

'The arguments for rules are as weak as those which are urged in favour of the laws of society. . . . But let men say what they will in defence of rules, they tend to destroy and cramp the true features and genuine expressions of nature . . .'

GOETHE.

In this Issue:

A REAL ANTI-WAR FILM
JOE K. ON A.A.
AIMEZ-VOUS BRAHMS?
SMOKING AND LUNG CANCER
ANTIPODEAN NOTES
LETTERS

THE ANARCHIST WEEKLY - 4d.

THE resumption of disarmament talks at Geneva once again raises the question for American economists as to whether America can afford to disarm! A writer in the *New York Times* last week reports that:

Since World War II when huge military expenditure became an important element of the country's economy, the thought of eliminating these expenditures from the Federal budget has raised fears of a major depression. The quick downward response of the stock market to "peace scares" has been symbolic of a widespread suspicion that even if the country wished to disarm and felt safe enough to do so it could not agree to disarm without risking financial chaos.

The "instinctive feeling" of most Americans we are told, is "Why not, we've got plenty to do with our money right here",* and though

*The *New York Times* however quotes the case of doubters when "thousands of families on Long Island petitioned the Government in the last month to order from Republic Aviation Corporation planes that it no longer wanted just to spare the economy of Nassau County. The widely shared cliché that American prosperity is due only to the production of arms and munitions provides another illustration."

PROFESSIONAL INTEGRITY

JOHANNESBURG, March 3.—Mr. Fred Carneson, editor of the South African weekly, *New Age*, was today sentenced to eight days' imprisonment for refusing to give information about an article which appeared in his newspaper under the name of Mr. Walter Sisulu, former Secretary-General of the banned African National Congress.

Mr. Carneson refused to say who wrote it and how it came into his newspaper's possession on the grounds that, as Editor, the information might incriminate him.—*Reuter*.

INDUSTRIAL PROMISCUITY

ESSEN, March 1.
Business firms have sexual characteristics, according to Professor C. Northcote Parkinson. He told industrial executives here that firms indulging in exaggerated cleanliness, superfluous floral decorations, and overconservative financial methods could be called female.

Male firms were not so clean, concentrated on nothing but their job, and were more robust. Industry's equivalent of marriage was the merger between male and female firms. Professor Parkinson said. Sometimes they even have "premarital relations."—*Reuter*.

THE PILL CHEAPER

The cost of contraception by the Conovid pill came down from 17s. to 10s. a month last week when a variant of the drug, Convoid-E, became available.

Over 1,500 women used Convoid-E in trials for more than 9,000 monthly cycles. Only six pregnancies resulted including women who missed tablets and those believed to have conceived before taking them.

The makers say no harmful long-term effects have appeared in the four years in which the pill has been used.

ANARCHY 13

ON SALE NOW

discusses
DIRECT ACTION

ANARCHY is Published by Freedom Press at 1/6 on the last Saturday of every month. ORDER YOUR COPY NOW!

Can America AFFORD to disarm?

PSYCHOLOGICAL,
INSTITUTIONAL . . . CRAZY!

even the Russians, apparently, have expressed the view that the capitalist system could withstand the shock of disarming, among the people that count in America and elsewhere there are strong doubts.

On the other hand it is reported that the Kennedy administration "horrified" by the implications of an unchecked arms race in the years to come "has seriously set out to explore the chances of disarmament" (this remark would suggest that nobody thought they or their predecessors did before!).

The magnitude of the problem is readily apparent:

Nearly one in ten of every dollar produced in goods and services in the United States is spent on national defense. Nearly one in ten of all workers are employed by the defense industries.

Of all Federal purchases of goods and services 2 per cent. are for national defense.

Some industries are extremely dependent on defense spending. It accounts for 95 per cent. of all jobs in the aircraft and missile industries, 6 per cent. of jobs in ship and boat-building industries and 4 per cent. of the jobs in

radio and communications equipment manufacturing.

