

# Freedom

THE ANARCHIST WEEKLY

"Politics is the madness of the many for the gain of the few."  
—ALEXANDER POPE.

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Threepence

## Direct Action at Rocket Site

The Direct Action Committee against Nuclear Warfare claimed yesterday that men employed on the construction of the Thor rocket site at Polebrook, Northamptonshire, were being persuaded to leave and take other jobs in the Peterborough area. The committee hopes eventually to bring work on the site to a standstill.

Mr. John Groom, in charge of picketing for the Direct Action Committee, said yesterday: "A lorry driver stopped work over the weekend and said that two of his mates were leaving as well. I have spoken to officials on the site and understand that fifteen men have asked for their cards as a result of our propaganda."

For the past few weeks the Direct Action Committee, in conjunction with the Peterborough Campaign for Nuclear Disarmament, has distributed leaflets to workers asking them to stop work and state what other employment they would consider. A list of jobs has been prepared, but Mr. Groom admitted that these were not as highly paid. "Some of the men on the rocket-sites are earning £40 a week as labourers and lorry-drivers," he said, "and there is nothing in the Peterborough area to compare with that. The only way we can persuade them to leave is to appeal to their consciences."

A sceptical view of this approach is taken by the area director for the contracting firm, A. Monk and Co. Ltd., who said yesterday: "It is quite true a number of men have left but we have a large turnover of labour on these sites and I do not think any of them would leave except for more pay." He declined, however, to say exactly how many had left since the campaign began three weeks ago.

Manchester Guardian 8/7/59.

## and a Worker says 'Count Me Out'

Herbert Ingall refuses to help build a rocket base—so he has given up his £20-a-week job as a driver.

But now Mr. Ingall, ex-chief petty officer and father of two, wonders what he is going to live on until he can get a new job.

For the Labour Exchange has told him: "If a man leaves his work voluntarily without just cause, he does not qualify for unemployment benefit."

The problem facing Mr. Ingall is: "Are a man's principles a just cause?"

He will know the answer next Friday, when he calls at the Labour Exchange for a new job or unemployment benefit.

Said 45-year-old Mr. Ingall yesterday at his home in St. Paul's Road Peterborough:

"I've seen enough death in my time.

"When they told me this base would fire rockets that would kill five million people, I said 'Not with my help, chum.'

"This is the first time I've had to worry about whether we'd get something to carry on with until the next job came up.

"Still, I'm not sorry. I'm just not going to help to murder millions of people."

Reynolds' News 12/7/59.

## WHAT ABOUT THAT NEW READER?

## Take-over Bids in Commerce and the Press

# CAPITALISM AND MONOPOLY

CAPITALISM, as we frequently (and some readers will probably say, monotonously) point out in these columns is not, in the final analysis, competition but monopoly. This cannot be repeated too often since it is still assumed that the alternative to nationalisation, which is state monopoly or control, is so-called "free-enterprise" capitalism and "healthy competition". To the dead hand of State control and uniformity the Tories and the Clores and Frasers offer the public the alternative of a "healthy competition" which we are told makes possible choice and quality as well as cheapness. It's not true, of course, and a moment's thought should convince any objective person that it is not possible either. Under capitalism production is geared to profits. Therefore the reason for competition is not to provide the customer with a cheaper article but the need of each producer to capture an even larger share of the market. The ends of competition are the elimination of competitors, and, as we recently described it, it amounts to "The Survival of the Richest".

Confirmation of this approach is provided by the growing number of amalgamations and take-over bids in recent months. (In spite of government pronouncements on our growing prosperity, there is in fact a trade recession, and it noteworthy that the take-overs should coincide with the recession; an indication that "choice" when demand exceeds supply, in under capitalism is possible only

which case there is no serious competition and prices are high).

Last Sunday's *Observer* in an article on "Why Should Fraser Want Harrods?", clearly reveals the monopolistic bases of capitalism.

... Fraser is the only one who passionately wants it. Debenhams have been determined to stop him, not because they are fascinated by the Knightsbridge palace, but because of one quite simple fear: if Fraser is allowed to swallow Harrods he will not rest before he has swallowed Debenhams too. Hugh Fraser has never made any secret of his desire to become the master of master drapers.

The figures for the assets of the department stores show how crucial Harrods will be. Debenhams are far ahead, with £56 million assets; House of Fraser second, with £28 million; Harrods tying third with the John Lewis Partnership, both with £23 million. If Fraser captures Harrods, he will be nearing Debenhams in size. (Our italics).

It also reveals the financial basis of the capitalist economy when we are told how the Fraser fortune was built up.

Starting with a family drapers which he inherited from his father, he soon realised that the most valuable—and under-valued—assets of the big stores were their enormous sites in the centres of the cities. Accordingly, having bought up shops, he sold their sites to insurance companies, who have rented them back to him. The high new rents shocked the other drapers, but the capital gave Fraser large sums for development.

With this capital he has been able to build up his £28 million group—first in

Glasgow, then in the north of England, and now in London.

The Fraser "success story" depends partly on his property deals but also, we are told, "on his ruthless draping methods". Listen to this, those of you who think capitalism is the system which provides you with "choice":

By careful stock control and reducing the number of lines, Fraser has now made his shops, in their different disguises, like a chain of larger Marks and Spencers.

Two years ago Mr. Fraser outbid Debenhams to buy, with £11 million, Barkers, Pontings and Derry and Toms, "forming half-a-mile of Kensington High Street" and gave him "second place in the drapers' hierarchy". If his £37 million Harrods bid is successful, not only is he, as it were, bidding for part of Buckingham Palace,\* but will be adding D. H. Evans, Dickens and Jones and Rackmans' of Birmingham to his draper's empire. To suggest or assume that Mr. Fraser, with Buckingham Palace and Kensington High St. in the bag will rest on his laurels is to overlook the less obvious appetites of our top-flight capitalists! Mr. Fraser is "tough, defiant, single-minded" but "shows few of the social ambitions that surround most business men." Indeed,

he lives a simple life in a baronial mansion in the suburbs of Glasgow, where he enjoys serving his guests with

\*Harrods enjoys the patronage of H.M. and family.

whisky in the afternoon: he wears orchids, drinks pink champagne, and comes down to stay at the Savoy in London once a week.

For such "simple" material needs his present Stores could provide all his needs and a handsome insurance policy for his old age without the headache of a £37 million deal for the Harrods group. But capitalism is a means for satisfying the cravings for power as well as the most extravagant (or "simple") material ambitions of individuals. And it is clear that by the time Mr. Fraser will have digested Harrods he will have worked up an appetite for Debenhams. The French say of food: "l'appetit vient en mangeant". How true this is of power!

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FREEDOM of the Press is another current topic dear to the hearts of those Tories who deplore the printing strike because it affects their pockets, and by politicians because they hope that it and "incidents" connected with it—such as excluding the Press from Council meetings—can win them a few floating votes (when Mr. Macmillan decides to offer the nation its quinquennial cross). We passionately believe in the freedom of the Press though we equally passionately fill volumes of FREEDOM pointing out that it doesn't in fact exist! Again we have had confirmation of the anarchist point of view with the swallowing up of

Continued on p. 3

## What kind of Russian goes on Peace Delegations?

AT the invitation of the Peace Pledge Union we attended the press conference last week given by the Soviet Peace Committee now in this country on a return visit following last year's representative visit to the Soviet Union of British Peace Organisations.

