encouragement is given to abnormal minds by the sensationalism which the papers practise at these times. And the fantastic way in which they leave events suspended in air, if no satisfactory sequence (like a capture and a trial) ensues. For example, the headlines hit us last week with a story about a dog finding a human hand in a thicket in Hoddesdon. This was fine. Hundreds of police were immediately sent into action searching for the rest of the body-thought to be that of an old man. 'THE HAND' headlines kept us informed on the efforts of our police to uncover another dastardly crime.

As a parallel, N.H. might recall the deliberate practice of the Army authori-

You see, this is what I meant when I

war, communists at the moment, for examples-because they do not sincerely oppose war they merely identify themselves with the other side.

Similarly a worker who blacklegs on his fellow-workers identifies himself with the other side and takes active measures to lessen the workers' chance of victory. But I have yet to hear of a blackleg who conscientiously refused to accept a wage increase won by the very efforts of his mates which he tried to sabotage.

NEW READERS and your help to

reach them !

MEETINGS AND A NNOUNCEMENTS

LONDON ANARCHIST GROUP

Every Sunday at 7.30 at THE MALATESTA CLUB. 32 Percy Street, Tottenham Court Road, W.1. **LECTURE - DISCUSSIONS** SEPT. 29-Bonar Thompson on THOUGHT AND FEELING OCT. 6-John Smith on LIVING IN SOCIETY

OCT. 13-Donald Rooum on

The Wolfenden Report

Thank you for P.J.H.s fair summary of the Wolfenden Report. There are one or two points which arise from the Report which I feel are worth mentioning in addition to those given by P.J.H.

Firstly there is the account of how the law which punishes consenting adult males for homosexual acts committed in private, came into being. Readers of FREEDOM may already know the story and it has been mentioned more than once in reviews of books on homosexuality, but I think it is well worth repeating-if only as an example of how a law which has resulted in misery for thousands and has given the police extra powers for invading privacy, can be made so haphazardly and still remain on the statute book. Here is paragraph 108 from the Report: The section was introduced in the late stages of a "Bill to make further provisions for the protection of women and girls, the suppression of brothels and other purposes". It was, in fact, introduced in the House of Commons on the report stage of the Bill (which had previously been passed by the Lords, where it was introduced, without any reference to indecency between males) by Mr. Henry Labouchère, who explained that its purpose was "that at present any person on whom an assault of the kind here dealt with was committed must be under the age of 13, and the object with which he had brought forward this clause was to make the law applicable to any person whether under the age of 13 or over that age." The clause was passed by the House without any discussion on its substance . . . The clause certainly went much wider than Mr. Labouchère's

apparent intention, and it seems probable that Parliament let it pass without the detailed consideration which such an amendment would almost certainly receive today.

Secondly there are the Committee's remarks on how the police administer such laws. The Report admits that the extent to which the police follow up reports of homosexual behaviour "varies considerably as between one police force and another according to the outlook of the senior officers". It tells of one instance where the police wanted to institute proceedings against a man for events that had occurred twelve or thirteen years before. The Director of Public Prosecutions refused to proceed in view of the lapse of time. One of the interesting facts discussed in the section on prostitution is the theoretical necessity to prove that a prostitute has caused "annoyance" before she can be convicted of soliciting. Since it is difficult to persuade men who have been solicited to give evidence, it is usually sufficient for the Court to infer that annoyance has been caused by accepting the evidence of the policeman that men were solicited. It is then assumed that the men were annoyed and so the prostitute can be convicted! In the section of the Report on homosexuality the Committee makes great play with the idea that the law should not concern itself with matters of morality but only with what militates against the public good. But, as P.J.H. says, their choice of ground from which to argue against the laws concerning homosexuality is an unfortunate one if we extend it elsewhere-for instance to the second half of the Report, on prostitution. The basis for the recommendations aimed at "getting the women off the streets" is that prostitutes are "an affront to the sense of decency of the ordinary citizen." But is not this a moral attitude? Does not the law say that the grounds for conviction are whether annoyance has been caused? After all, as the Report itself is careful to point out, prostitution is not a crime.

If it is correct that the law does not prosecute for immorality but only for

Three days later the following modest news item appeared-low down the page and far from the headlines:

ONLY A PAW OF A CARNIVORE

A message was last night flashed to police search parties hunting 500 acres of Hertfordshire woodland for an aged murder victim: Call off the search.