Other services and trades are hardly affected by the defence programme. On the other hand disarmament might hit hard at the army of scientists and research workers who have flocked to America from all parts of the world, attracted by the huge salaries and privileged conditions offered. One quarter of all pure research and a half of industrial research is paid for



'What I don't like about tobacco is that it pollutes the atmosphere so!'

out of the defence programme.

Of course if general disarmament were to be agreed upon, it would take a few years before actual production came to a halt, and after that another twelve years at least in which to put into effect the plan. By 1965 it is estimated that America will be spending \$60,000 million a year on defence and employing 7,000,000 people in civilian or Government defence programmes! In the first three years of disarmament, expenditure would decline by \$17,000 million, and this, say the experts will be the crucial period. On the other hand part of the economies would be offset by expenditure up to \$7,000 million on the "international inspection and police forces" and a further \$10,000 million extra expenditure on "civilian space and nuclear energy programmes"—so the bureaucrats, top soldiers and scientists will probably not be out of a job after all.

In conclusion, the main danger, the experts believe is not economic since the tools for coping with the

situation are available. Rather the danger is viewed as "largely psychological and institutional".

Emile Benoit, associate professor of international business at Columbia University and director of the Research Programme on Economic Adjustments to Disarmament is of the view that disarmament carried out in stages over a period of years and accompanied by heavy spending on international inspection and police forces will not result in "an immediate depression of the United States economy". But, he adds,

A steady decline in defense spending may, however, be a significant drag on the economy in general and pose serious problems requiring prompt and vigorous Government action.

Structural problems in particular industries or areas will be unavoidable and could be serious for the individuals, companies and communities involved.

But disarmament is likely to accentuate only the structural problems that already exist and that should be attended to in any case. The resources that disarmament would free for vitally needed development should be welcomed rather than feared.

Obviously if a nation's economy is geared to satisfy real needs and not profits then disarmament should obviously relieve millions of people from unnecessary work without in any way affecting standards of living. But this is the social revolution!

Mr. KENNEDY'S GOOD CAUSE

WHATEVER else might be said about the "top political leaders" they cannot be accused of being idlers. They certainly work for their power nowadays—which is the only reason, we presume, why people like Macmillan, or Kennedy or de Gaulle, who could be living more than comfortably on their incomes, engage in such jobs. The amount of routine work to which they must attend is probably much greater than even the most junior of clerks is subjected. Just think of all the red tape, the protocol that rules their every move; imagine having to be surrounded by a bunch of detectives, an army of secretaries and experts and advisers wherever you go; imagine having to deliver speeches someone else has written for you (we agree it must be pretty dreary spending your life writing speeches with which you don't agree, probably, and which someone else will deliver!). What a price to pay for power!

Even the serious press just cannot do justice to the activities of these top politicians to the millions of words they pour out in the course of the political season. We need hardly say that the world is none the poorer for these omissions. On the other hand we find that some of their utterances which are completely overlooked by the Press are more revealing and interesting than those which hit the headlines. For instance, last week President Kennedy addressed the United States Advertising Council, a body formed 18 years ago and obviously so powerful that not only the President but his entire Cabinet put aside other business of State to be in attendance at their gathering. The

Council, consisting of "advertisers, business men, publishers, television owners and producers", "influential leaders of the United States" as Kennedy put it, not only has the power to make or break politicians, by reason of its control of the means of mass communications and its power to manipulate the minds of millions of people, but must represent one of the most powerful and profitable financial monopolies in the country.

The fact is that the Council each year spends \$100 millions (£33 millions), of its profits presumably, for "the advancement of public causes". Kennedy, or his ghost writer, prefaced his appreciation of this "real service" to society, with a spirited defence of the philosophy of capitalism!

This is a free society and a free economy, and we do believe that freedom and real progress is best served by permitting people to advance their private interests, and the combination of this great effort, we believe, advances the public interest. But I don't think that there's any American who would stop there and feel that the public interest is served alone by serving one's private interest.