As might be expected the conference which lasted about half-an-hour was not at all fruitful, and it seems to us a matter for regret that the genuine aims of the Peace Pledge Union through association may get confused with the objects of less scrupulous "peace" organisations.

We do not doubt that there are many peaceful Russians who are critical of their own government, but it is doubtful if they were part of the delegation visiting this country.

In the joint statement on discussions issued to the press there is no criticism by either the British or Russian delegation of their respective governments, but:

"The Soviet Delegation expressed the belief that the major aim of the Soviet Union, engaged as it was on peaceful economic and cultural developments, was the strengthening of peace and the abolition of war for ever from international relations. They found it difficult to understand why the West should be apprehensive of the intentions of the Soviet Government . . ."

It can be said that criticism is not

enough, but we cannot take seriously any avowed intentions to "abolish war for ever" if attempts to discover methods by which this can be done do not include a critical analysis and an honest admission of the part played by all governments in keeping the world divided. It is because of the relationship between government and war that we have no enthusiasm for the resolutions sent from time to time to Whitehall and elsewhere calling for a cessation of nuclear tests and the abolition of war weapons. Neither can we share the views of the Conference that:

"there was good ground for hoping that agreement would soon be reached to stop nuclear tests and that such agreement should make possible the renunciation of all nuclear weapons."

Assuming tests are finally stopped, after the "big powers" are well stocked with nuclear weapons, we suggest that nothing short of a revolution within each country will induce them to renounce these weapons. It is argued that since "the powers that be" are themselves likely to be obliterated they will think twice before starting a nuclear war. This is a tempting thought but it assumes that the people who make decisions are sanely considering only the devastating effects of nuclear warfare. There are many other factors governing decisions which include fear of conquest by a more powerful enemy;

"we will fight to the death rather than be over-run" is a phrase frequently used by Western leaders, and no doubt Soviet leaders as well.

The thing is that they are making decisions about our death as well as their own. Does it not seem logical then to remove the power of life and death from people who have so often demonstrated that they have no regard for life, especially other peoples?

### Conversation Piece.

FREEDOM's representative at this press conference asked one of the English-speaking Soviet delegates what he thought of industrial strike action as a method of forcing the various governments to abandon nuclear weapons.

The irrelevant reply was "We do not interfere with the internal affairs of your country."

Allowing for the language difficulty the question was put again in a form which could not be misunderstood. The simple reply was: "There are no strikes in the Soviet Union."

Our comrade decided not to pursue the matter and left feeling a little helpless at the apparent impossibility of communications between two human beings whose only basic difference was one of belief.

## That Air Race

It would have been wretched luck for the *Daily Mail* if its London-Paris air race had been erased from its columns by the printing dispute; here, for once, is a stunt that might bring benefit to the public, and not just to the newspaper promoting it. The absurdity of present restrictions on international travel—the long haul from city centres to airports, immigration formalities, customs—have deprived air travel of much of the value it should have; and though everybody realises this, little has been done to end it. Among the most effective ways of reminding the community of what it is missing is a daily scrutiny of the experiences of these latter-day Blériots, who are showing just how quickly such journeys could be made if governments turned their attention to encouraging quick transit, instead of putting unnecessary obstacles in its way.

The Spectator 17/7/59.

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## CAN'T YOU TAKE MY WORD FOR IT?

A case was adjourned at Derby County Court until a copy of the Granth, the Sikh holy scriptures, can be found to enable a witness, Darshan Singh, to take the oath. Mr. E. W. Tilley, a solicitor, said there was thought to be only one copy in England, possibly at Leicester University: not even the British Museum had one.

The Judge, Sir Henry Braund, adjourned the hearing on a claim for arrears of rent and a counter-claim for £235. Mr. Tilley said afterwards: "This is a most unusual situation. We only hope that we can find the book and finish the case before the long vacation in August."

## Survey

## The Anarchist Press in Europe and U.S.A.

This is the substance of a talk given at the London Anarchist Group meeting on June 28th, supplemented in the light of the discussion.

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ANARCHIST periodicals are published in many of the countries of the world, but since the war only one syndicalist paper has appeared as a daily. This was *Arbetaren* (The Worker), the organ of the Swedish Workers' Centralorganisation, published in Stockholm, which came out five times a week until about three years ago, since when it has been a weekly. It was not a satisfactory paper from a revolutionary anarchist point of view. It accepted commercial advertisements and its editorial policy showed a gradual trend away from the revolutionary position to one of critical support for democracy. The groups of comrades within the Scandinavian syndicalist movement who opposed this trend within their organisations, found their views misrepresented and abused in the columns of *Arbetaren*, and found it desirable to start a periodical of their own. In 1957 the first issue of *Solidaritet* (Solidarity) appeared, published from Oslo. It has continued monthly publication, and each issue contains articles in Norwegian and Swedish, and sometimes Danish. There are Committees supporting it in Oslo, Stockholm, Göteborg and København. Its contents deal chiefly with industrial and political questions, presenting an anarcho-syndicalist point of view. The specifically anarchist journal of the north is *Brand*, published in Stockholm, by a committee elected by the Swedish Federation for Anarchist Propaganda. *Brand* was founded in 1898, and was for a long time a weekly. Since 1936 it has been less frequent in appearance, and now comes out six times a year. It has subscribers in all the Scandinavian countries. The content of *Brand* is very varied, and includes assessments of current political tendencies and matter of cultural and artistic interest. The last number, incidentally, announces the publication by the *Libertarian Book*

*Guild*, of the first book in Swedish on the ideas of Proudhon.

Germany is, like Scandinavia, without an anarchist weekly at the present time, but there are two monthly journals. *Information* is published by the Hamburg group. It is duplicated, and usually contains articles on the libertarian approach to sociology, and the German political scene. It is very valuable in augmenting the sources in which one can read the work of the German anarchists Erich Mühsam and Gustav Landauer. *Befreiung* (Liberation) was formerly published at Mulheim, but the editorship has now been taken over by a Berlin comrade.

In Holland, the Free Socialist Federation have a fortnightly paper, *Recht voor Allen* (Justice for All). This was founded by the well-known anarchist Domela Nieuwenhuis years ago. It deals chiefly with current events, and devotes a good deal of space to anti-militarist propaganda. The circle of comrades in Belgium publish a periodical *Pensée et Action* (Thought and Action), together with *Les Cahiers de Pensée et Action*, a series of pamphlets dealing with specific topics.

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MOVING to the Latin countries, we find a relatively more flourishing libertarian press, but it must be remembered that all the countries mentioned so far except Germany, have small populations.