The macabre mystery of the Hoddesdon Hand-found by a dog in a thicket on Tuesday-was solved. A team of experts, led by pathologist Dr. F. E. Camps, examined the grisly clue that started the hunt. And they reported: "It is the paw of a carnivore -probably a bear." Early this morning detectives were trying to solve Mystery No. 2. How did the carnivore's paw get into the thicket.

the annoyance caused, then should not action be taken against those good people who solicit one to purchase flags for some worthy cause? They stand in the street and often solicit both men and women. Is not that causing annoyance?

The Committee has attempted to overcome some of the incongruity by recommending that it should no longer be necessary to prove annoyance but only loitering and importuning for the purposes of prostitution. But in so doing of course they remove even the pretence that legislation against prostitutes is aimed at protecting the public: it is not, it is legislation which makes prostitution a crime, for how can a prostitute carry on her trade without importuning?

As a writer of a letter to the News Chronicle said, it is not prostitution which is an affront to the sense of decency of the ordinary citizen but sex that is the affront. How decent we could all be without sex!

MICHAEL WACE. Essex, Sept. 16.

FREEDOM & OWNDOM.

OCT. 20-Reg. Wright on GROUP WORK IN INDUSTRY

Questions, Discussion and Admission all free.

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GLASGOW

OPEN AIR MEETINGS Maxwell Street Every Sunday at 7.30 p.m.

* Malatesta Club ★

SWARAJ HOUSE, 32 PERCY STREET, TOTTENHAM COURT ROAD, LONDON, W.1. (Tel.: MUSeum 7277).

ACTIVITIES Every Sunday at 7.30 p.m. London Anarchist Group Meetings (see Announcements Column)

The International Anarchist Centre in London

IN the aftermath of the Hungarian re- tion of anarchist ideas, and the forming Group, etc. We also try to maintain

Of the millions who saw the original scale headlines, how many read the above explanation? For all those who didn't, the impression of another murder remains.

The Press play up sensations as circulation stunts-just as Governor Faubus of Little Rock played up potential violence for his own political purposes-but just as peaceful integration in the States is not newsworthy, neither is the absence of crime and violence in the lives of most ordinary people, who live their lives of co-operation and neighbourliness in a peace which is too humdrum to sell newspapers.

. How about them telling us about the million children in London who are not murdered every day?

bellion last year, a group of anarchists in London decided to form an

International Anarchist Centre in London.

We felt we were just onlookers to the oppression of people trying to free themserves from the yoke of a totalitarian régime, and not able to help in any way our friends in Hungary, because of our own inability to keep international contact. Recognizing that Hungary is one episode in a chain of similar rebellions, we are now concentrating our efforts towards the furtherance of international contact among people of anarchist and libertarian thought.

We asked FREEDOM to publish our call to people of like opinion. The replies were encouraging, especially in their number. From Germany and the U.S.A., from Sweden and Hongkong, Japan and Switzerland, came enthusiastic letters. So we started to form our centre in London. And right from the beginning the ideas on which our centre was founded were widened by the contribution of the people who came into our small circle. To-day, the work of the International Anarchist Centre in London falls into two parts: the propaga-

of international contacts.

The London Anarchist Group kindly lent us their meeting place for four Sunday evenings on which we held an introductory series of lectures and discussions on "What is Anarchism?". We also held a Brains Trust for questions. These meetings were all very well attended.

A number of working-meetings on Saturday afternoons led to mutual agreement on how to organize the International Anarchist Centre in London.

The I.A.C. will work in close collaboration with all English anarchist groups. Meeting at the Malatesta Club, we are in close contact with the London Anarchist Group, the Freedom Press

INTERNATIONAL ANARCHIST CENTRE MEETINGS

As from Thursday Oct. 3. Discussion Meetings are being held every Thursday at 7.30 p.m. at the Malatesta Club. 'Anarchism in all its aspects' with emphasis on internationalism

contact with all foreign groups known to us, but the individual contact from person to person will be our main aim. We hope, as soon as possible, to arrange visits of lecturers to and from England, reports about the anarchist movements in the different countries, the establishment of similar centres, groups and communities in other places and with it the propagation of our ideas.

We should like to make clear that the I.A.C. is not in competition with C.R.I.A. (the Committee for International Anarchist Relations, in Paris). In fact, we have asked a member of our committee to keep in close touch with C.R.I.A., and whatever our I.A.C. can do in England to further the work of C.R.I.A., we shall be only too pleased to do.

From the beginning of October this year the I.A.C. in London will hold weekly discussion meetings (the first on Thursday, 3rd October, 7.30 p.m.) at the Malatesta Club, 32 Percy Street, W.1. The subject of these meetings will be anarchism in all its aspects.

If you are interested in this activity, you are invited to associate yourself with the I.A.C. and to attend these meetings. MAX PATRICK.



Publisher ov Freedom Press, 27 Red Lion Street, London, W.C.L.