What a lot of words that need definition! However, in spite of this hymn in praise of the free-for-all economy (in which, of course, nothing, not even the basic necessities to maintain life, is free) the President goes on to point out that in his opinion "all of us have a public obligation, all of us owe some of our lives and some of our effort to the advancement of the interests of our society . . ." This superb piece of double-think must have gone down very well with the advertisers in the audience.

The President then made suggestions as to which "public cause" the Advertising Council could best devote their \$100 millions conscience money:

I hope this year you will devote yourselves especially as private citizens and also as members of this Council to the programme that we have suggested for advancing our trade programme, particularly our ties with Western Europe (our italics).

Pointing out that closer ties with Western Europe and Japan "can serve as a valuable base from which we can expand the cause of freedom around the world", and that these countries have risen from the "ashes" of war much more quickly than the "unfree" bloc, the President went on:

So that this is a great system and a great cause with which we are identified, and I am especially anxious, both from our own economic interests—agriculture, labour and business—that we become more intimately associated with the great effort which is being made in Europe.*

From the point of view of the Council Mr. Kennedy's suggestion that they should use their fund to further American Big Business will surely be accepted without argument as the best of "good causes". After all, charity starts at home, and in furthering American economic interests in Europe and Japan they are simply ploughing back the \$100 million into the business, in more senses than one!

*We have faithfully reproduced this paragraph from the Official Text as issued by USIS; it is interesting that the President did not complete the sentence, and that "both from our own economic interests" should simply read "from our own economic interests" which is perfectly understandable!

French Anarchists' Offices Plasticated

Enclosed with the current issue of *Le Monde Libertaire*, the publication of our Paris comrades is a leaflet announcing that they too have been the victims of an OAS plastic bomb attack. We gather that no one was injured, but that the premises have been badly damaged. Our comrades appeal for funds to carry out the necessary repairs, and we hope that as many comrades as possible will respond. Contributions may be sent to FREEDOM PRESS for forwarding to our comrades.

750
MORE
READERS
WANTED
THIS
YEAR!

A Real anti-war film



THOU SHALT NOT KILL, (Gala-Royal, Edgware Road), is one of the few genuinely anti-war films that I have seen. Films which seek to display "the futility of war" are two-

a-penny. To the person already committed to the anti-war position such films may well seem to be arguments in favour of pacifism or war-resistance, but to the average cinema-goer they are no more than cowboy films on a slightly higher level. They give him all the excitement of adventure, with a little sop thrown in at the end to soothe his feelings of guilt. To say war is futile is now perfectly respectable, but wars still go on.

In *Thou Shalt Not Kill* we have the contrasting stories, which are true, of two young men. A German theological student is ordered to execute a French terrorist or resistance fighter. The German army is in full retreat from Paris. A group of youths have been caught carrying weapons. Their fate is sealed. It would have been the same if it had been the British army which had caught them, the American or the French. In such circumstances summary execution is the rule.

The German carries out his orders reluctantly. No doubt if he had refused to obey he would have been shot too, which would not have helped the prisoner. After the war he is arrested and tried as a war criminal by a French military court.

On the same day, and before the same court, a young French conscript is also tried. He is a conscientious objector, who has refused to don uniform. No doubt the authorities arranged the two trials together to prove a point, namely that obedience comes before all other considerations.

It will come as no surprise, and therefore it will give away nothing, to say that the German is acquitted, while the Frenchman goes to jail. In this we see the solidarity of soldiers, which transcends frontiers. The civilian, of your own country or any other, is your enemy. The civilian who carries a gun or bomb under his jacket, and who passes along the street amid the crowd, and then whips round and opens fire, is one of the soldier's most hated enemies.