The strength of the French press lies in its variety. There are a number of publications which complement each other rather than act in opposition. The unfortunate story of how the old journal of the French Anarchist Federation, *Le Libertaire* fell into the hands of people with sympathies more Trotskyist than anarchist has been told before (FREEDOM 1954). The anarchists reconstituted their Federation, and in 1955 began the publication of their monthly journal, *Le Monde Libertaire*. This is a four-page, newspaper style periodical, and the pages are devoted to current French and international events; articles on the anarchist approach to education, industry, etc., longer discussions of international questions; and cultural and artistic reviews. The anarchists who, while rejecting the "platformism" into which the old F.A.F. had fallen, nevertheless wanted an organisation with a more clearly defined attachment to revolutionary struggle than the loosely reconstituted Federation, formed the *Groupes Anarchistes d'Action Révolutionnaire*. This federation publishes *Noir et Rouge* (Black and Red), each issue of which deals with a specific topic. Recent ones for instance have been on anti-electoral activities, and on "the man of the left". The editors of two other French periodicals *Liberté* and *Contre-Courant* are members of the Anarchist Federation. The former which was launched as a weekly but has now had to restrict its frequency, claims to be both anarchist and pacifist, but is devoted to advocating the legal recognition of Conscientious Objection. The latter has no counterpart in England. Within its covers appear each month sections of various pamphlets, so that after a year the subscriber has not a file of a current periodical, but half-a-dozen of these *Cahiers*. At the present, the *Cahiers* being published are on: Conscientious Objection, Anarchism and Evolution, "Debate among the Gods" and "We are not assassins". *Défense de l'Homme* (Defence of Man) is a monthly magazine containing long articles on the relation of libertarian ideas to the practical problems of the world of today. Unfortunately, the last few years have seen the suspension of publication of *l'Unique*, a journal devoted wholeheartedly to individualist anarchism, disdaining social and political matters, edited by E. Armand. A few pages of each issue of *Défense de l'Homme* are given over to Armand so that the individualist tradition is still maintained in print. The duplicated *Jeunes Libertaires* (Libertarian Youth), bulletin of the groups of the same name in Paris and Bordeaux is a very lively and interesting publication, and one of the few to deal largely with topics of interest to young people. The anarcho-syndicalist National Confederation of Labour has a journal *Le Combat Syndicaliste*.

France is of course the home of a high proportion of the Spanish movement in exile. This movement has two weekly papers. One of these *CNT* bears the initials of the organisation whose organ

it is, the National Confederation of Labour, while *Solidaridad Obrera* (Workers' Solidarity) is published by the Paris region. Both these papers deal with the Spanish question, and present news from Spain to their readers. The position of exiles makes it difficult to take a militant line in matters of politics, but despite that they contain critical articles, and very open discussion of controversial libertarian ideas. *Solidaridad Obrera* also publishes a monthly *Suplemento Literario*, and the National Confederation has *Cenit*, a journal of arts, science and sociology. The Spaniards also manage to bring out, at irregular intervals a small periodical in the Catalan language, *Terra Lliure* (Free Land).

There is also in Paris a group of Bulgarian exiles, with a periodical *Nash Put* (Our Way), and a Yiddish language paper is published.

In Switzerland, a group in Geneva revived the journal founded before the war by Luigi Bertoni. It appears partly in French and partly in Italian, and has the title *Le Reveil—Il Risveglio*. This paper is circulated in Italy as well as in Switzerland. Another group of Bulgarians, resident in Switzerland publish a monthly duplicated magazine.

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ITALY, like France, has a wide variety of publications. The weekly newspaper is *Umanità Nova*, whose editorial group is responsible to the Italian Anarchist Federation.

Attempts to establish a second weekly, *Il Libertario*, at Milano have unfortunately been unsuccessful. The Federation also supports the publication of *Seme Anarchico* (The Anarchist Seed) at Torino. This is a small paper, designed chiefly for propaganda among people who have not heard of anarchism before, and contains expository material. It has contained several letters from people who were first attracted to anarchism after having been given copies of it. *Volontà*, published at Napoli, is one of the best of all anarchist magazines. It contains long articles by contributors from most countries of Europe, dealing with such a variety of topics that it is difficult to summarize them. The chief concern of the editors is to stimulate intellectual thought towards a libertarian approach,

and to demonstrate that this approach is adequate for a criticism of internal and external politics, and general social questions. Finally, the most recent of the Italian journals is *L'Agitazione*, edited in Palermo, dealing specifically with the problems of the South. The editors of this paper seem to have suffered most heavily in the wave of legal prosecutions of anarchists which has been increasing in volume in Italy during recent years.

It used to be said of the U.S.A. that there were four anarchist papers published there, one in Spanish, one in Italian, one in Russian, and one in Yiddish. The situation for the English-speaking inhabitants has however improved. The Spanish paper, *Cultura Proletaria* is no longer in existence, but the Italian one *L'Adunata dei Refrattari* (The Call of the Refractories) still appears weekly. Among its regular features are notes on American internal politics and labour relations which it would be difficult to find elsewhere. *Dielo Truda* (The Affairs of Labour) is the quarterly organ of the Russian and Ukrainian exiles in the U.S.A. The Yiddish *Freie Arbeiter Stimme* has moved so far in the direction of compromise with democracy that it has little relevance to anarchism. The English language press has seen remarkable changes. One of the most intelligent and balanced periodicals to come out was *Resistance*, whose editors showed a good capacity for dealing with the everyday questions of life without losing sight of their anarchism. Its demise was a loss to the anarchist movement. *Individual Action*, which during its brief life received the support of some anarchists in London was a typically American production, its articles being rather like the immediate expressions of thought of the editors, rather than carefully written points of view. Nevertheless, it was an interesting paper. The one existing today is *Views and Comments*, a well-duplicated monthly, which is the organ of the Libertarian League. Its orientation is towards social rather than individual affairs, trying to make constructive alternatives. *The Industrial Worker*, organ of the I.W.W. is syndicalist but definitely not anarchist.

Two issues of an interesting Australian periodical have reached us. *Libertarian* is edited by the Sydney University Libertarian Group, and expresses their attitude, that an anarchist society is an

impossibility, and that our function will have to be realised within the concept of permanent struggle.

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TURNING back to England, we have FREEDOM which was founded in 1886 by Kropotkin. After a break of a few years during the 'thirties, it was revived with the title *Spain and the World*, as part of the increased interest in anarchism encouraged by the Spanish revolution. It has been a weekly for the last nine years. It would be superfluous to describe its contents here. The *University Libertarian* was first published in 1956, and nine issues have appeared so far. It is aimed at interesting students, lecturers, and intellectual people, and does not place a narrow doctrinal limit on the articles it accepts. Among journals which have appeared and disappeared have been *The Libertarian*, bulletin of the North-East London Anarchist Group, *Direct Action*, organ of the Syndicalist Workers' Federation, which was concerned mainly with industrial agitation and attempting to build a syndicalist organisation, *The Syndicalist*, published by the Anarcho-Syndicalist Committee, which differed in emphasis in that it was only concerned with spreading the ideas of anarcho-syndicalism, leaving the organisation for the workers themselves, and *Man!* which approached anarchism from the personal point of view.

The vastness of this topic has meant that I have only been able to say a few words about each of the publications reviewed, and it is inevitable that I will have missed out some. In particular I have had to omit the whole field of Central and South America, because of insufficient knowledge, and I hope that someone else will be able to fill the gap. Nevertheless, enough has been said to show that the anarchist movement is still alive throughout Europe and America. The press is a matter of constant discussion among anarchists. Should our papers restrict themselves to material directly relevant to anarchism or should they adopt a wider view? Should we insist on journals controlled by elected editorial boards responsible to our Federations, or leave publications to the spontaneous interest of individuals and small groups? The answer to both these questions is variety and plurality, and with a movement of any size that is not likely to be lacking. P.H.

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## Legend and Reality

LEGEND AND REALITY,  
by Rupert Furneaux. Allan  
Wingate, 13s. 6d.

RUPERT FURNEAUX is the author of "Myth and Mystery", a book which dealt with King Arthur, Flying Saucers, the Great Pyramid, Atlantis and other historical and mythological puzzles. "Legend and Reality" is a continuation of the previous work, although I found it a rather disappointing one. One feels that the subjects are treated in many cases far too briefly.

Of course, in the matter of origins one can construct many different theories, which are all equally convincing—or unconvincing! Many myths and legends seem to have arisen as a result of misunderstanding even earlier myths, or of misconstruing the rituals of unfamiliar religions.

A great deal of folk-lore in Western Europe seems to bear some relation to a clash between two forms of culture, two vastly different civilisations, some time during the Bronze Age. (Of course

## Soviet War Losses

The Population Reference Bureau, a private American organisation, yesterday published its estimate that Russia lost 15 to 20 million males during the war. Preliminary figures of the recent Soviet census published in May suggests that among people over 32 there were nearly two women to every man.

When a Soviet population of 208.8 million was announced last May it was felt by Western specialists to confirm estimates of enormous losses of life during the war. Total Russian loss of life has been variously estimated by such experts as between 25 and 40 million.

Daily Telegraph 6/7/59.

it continued over centuries or even millennia).

The tales of witches, giants, dragons and other malevolent beings, who are dispatched by noble knights or other heroes, reflect the struggle between the patriarchal Indo-European peoples and the matriarchal Mediterranean folk, who had preceded them in Western Europe. The witches, giants, dragons, etc. were the goddesses and gods of the aborigines. They are represented as evil, and their destruction is seen as a victory of light over darkness. The Indo-Europeans worshipped the sun, or at any rate their religion had solar affinities, while the Mediterranean people worshipped the deities of Earth and Water. Doubtless they were not advanced humanitarians, but the Indo-Europeans who overthrew them, destroyed their religion and their culture, and subsequently maligned them, were not specially admirable.

The St. George myth, with which Mr. Furneaux deals, does not "add up". The dragon represents, among other things, the Earth and Water religion of the early irrigation and seafaring civilisations. No doubt its original was the crocodile, and perhaps the shark came into it too. It was fearsome, but not wholly maleficent. In China it still represents good luck, and the Welsh have it on their flag too. It stands for the matriarchate, yet it is offered a maiden as a victim, to be rescued by a hero.

It must be understood that the characters in myths are all goddesses and gods, or were so originally, however much they may later be humanised as wood-cutters, little girls with red hoods and grandmothers. It hardly seems logical that a goddess should be sacrificed to her own dragon. The truth is more likely, as Robert Graves suggests ("The Greek Myths"), that pictorial representations of the slaying of the dragon have been misunderstood. The

hero has himself chained the goddess to the tree or rock, before or after slaying the monster that is her emanation. This represents the victory of the modern male-centred religion over the archaic female-centred one.

Many of the myths of Europe, which were once widespread, have become localised. Originally there were many William Tells, under different names, in different parts of Europe. However, these tales continue in popularity, or die out, according to whether they fit in with popular psychology. The Wandering Jew wandered into the early nineteenth century, but wanders no more. Christianity, despite temporary revivals, has shot its bolt, and this particular myth (of the Jew who cursed Christ and was doomed to wander till the Second Coming) no longer appeals.

Mr. Furneaux believes that men are becoming more sceptical, but this is hardly the case. Modern myths, such as the Flying Saucers, the Abominable Snowman and the Nazi race theory, fit in better with modern society than Wandering Jews, dragons and vampires. So the dragons and vampires are relegated to the screen, but nobody actually believes in their existence. Space travel and Darwin lie at the back of most people's minds, so that tales about Snowmen and Saucers seem more inherently convincing. Indeed Mr. Furneaux, while rejecting the Saucers in his previous book, accepts the Snowmen in this. Yet, even if Saucers and Snowmen do indeed exist, most of the tales about them are clearly mythical in origin.

The truth is that people are just as credulous as ever. Life is frustrating and dull, and they want to believe in things which take them "out of this world". The success of the Nazi movement in Germany in our own day is hardly a sign of increasing scepticism!

ARTHUR W. ULOTH.

## Capitalism and Monopoly

Continued from p. 1

a sizeable portion of the British Press by the Canadian business man Mr. Roy Thomson. Not that we had any illusions about the Kemsley Press. The present deal simply provides the factual footnote to our oft-repeated contention that the Press is just another industry serving not the public interest but that of the shareholders. Unlike Lord Beaverbrook who told the Royal Commission on the Press some years ago that he ran his papers "purely for the purpose of making propaganda and with no other motive" (in the process he has also made a lot of money) his fellow Canadian Mr. Thomson, proprietor of thirty newspapers and six radio stations in N. America as well as the "Scotsman" even before adding the 30-odd publications of the Kemsley Press to his newspaper empire, is dedicated to the cult of money. As the *Manchester Guardian* puts it in a profile of "the latest Press Lord"

Mr. Thomson runs his papers mainly to make money. Profits are his hobby and balance-sheets his favourite reading.

The *Observer* profile last Sunday describes him in much the same way.

Uncle Roy, as his Canadian employees call him, is first and last a business man. If a paper will do better by reflecting local Labour interests, then let it be Labour: this is the way Thomson's mind works, and henceforward it is likely to be the way the Kemsley Newspapers will work too.

But as a capitalist unspoiled by social or political aspirations (so far) Mr. Thomson's political elasticity is only matched by his monopolist mentality. There is no reason to assume that he will not apply the same approach to his British interests as to his 30 Canadian newspapers, all of which, according to the *Observer's* Profile, "are the same". They use the same type face and similar layouts and

their editorial content is supplied ready-made and in bulk, through the mechanical device of teletype-setting, from the Thomson head office in Toronto. The skeleton staffs of the papers do little more than write local leading articles and an occasional headline.

Freedom of the Press? Choice through "free enterprise"? Sausage-machine journalism, press monopoly, yes. Freedom is made of sterner stuff!

## ... but Freedom is still losing money

### PROGRESS OF A DEFICIT! WEEK 29

Deficit on Freedom £580  
Contributions received £493  
DEFICIT £87

July 10 to July 16

London: D.P. £1/0/0; London: Anon.\* 2/3;  
London: J.O.H.\* 2/9; Peterborough: A.W.  
11/-; Youngstown: per D.H., Picnic, July 4,  
£5/12/0; Youngstown: per D.H., J.L.R.  
£1/8/0; Youngstown: per D.H., J.G.  
£1/15/0; Salisbury, S.R.: L.S. £1/0/0; Lon-  
don: J.T. 14/6; London: J.S.\* 3/-; London:  
Hyde Park Sympathisers 1/6; Donaghadee:  
J.T. £3/0/0; Woldingham: F.B.\* £1/0/0;  
Wolverhampton: J.G.L.\* 3/-

Total ... 16 13 0  
Previously acknowledged ... 477 4 0

1958 TOTAL TO DATE ... £493 17 0

GIFT OF BOOK: London: J.R.