On the other hand, the man who refuses to kill at all enters the realm of the simply incomprehensible. The right to be a conscientious objector is not recognised in France. Such objectors are imprisoned over and over again, as long as their objection lasts, and they can be in jail for many years.

In this film the soldiers are not represented as devils. To begin with the officers do not particularly wish to persecute the conscientious objector. They want to save themselves as much trouble as possible, and if this means saying him trouble too they have no great objection. They want to avoid publicity at all costs. When he first declares his refusal to kill, his commanding

officer offers him a job as his secretary. Later he tries to get the young man to accept discharge on psychological grounds.

We see the young man maturing under his ordeal. To begin with he is the shy youth, but by the end he is aggressive, almost arrogant. He starts by making a religious case for himself, but when his trial comes he rejects his former position, despite the fact that this may well make his case more difficult to defend, and takes a purely humanitarian line.

The comparison with the German is striking. The latter is protected throughout by the authorities of the ecclesiastical institution where he is completing his training for the priesthood. (It is true that in his case he faces—in theory at least—a stiffer penalty, death, if convicted). His superior arranges that he shall come into the dock, not in his uniform but in his priest's cassock. The idea is to impress the court with his sacred function, though in fact it tells against him somewhat, as we realise when we hear the jury of officers debating their verdict.

So, although one is deeply sorry for him, for the execution which he carried out (and bungled horribly) will haunt him all his days, he cannot win our admiration. It becomes clear that the pacifist is stronger as a personality than the soldier. This must mark a new departure in the story of the screen hero.

The film has been banned in France and Italy, both countries which do not recognise conscientious objection. It had to be made in Yugoslavia, the actors learning their parts phonetically. Only the German, the French objector and his mother are actually of the nationalities they portray on the screen. One would not realise this, unless one was a linguistic expert perhaps. It has been remarkably well done.

The director Claude Autant-Lara is a pacifist of many years standing. Among other things, he points out that the film is not intended to be anti-religious. Yet the correspondence between the attitude of the soldiers and of the priests is very close. Both classes of men are cut off, to a greater or lesser extent, from the normal life of the community (even though soldiers and Protestant clergymen marry and have families). Their loyalties are to their organisations. "Soft" qualities, tenderness, love, whether gentle or passionate, easy-goingness, etc. are taboo to such men. Usually they are regarded as signs of weakness, as compromises with the Devil or with the spirit of slackness.

During the period of imprisonment before his trial the hero is shut up with a number of Germans, "war criminals" presumably. This is so as to prevent him converting other Frenchmen to his point of view. In this prison he meets the future priest and an elderly German general. A discussion begins, and the general defends the priest's action in killing the terrorist. The young German was carrying out orders. "A good priest, and a good soldier!" the general declares. The young Frenchman roars with laughter. The two go well together, he says.

Most of the criticisms that I have read of this film have been superficial. Some, in most unexpected quarters, have been downright sour. I am surprised, and can only suppose that it offends too many conventions, even in the minds of liberal intellectuals. It is a most moving film. I have not been able to do it justice. Everyone who is at all concerned with the problems of war and peace should see it.

ARTHUR W. ULOTH.

BOOKS?

We can supply

ANY book in print. Also out-of-print books searched for—and frequently found! This includes paper-backs, children's books and text books. (Please supply publisher's name if possible).

NEW BOOKS

Frank Lloyd Wright
F. Farr 25/-
The Courage of his Convictions
Tony Parker and R. Allerton 16/-
West Indian Migrants
R. B. Davison 7/6

REPRINTS AND CHEAP EDITIONS

The Voyage of the Beagle
Charles Darwin 26/-
The Princess Casamassima
Henry James 14/-
The Tragic Muse
Henry James 17/-
Selections
Samuel Johnson 8/6
Leave Me Alone
David Karp 5/-