\*Indicates regular contributor.

## Book Review The Liberation of Italy

THE LIBERATION OF ITALY  
by Luigi Villari (C. C. Nelson  
Publishing Company, Apple-  
ton, Wisconsin, \$5.00).

ON July 25, 1943, the Fascist régime in Italy came to an end with the formation of a new government under Marshal Pietro Badoglio and the arrest of Benito Mussolini. On September 6, the new government signed an armistice with the Allies, and Italian resistance to the invading Anglo-American armies ceased. The Germans, however, had no intention of withdrawing from Italy. They sent a party of parachutists under Major Otto Skorzeny to rescue Mussolini, who was taken to Northern Italy, where he set up a new Fascist government at Gargnano near Salò. The war continued until 1945, but for the Italians it had now taken on the character of a civil war, with two rival governments, each supported by foreign armies, contending for power.

This is the period dealt with by Dr. Villari in his book. He begins well enough by examining the Allied claim that they were carrying out the "liberation" of Italy. This pretension he treats with the contempt it deserves, inquiring "whether it may not be necessary to revise our dictionaries and give new meanings to words which in the past have signified something quite different from what they came to imply after 1943". However, he is himself guilty, in his own words, of causing "considerable semantic and lexicographical confusion". He tells us, for instance, that Mussolini was "brutally murdered"; by contrast 330 hostages were "executed" by the Germans.

The choice of words in this instance

is no doubt dictated by the author's attachment to the concept of legality (he is a Doctor of Jurisprudence); but the book as a whole is coloured by his outlook, which is that of a typical clerical-authoritarian of the Catholic school. Although he does not seem to have been a member of the Fascist party, he was a supporter of the régime and served in the Italian Foreign Office from 1923 until 1938. His book, which will provide yet one more nightmare for conscientious historians in search of material, illustrates his own character as much as the confused period he has chosen to write about.

For this is not so much a history as a polemic by an intelligent and skilful advocate, and the chief difficulty for the reviewer is to be certain where fact ends and supposition and conjecture begin. Many of the events described undoubtedly happened, but where doubt exists Dr. Villari is unwilling to allow it.

Of the destruction of the abbey at Monte Cassino he says: "As a matter of fact, there were no Germans in it at the time, and the Allied command knew this . . ." The implication that the Allied commanders reduced the building to rubble just for the hell of it will not stand examination.

He has collected circumstantial accounts of numerous atrocities said to have been committed by Allied soldiers, partisans, and various anti-Fascist elements. But in reading them I gained the impression that this research was conducted in the spirit of *Se non è vero, è ben trovato*. For all I know, of course, each one of these accounts may be true; but in the nature of things Dr. Villari cannot be certain of it. The claim he makes in his preface that he is "an unusually well-informed observer of the

events described" is somewhat misleading in this respect.

In fact the author's chief failings are his readiness to believe anything bad about his political opponents and his unwillingness to allow anything to the detriment of the régime he supported for so long. He implies throughout that the Fascist Administration was made up of men of sterling character whose sole ambition in life was to serve their countrymen with selfless devotion. He would have us believe that all the Fascist officials from Mussolini downwards were the most capable men in the country. The anti-Fascists, on the other hand, were a poor lot. Benedetto Croce was "totally devoid of political ideas or of stable principles of any kind". De Gasperi "had only very slight knowledge of, or interest in, international relations and no patriotic feeling for Italy". Sforza was "a career diplomat of no particular merit and of very limited intelligence, but endowed with unlimited ambitions and colossal vanity". Togliatti was "a corpulent, bespectacled, Piedmontese quasi-intellectual". "Nenni was 'a funny little man with an egg-shaped head'. It is, to say the least, improbable that all the mediocrities were on one side.

Although the author regrets the decline of "civilized" warfare and is indignant at Allied barbarity, the most he has to say of the Italo-Ethiopian war of the thirties is that it "may have been unwise, but in it Mussolini was, at the very worst, only seeking to imitate on a very small scale what Britain, France, Belgium, and other countries, had been doing in Africa for decades . . ."

No doubt he was. But it does not seem to have occurred to Dr. Villari that some of us may have regarded Musso-

lini's "civilizing mission" in Ethiopia with the same cynicism that he reserves for the Allies' attitude to their occupation of Italy.

It was said of the CLN (Committees of National Liberation) that the initials stood for "Come loro noi" ("We are just like the others"). This taunt might well be flung at all the parties to World War II with some justification and, indeed, at politicians in general. If only Dr. Villari had absorbed this healthy cynicism from his compatriots he might have spared us some of the pharisaical superiority he displays when he contrasts the old régime with the new.

His one-sidedness vitiates what might otherwise have been a valuable book, for the author's judgment is often sound, and most of his strictures are justified.

This account of the farce of "collaboration" deserves to be read. The stupidity of the Allies and the vindictiveness of the British government in particular led to a situation where the Italians were regarded as both friends and enemies at the same time. They were expected to expiate the crime of having entered the war on the wrong side, but they were not allowed the status of allies lest they should expect to be treated as such. The British and Americans, in fact, were determined to eat their cake and have it.

In 1943 the walls of southern Italy, already bearing the painted inscription "Il Duce ha sempre ragione" ("The Duce is always right") were plastered by the Allies with gaudy posters consisting of a grotesque caricature of a German officer and the legend "Ecco il nemico" ("This is the enemy"). You paid your money and you took your choice. But many ordinary Italians kept their money and chose neither. They had learned a great lesson: it is a mistake to take sides where politicians are concerned—*come loro noi*. It is a lesson many people still have to learn. E.P.

## Property is Property

I DON'T scare easily but yesterday I got a threatening circular. It was from the Metropolitan Police Crime Prevention—I believe they are in the protection racket as distinct from their other branch, members of which appear in the court from time to time. They never seem to get around to the cure of crime. I suppose that they think that prevention is better than cure, but prevention as they see it seems like a disease.

However, to get back to the circular—on the front is a character in a raincoat and with a trilby hat on. He must be a superman since he has shinned up a drainpipe and is holding on to it with one hand and is opening a window with the other. The drainpipe doesn't look too safe either and to me, he looks too big to get through the window. That may not be his fault nor the fault of the police but of the artist. Anyhow, the question is "how easily can he enter your home?" from what I can see from the picture, not very easily I'd say. That drainpipe will break, his raincoat will get in the way, his hat will fall off and he won't be able to get through the window. Besides, have you ever tried manoeuvring around on a window-ledge? It's the finest combination of claustrophobia and fear of heights I ever experienced—that's when I can be blackmailed into cleaning the windows. If a burglar could do this act he would have realized (as he hat fell off) that there must be easier ways of earning a living and joined the circus as an acrobat-contortionist.