SECOND-HAND

England Arise
Godfrey Elton 6/-
Peekskill: U.S.A.
Howard Fast 3/6
The Wife of Sir Isaac Harman
and The Dream
H. G. Wells 4/-
Edward Carpenter
Edward Lewis 4/6
'D' Company and Black 'Eil
Miles Malleson 2/6
Red Sunday
Hubert Griffith 3/-
The Soul of a Skunk (C.O.)
George Baker 5/-
Miner
F. C. Boden 3/-
A Charmed Life
Mary McCarthy 5/6
Jesus: a Myth
Georg Brandes 5/-
The Evolution of Sex
Patrick Geddes and
J. Arthur Thomson 3/6
On the Gallows
Violet Van der Elst 6/-
Great Sons of Rome
F. J. Gould 3/-
The Dead Seagull
George Barker 5/-
Champions of the Workers, Part 2
H. Fagan 5/-
The Meditations of Marcus Aurelius 2/6
Woman, Past Present and Future
Auguste Bebel 5/-
Selected Poems
Percy Bysshe Shelley 2/6
The Underworld (Miners)
James C. Welsh 2/6
Marat
Piers Compton (damp stained) 3/6

Book tokens accepted

Freedom Bookshop

(Open 2 p.m.—5.30 p.m. daily;
10 a.m.—1 p.m. Thursdays;
10 a.m.—5 p.m. Saturdays).

17a MAXWELL ROAD
FULHAM SW6 Tel: REN 3736

THE Island Race when in need of an emotive adjective invariably refer down to the loins both male and female and it is left to the Americans to carry on the Restoration tradition of God-fearing blasphemy when describing the human tragedy. Shaw's "Goddam" is as common with them as our own cosy four lettered words and to be told by an American that "man that boy was crucified" may mean anything from a thirty-year-old friend getting a parking ticket, a child being legally murdered in a State execution shed to a fundamentalist describing the misfortunes of the murdered Christ.

While it gives their fiction a teutonic grandeur it invariably mars their facts for their over-dramatization of even the most trivial must in the end induce a scepticism in their audience. This is unfortunately so with the book under review for Joseph Kessel writes on a subject he appears to know little about and covers his pages of padding by the familiar journalese of the *Sunday Pictorial/People* type. He has attempted to write the story of Alcoholics Anonymous and rather than risk a straightforward account has chosen to give page after page of conversations all enclosed between inverted commas that must make the reader query when fiction intrudes upon fact. Characters like Doctor Bob, Eve M., Bill W. and others denoted only by the first name and a capital letter weave around Kessel, for some odd reason he slants his book into an exposé with international contacts starting from the Champs-Élysées through the Bowery to "the very heart of the smartest, richest district of New York". It is unfortunate that this should be so, for with a nation that is alleged to have five to six million alcoholics is worthy of a better recorder for its struggle against this evil. Kessel gives the credit for the mainspring of AA to the Oxford Group of whom he writes in laudatory terms and acting on the advice of Carl Jung that "a violent emotional shock or spiritual revelation" may help the alcoholic to stop sucking the bottle when all else fails they then, according to Kessel, proceed to wed the practical to the metaphysical with "To pray to God, however you may conceive of Him, if necessary simply as an experiment". Plugged in the *Saturday Evening Post* in

JOE K. ON A.A.

1941 the AA caught the American imagination for it pandered to the American's masochistic desire for public self-examination and the womb wish to merge into a group of buddy boys. Kessel unwittingly explains that his own position when, towards the end of the book he writes of a given definition of alcoholism "I'm not qualified to judge this definition of alcoholism as a potential disease (like an open wound) existing in certain organisms and causing alcohol to act on them like some destructive microbe" for he simply has not done his home-work. The old American muck-rakers based their exposés on facts and then more facts and left the deathless prose for the dime novelists. But Kessel's book reads like the soggy god-preaching handout of the Oxford Group for his characters display that delight in their own degradation and the attitude that salvation comes easier from the sewer, and heaven ends in a New York penthouse.

For a man to be drunk is of small consequence for by the morrow it can matter little and it is right that at times we should open the floodgates of the mind and of the heart and play the clown, desiring only a guide to lead us to our bed. But for the alcoholic it is to seek the illusion of death with the recurring agony of resurrection awaiting at the end of the drifting hours. To watch a man shivering upon the grass like a sick animal day after day and to view his physical degradation is to witness the ultimate tragedy for there he will lay rejected even by authority who will not contaminate their cells by arresting him and only the publican will await his approach to sell him his cheap wine and raw cider to aid his journey to oblivion.

And Kessel neither helps nor answers this major problem but merely adds one more second-rate book to the dusty shelves of the world's libraries. In the appendix to the book there are twenty questions that it is claimed are used by the Hospital of John Hopkins University, Baltimore, to determine whether a

patient is an alcoholic or nay. If you answer yes to three or more of these questions you are definitely an alcoholic. I found that I could answer yes to six of the twenty questions which means, according to Johnny Hopkins, that I am an alcoholic. The questions I found easy to answer were "4. Do you drink enough to affect your reputation?", "5.

"The Enemy in the Mouth" by Joseph Kessel, (Rupert Hart-Davis, London, 15s.).

Have you ever felt remorse after getting drunk?" "6. Have you been in financial difficulties as a result of drink?" "7. When you drink do you get into bad company and frequent low haunts?" "16. Do you drink when you are alone?" "17. Have you ever suffered from loss of memory when drinking?"

And you comrade?

ARTHUR MOYSE.

Mark Twain on the Congo

A little book which followers of the Congo tragedy should find enlightening is Mark Twain's *King Leopold's Soliloquy* (Seven Seas Books). Back in the nineteenth century, the Congo first became the subject of international controversy; the exploration of the Congo river by Stanley in 1874 had created an awareness of the importance of the region. Who was to grab it? Britain and America were interested in freedom of commerce but not in annexation. King Leopold saw the opportunity of satisfying his megalomania and, through shrewd lobbying, became personal master of an entity established in 1885—the Congo Free State.

"Development" commenced. First, he decreed that Africans could sell their products only to his agents. Next came the logical step of introducing forced labour schemes. And the prices paid

for rubber and ivory were cut to increase profits. The methods used aroused a storm, even as they filled the king's pockets and depopulated the Congo.

Of all the protests, that by Mark Twain was probably the most biting. Cast in the form of a soliloquy by the king himself, it is both an account of the kind of events which horrified those Europeans who were capable of caring, and an indictment. Unfortunately, the introduction, by Stefan Heym, is rather appalling. "Today, one third of the globe marches under the banner of socialism . . ." sort of thing. What was Stefan Heym saying back in 1956 when the Hungarians were bloodily repressed in the name of socialism?

Still, the introduction can be ignored. What Mark Twain said is what counts for us today.

K.J.M.

TARGET FOR

1962: 750 NEW SUBSCRIBERS

AIMEZ-VOUS BRAHMS ?

FOR some of us, at least, the complete freedom which many anarchist parents apply to their children in all respects, is debatable. Unfortunately only the extremists, those whose offspring one feels are viewed almost as human guinea pigs in the cause of a socio-educational theory, are the vocal ones, but there is no possibility of debate, since anyone who dares suggest that young children in certain fields are probably less able to know what is best for them than their parents or other adults, is immediately accused of being an authoritarian in libertarian's clothing and the debate ends before it has started. And if one further confesses to not having been a parent, one is dismissed from any intelligent discussion on the subject. To protest, that not all that long ago—at any rate not so long ago that we cannot vividly remember a thousand details “happy” and “unhappy” of that brief period of one's life—we too were young, cuts no ice with those who we look upon as the “professionals” among parents (which has nothing to do with the number of children they father-and-mother; nor should it be confused with what we would call “natural” mothers—those women who, given the possibility to do so, would spend their lives bringing up very young children. Nor do we really use the term “professional” in a derogatory way. We have on more than one occasion, in these columns, expressed our indignation that such a specialised occupation as parenthood should be largely undertaken by people who have received no previous training. To “understand”, to observe (without which they cannot understand) their children is the least that all parents should be expected to do. By “professional parents” we mean those who make of the home a kind of laboratory, and whose children are the subjects for their experiments, victims of their theories, a weapon in their propaganda armoury if, as more often than not, they are propagandist of a particular theory of education. Let no-one misunderstand us: we do not believe that those “professionals” who subject their children to their theories of “freedom” are any less motivated by love for their children than are the ambitious, bourgeois parents who proudly show-off their offspring as the circus trainer his performing seals.