We can't spend all our time looking at the picture—it isn't television. We must turn overleaf and r-e-a-d.

"Many thefts take place because they are made easy. If your house is difficult to enter, he will be out of business."

I can see the face of the simple-minded Bobby as he tells me this. I know that it is not so. I deny him his initial premise. Not all thefts take place because they are made easy. Some happen in very difficult circumstances. Take for instance these bank robberies that take place over the week-end when drills and gelignite are commonly used. Now I, who have difficulty in opening a sardine tin and frequently get trapped in telephone booths would not say breaking in was easy. Yet it is done.

My hypothetical policeman apparently does not know what the motive for theft is—he thinks it's the challenge of an easy entrance. Has he not heard of the bluff or the double bluff or the double double bluff. It is the place that's hard to get

into that presents the challenge. The bigger the loot, the bigger the ingenuity. As in warfare the defensive and offensive keep playing pick-a-back and as long as there is no irresistible force of immovable object there is no security.

If I had to fit all these locks to my doors that they advise I would never get out of the place, or into it should I lose my keys, which sometimes happens. I have to have a good mortice deadlock, mortice rack bolts to rear doors and French or casement windows, key-operated window locks to other windows. This makes fifteen keys in all, where do I put them all? Of course if I lose them, the only person who finds them will be a burglar. Of course I could lock them all up in a cupboard but I might lose the key and if it's all burglar-proof it's me-proof too.

If I lock all doors, windows and fanlights (they didn't tell me to get a lock for the fanlight) before I go out, I shall go out less often. You see, except for going to work, I only go out on mad impulses, so if I were slowed up by this ceremony of the keys I might change my mind and not go out. I should also worry if I did get out whether I had locked up the broom-cupboard. I shouldn't be able to enjoy the film or the L.A.G. meeting, as the case may be, for worrying.

I am also told to do this during 'watching television'. I suppose I could unlock it during natural breaks. It doesn't say what I do during radio listening. I am sure a performance of Sibelius or Wagner could hide a gelignite raid, so I should lock up before I listen in as I get so absorbed.

Having done all this I must lock up my ladders. I am sure they won't be able to do much with our step-ladder, it takes me all my time to reach the hall light with it, but this may be a deficiency in me. But it's going to be a fearful shindig when the fuse blows. I suppose I could hang the key near the ladder, it doesn't say anything about it.

Next I am told not to leave keys in locks on the inside of doors. I know all about the wonderful tricks with a sheet of newspaper and a hair-grip (or a hair-pin which was the old-fashioned method), but I thought this was merely theoretical, it never worked with me. Fortunately there seems to be no taboo about leaving keys in locks on the outside of doors (I frequently do this anyhow). I found mine in the door on leaving for work the other morning.

I am advised not to advertise my absence. I could always leave by the back door or leave the radio on, but

nobody could possibly like Bartok and the Archers, so in the immortal phrase "suspicions would be aroused". If I stop tradesmen's deliveries as advised, surely the neighbours would talk, especially since I'd taken steps to bruit it abroad that I was not going away. Either they would think we had done a moonlight flit and the milk and newspapers were cut off or (b) some terrible domestic mayhem had happened behind those closed curtains and the survivor was still there, going mad without newspapers or milk.

Item 8 is good for a laugh. "If you have valuable jewellery, keep it in the bank or a good quality safe. Never leave it exposed to view or easy to find". Accepting the first hypothesis (and I'm not telling), this leaves me in a quandary. What's the use of my topaz cufflinks and the diamond tiara if they can't be exposed to view?

Full many a gem of purest ray serene is born to blush unseen except in the bank vaults, under guard. And as for easy-to-find, my ordinary cufflinks, studs and arm-bands are never that. When I look for them there comes into play the Law of Vanishing Returns (Sodd's Law). I wonder if this applies to burglars? Probably, it doesn't. However, if they're never to be exposed to view I must join the famous actresses, etc., and sell all my jewels and give the money to the press fund.

Finally, in my ninth commandment, I am told "check the credentials of anyone you do not know before you allow them to enter your house (e.g. window-cleaner, meter-inspectors, workmen, etc.)"

I do not know my meter-inspector, he generally brushes past me after I sleepily open the door and is up the stairs, has read the meter, and is out again before I have closed it. I suspect, when I see the bill, that he has not read the meter, he has merely made an intelligent guess and doubled it, but I doubt if he is, to use an expression I picked up from Hank Janson 'casing the joint'. Anyway, what are credentials? A Gas Board Card? forged. An Electrician's Card? stolen. An identity card? borrowed. A letter? means nothing. What about a drawbridge? an electrified fence? password? passports? letters of recommendation?

All this is going to make it difficult to get into my home-castle. I can imagine a Home Secretary of the future saying: "I dream of the day when anyone will be able to go into a house without permission from me."

This bodes ill for world peace. How

are we to talk peace to the Russians when the window-cleaner who I have seen (through a glass darkly) is treated by me as a putative Bill Sykes or potential Raffles? Or perhaps it might be easier. Perhaps the Russians are less of a menace to me than that meter-reader.

In addition to all this security stuff there is a knee-deep footnote about 'Help Us Catch That Thief'. This really undermines my confidence in the elaborate defensive network that I, with the aid of the police, have built up. In spite of the brilliant syllogism at the outset. "If all houses are difficult to enter, he will be out of business". It appears that *somebody* will let the side down. Perhaps it's the burglar not knowing when he's defeated.

Anyhow, I am informed that 'many thieves escape because Police are not informed soon enough'. I know that the ideal time to 'grass' is *before* the robbery is committed—but you can't expect the police payroll to consist of nothing else but *agents provocateurs*.

I am deeply touched by the next sentence, as I am meant to be, "Remember that Police and Public are partners in Crime Prevention and partners help each other".

I can see the manly tear rolling down the cheek of my partner as he pulls me in for parking. "I am only helping you partner. I am preventing you from doing a crime". I could argue with him that I am not the criminal (them) but one of the Public (us). He could stop me doing crimes by doing away with laws, but that would be anarchy.

I am then told "If I see or hear anything which arouses your suspicions, for example, lights in a house which you believe to be empty, or suspicious-looking people loitering, GO QUIETLY to the nearest telephone and dial 999."

I frequently see and hear things that arouse my suspicions, flying saucers for example; things that go bump in the night, to quote only a few. I see suspicious people too, men with big feet standing on street corners, men rattling shop doors well after midnight. I have been stopped by suspicious characters when I have been out late at night. My whole life is encompassed by suspicious characters. Politicians loiter about intent on my vote, advertisers try to take my money off me by false pretences, my boss blackmails me with the alternative of working or starving, the army threatens my life, and income-tax men exhort tribute.

Shall I quietly dial 999?

I am told that day and night Police are waiting to help you. Who will protect me from them? HELP!

R. CRUSOE.

# Letters to the Editors

## INDUSTRIAL ORGANISATION

In criticising my 'Letter to a New-comer', S. E. Parker has grasped the wrong end of the proverbial stick. He states "how difficult it is to write a brief outline of anarchism" and then proceeds to criticise the article on these lines. This, however, was not the intention of my letter, such a task being beyond my capabilities.

The letter concerned the question: Is anarchism possible in a modern society? This question presupposes knowledge, albeit incomplete, of basic anarchist principles and hence the desire to know their relation to present day society. An outline of anarchism doesn't answer the problem. Furthermore in the second paragraph I wrote: "I cannot give you a brief and comprehensive answer, but shall endeavour to provide one or two pointers."

Next Comrade Parker accuses me of confusing "anarchism with anarcho-syndicalism and anarcho-syndicalism with syndicalism". In an anarcho-syndicalist society all three concepts are bound to overlap and therefore rigid distinctions are well-nigh impossible. I said that "many anarchists consider that anarchism is practicable in an industrial society". To the best of my knowledge anarcho-syndicalism is the only anarchist theory of industrial co-operation. If my assumption is correct then this automatically excludes other schools of thought and so there is no confusion of "anarchism and anarcho-syndicalism". If I am wrong please correct me.

Comrade Parker shies away from such ideas as majority control and majority decision. How else does he imagine a co-operative enterprise could work? We may succeed in abolishing government and bosses, but differences of policy will still arise. In principle every endeavour should be made to reconcile opposite viewpoints but eventually a choice must usually be made. In such circumstances the minority has the choice of conforming or getting out. Much-vaunted 'unanimity' usually means minority acquiescence to group pressure.

In physically restraining two drunken colleagues from fighting amongst delicate machinery for example, wouldn't

their fellow-workers be enforcing a majority decision, even if no vote is taken? How often has one read or heard answers to the question how to deal with crime in a free society? Apart from the utopian answer that crime will be impossible, other alternatives suggested are hospital treatment and group pressure, moral or otherwise. Isn't this majority control? Complete "individual sovereignty" concerning group activity is impossible, and it is misleading to suggest otherwise.

Nobody has suggested that "the truth of a dispute can be settled by counting noses". What matters is to find some form of organisation that will permit maximum individual sovereignty and happiness. The truth is contradictory and complex.

London, S.E.11, July 12. P.G.F.

## ANARCHISM AND THE NEWCOMER

P.G.F. may not be so wide of the mark as Friend Parker believes. Certainly Anarchism and Industrial Society—that is, a Society based on trading interests—are opposites. Nevertheless, if one is to replace the other, some measure of dovetailing must occur. As the mode of production changes, as it is doing all the time, so will the basis of Society change accordingly, and it is not necessary to be a prophet to predict that this change will occur more and more rapidly as scientific discoveries are made.

In the absence of libertarian direction, this can of course lead to Orwell's police state, and this will be the testing time of Anarchist teaching. With wealth abundantly produced with the minimum of effort, it can fairly be assumed that the human mind will be much more receptive towards libertarian thought. With anarchist guidance, wealth could increasingly be held in common, and as the function of the State is solely the protection of private property, its powers would diminish and eventually cease. Anarchism and Industrialism could not continue to co-exist.

If in his reply to his newcomer friend, P.G.F. literally means *now* when he assures him that Anarchism is possible in our modern world, then he is undoubtedly misleading him. Unfortunately, economic developments have not

yet reached this level. As Mr. Parker stresses too, his views on majority—or any other—control would result in disaster. Liberty is absolute; it cannot be qualified. The way to agreement is by identity of interest—never by the imposition of majority control.

Woldingham, July 13. F.B.

## SILENT MAJORITY

About S. E. Parker's letter: What form of union, including anarcho-syndicalism, could be effective without open discussion by all concerned, and a vote by show of hands on each question, after hearing everything for and against a proposal?

The trouble is that people often do not like to express their opinions in open discussion. These people are generally in a majority at any meeting, lecture or union branch. Does S.E.P. know how to make the silent majority into sovereign individuals? How to make them realise how important it is that they should voice their opinions?

Salford, July 13. ROBERT MCKEAN.

## THAT DEFICIT

About this dismal feature "Progress of a Deficit". Can nothing be done about it? I know those few stalwarts distinguished with an asterisk in the weekly record are already doing their share—more than their share—but there must be a number of subscribers like myself who would regularly contribute if by so doing the leak could be stopped. It is not encouraging to give when we feel it will make little difference and that the deficit will continue with every issue.

As the loss appears to be approximately £20 each week, eighty subscribers of 5/- weekly (or the monthly equivalent) are needed. Are there not that number of supporters who will guarantee this sum and so help to eliminate this depressing little panel from the paper? A correspondent in this current issue refers to organisation being frowned on. This at least, is an instance when organisation could be very useful. My first monthly contribution is enclosed herewith.

Surrey, July 13. REGULAR READER.

## TEACHERS

I can never understand why people are shocked by a little (or a lot of) sarcasm in a society which accepts the mass mutilation of women and children with little more than a shrug of the shoulder. Could it be that the rougher side of life hasn't touched Ian Leslie?

I would agree that a desire for £900 p.a. isn't despicable—so long as it is not at the expense of someone else—which it most certainly is at the moment.

Perhaps Ian would tell me how to buy five kids out of State Schools on considerably less than £900 p.a. Then I can advise some of my neighbours who have to keep nearly twice as many kids on little more than half that salary. Pardon my sarcasm.

Slough, July 13. ERNIE CROSSWELL.

## CRUELTY TO CHILDREN

Surely Paul Ritter is wrong and C.W. right on this issue. As the law stands it is an offence to neglect or ill-treat a child so as to cause unnecessary suffering or injury to health, phrases which can be interpreted very widely. Any person may take on himself to act in the interests of any child or young person by giving information on oath to a magistrate that the child or young person is being ill-treated or neglected.

It is significant that the National Society for the Prevention of Cruelty to Children, which has more experience than any of us in this field only initiates a prosecution as a last resort.

They say abroad that the Italians and Spaniards love their children and are cruel to their animals, while the English love their animals and are cruel to their children. Changes in attitudes, not in the law, will be the best safeguard of the rights of the child.

Benfleet, July 14. A.W.J.

★

Little boy: "Father, you say grandpa spanked you and great-grandma spanked grandpa, too?"

Father: "Yes."

Little boy: "Well, don't you think with my help you could overcome this inherited rowdyism?"

## South African Boycott Another Point of View

SIR.—I feel constrained to write in regard to recent talk of boycotting South African goods, since the protagonists of this boycott seem to think that thereby they can hit at the *apartheid* policies of the present Government of South Africa. They must realize, however, that this boycott weapon is a double edged one.

If a boycott were to be enforced against South African goods and agricultural products the people to suffer first would be those very ones whom the boycott was purporting to help. About 75 per cent. of all industrial employees, and 80 per cent. of those in farming and mining are non-whites, and most of the industrialists are not Government political supporters, and consequently a serious boycott of these sectors would immediately be felt by the non-white employees who would be laid off.

What the people in the United Kingdom must realize is that the present Government of South Africa is very unrepresentative—it does not in any way represent any of the 11 million non-whites, and represents not more than 50 per cent. of the three million white. A boycott of South Africa is a boycott of all 14 million. A long struggle lies ahead to obtain fairer representation, which will in turn end unfair discrimination in other fields—but I doubt if boycotts will in any way assist this struggle. Rather they will impose direct and immediate suffering on the Africans first and the Coloured and Indians next—as the workers in South Africa's economy—and then on the industrialists and business

men, the great majority of whom are anti-Nationalist and in many cases actively working for better wages for their employees.

As a result of the great industrialization of South Africa in the past two decades the standard of living of everyone, including the non-whites, has gone up considerably. Probably the income of the Africans and other non-whites in South Africa is higher relatively than anywhere else on the continent of Africa, even though it is far from adequate by western standards. But the direction is towards rising wages, albeit slowly, especially in commerce and industry. It is in the sphere of increasing wages, acquisition of skills and increasing dependence on African labour that *apartheid* will be destroyed at its roots, and no legislation or wishful ideological policies of a Government can halt this without committing obvious and rapid economic suicide.

It would be ironical therefore if a boycott aimed at *apartheid* were to injure that very economic integration and increasing earning capacity of the non-whites—but that would in all probability be the result. It then behoves those protagonists of boycott to consider these points and not to rush headlong where more emotion than sound reasoning exists.

Yours faithfully,

WALTER STANFORD,

Liberal: African Representative,  
Transkei.

House of Assembly,  
Cape Town,  
South Africa.  
July 14.

## Tailpieces

### U.S.A.: A LETTER TO THE SECRETARY FOR AGRICULTURE

DEAR MR. SECRETARY,

A friend of mine over in Terrebone Parish received a \$1,000 cheque from the government this year for not raising 50 hogs. I plan to go into the not-raising-hog business and would like to ask your opinion about the best kind of hogs not to raise, the best type of land not to raise hogs on, and any other helpful information you can give me. I would prefer not to raise Razorbacks but if that is not a good breed not to raise, I will just as gladly not raise Berkshires or Durocs. My greatest problem in this business will be keeping an inventory of how many hogs I haven't raised.

My friend is very optimistic about the future of this business. He made \$400 last year, and this year he got \$1,000 for not raising 50 hogs. If his figures are correct, I would get \$2,000 for not raising 100 hogs.

I plan to operate on a small scale at first, holding myself down to 4,000 hogs. According to my figures, I should get \$80,000 for not raising 4,000 hogs.

The hogs I will not raise, will not eat 100,000 bushels of corn that I will not raise to feed the 4,000 hogs I am not raising, so will you also pay me for the 100,000 bushels of corn?

I will appreciate an early reply as I would like to get started as soon as possible.

LONE STAR HOG RANCH.

San Antonio, Texas.

### SIBERIA IS GOOD FOR YOU!

Russian scientists studying the climate of the great Siberian rivers, Irtysh and Ob, have concluded that the climate of the area is highly salubrious, according to Moscow Radio. "It has a most beneficial effect on the nervous system and on several other ailments," the broadcast said. "As regards abundance of sunshine and ultra-violet rays, the valleys of these rivers are in no way inferior to the famous Crimean health resorts."

British United Press.

### FULL OF SOUND AND FURY

The new Derbyshire County Council debating chamber at Matlock had one disadvantage: the members could not hear one another. So the chamber was lined with 3,000 feet of sound-absorbing material to cut out echoes. The members still could not hear. An acoustics expert was then called in. He went around the chamber during a meeting of the council with an instrument which measured the volume of sound. Yesterday the council received his report. "Members," he said, "should speak up."

Manchester Guardian 16/7/59.

### THE DAVID BELL FUND

At the time of going to press the result of David Bell's appeal is unknown but our fund is still necessary for books, etc., and the question of support upon discharge.

A comrade from Newcastle sent a small contribution with the following letter:

"DEAR SIR,

As I am unable, owing to prolonged illness, to send you a postal order, I hope this little book of stamps which I have by me will be equally acceptable, and almost as readily convertible into a cash contribution.

May your praiseworthy gesture of practical solidarity with Mr. Bell meet with the response it so richly deserves."

No matter how small the gift, we understand and appreciate the gesture of solidarity.

#### DAVID BELL FUND

Anon.	2/6;	B.M.E.	7/-;	G.D.	3/-;
R. & V.L.	£1;	"Rock"	10/-;	P.M.O.R.	2/6;
D.R.	£1;	D.P.S.	5/-;	J.T.	£1.
Total	4 10 0				
Brought forward	22 4 2				
TOTAL TO DATE	£26 14 2				

MAX PATRICK & PETER FEAK.

## OUGHT THERE TO BE A LAW?

I am sorry to join issue with Paul Ritter, whom I respect and admire. However, I cannot agree with him on this matter of laws.

Surely, to be opportunist in dealing with society as we find it is one thing—we have got to live, and we are not going to abolish law overnight as a means of regulating social behaviour. But to think that one is going to get pro-life laws passed, laws whose basic and effective concern is with the happiness and freedom of individuals, is a fantasy of the "if-I-were-King-for-a-day . . ." variety. It demands nothing less than a miraculous change of heart in the law-makers.

It is precisely Reich who has shown so clearly that to seek power in the political way is a mode of behaviour quite opposed to the furtherance of the spontaneous co-operative tendencies of socially healthy people\*. It is also clear that power institutions not accidentally but *intrinsically* embody the most rigid, conservative, anti-life aspects of society. To suppose that Reich's "Laws for the Protection of the Living" could ever be passed presupposes such radical changes in the whole set-up of society and state that such laws would by then no longer be needed.

"ANARCHIST" is the one label I don't mind; the one label that, as I see it, does not commit the wearer to a rigid party-line, the one label not issued by any authority. It is certainly my impression—judging mainly by my reading of FREEDOM—that in the anarchist movement there is understanding of the relevance of the character-structure of individuals to the power structure of society, and that it is a most important part of anarchist activity to do whatever one can in every way that opportunity offers to reinforce individual autonomy, to build up and encourage what is left of self-regulating capacity in one's fellows, even within the present set-up.

London, W.11., July 12. IAN LESLIE.

\*See for example the article "Work Democracy versus Politics" in International Journal of Sex-Economy & Orgone Research", Vol. 2, 1943.

## MEETINGS AND ANNOUNCEMENTS LONDON ANARCHIST GROUP

Regular Sunday meetings now held at "Marquis of Granby" Public House, Rathbone Street (corner of Percy Street, Rathbone Place and Charlotte Street), 7.30 p.m.

JULY 26.—No meeting.

AUG. 2.—No meeting (Summer School).

Further meetings to be arranged.

## NEW YORK LIBERTARIAN FORUM MEETINGS

Held every Friday night at 86 East 10th Street, N.Y.C., 8.30 p.m.

JULY 31—Conrad Lynn on AFTERMATH OF THE N.A.A.C.P. CONVENTION.

AUG. 7—Paul Krassner (Editor of *The Realist*) on SUMMER CAMPS AND REGIMENTATION.

AUG. 14—Ruth Reynolds on PRESENT STATUS OF THE MOVEMENT FOR PUERTO-RICAN INDEPENDENCE.

AUG. 21—Russell Blackwell on HUMAN NATURE AND CULTURAL PATTERNS.

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