★

BUT if parenthood is something, as well as a biological urge to keep the human species going (incidentally, how many of our readers can honestly say that they have been conscious of such an urge?) it must surely be largely an intellectual concept, an impulsive, generous, imagi-

native desire to perpetuate and transcend the physical joys of the orgasm with the loved-one. Unfortunately the ideal is rarely attainable; the laws of nature and the human imagination, so far as parenthood is concerned, do not coincide. The “love child” emerges many months after the imaginative embrace took place. Still, we gladly assume that those concerned have had no second thoughts in the meantime, and the feelings of responsibility and love for the new being are both strong and generous. We “assume” since Man is unique in not living by his instincts, his behaviour is therefore unpredictable. It is the uniqueness, the unpredictability of man which, in our opinion is the strongest argument against the family in the interests of the children.

No-one who listened to the talk on “Education and the Working Class” by Mr. A. B. Clegg, Director of Education, West Riding of Yorkshire, on the B.B.C. last Sunday, will fail to appreciate that a very large number of children are condemned to a particular pattern of life because of their home surroundings. It would be more accurate to say, because of their home surroundings plus the fact that the existing educational system does nothing to help them break through the barrier of indifference or even hostility to higher education with which these children are faced in their physical and family surroundings. But what of the anarchist, the “progressive” parents who are neither indifferent nor hostile, who provide an environment of love and material security and who fall over backwards to bring up their children on the basis of absolute freedom: do their children “take advantage” of the privileged environment they grow up in, as compared with that of the average working class child?

We would humbly suggest that they do not—but with certain very important positive reservations, which we are the last to overlook, but which, at the same time, must not be allowed to obscure the subject under discussion. As compared with the possessive parent who “protects”, blackmails and overwhelms his offspring with “love”, or the accidental parent who understandably looks upon every “accident” as an additional economic problem, the anarchist, the progressive parents, because they are not possessive—yes, we agree, all in theory and only some in practise—provide the environment of freedom for their children which in the long run is rewarded by a relationship of deep friendship between them which is absent in most authoritarian homes. Furthermore, the children

us to settle many old, and pressing accounts.

Our aim this year is to more than cover our running costs, and this we shall only achieve if we succeed in not only retaining all our existing readers, but by an additional 750 postal subscribers, and intensifying our sales at meetings, and at street corners. We need more active “agents”, more introductions to possible new readers, and this is a task which we rely above all on our present readers to achieve. At the end of this month we will give an account of how the campaign for new subscribers is progressing. We can say, right now, that it is progressing very slowly, although so far this month there is a slight quickening in the tempo!

OURSELVES

The response to our subscription reminders has been very gratifying. Up to last Saturday something like 80 per cent. of English subscribers who had been sent renewals had responded, and as we write the first renewals from our American and other overseas readers are beginning to come in.

With last year's deficit of more than £500 to shoulder this year, we are far from being out of the wood, but the surplus in hand so far this year has considerably helped to relieve the pressure on our finances, and has permitted

of anarchists and progressives are more mature, more adult, less shockable, less conventional. You don't have to lower your voice, or tell them to go and play in the garden when you wish to discuss very personal matters; somehow they seem to repay your confidence in them by a sense of discretion and responsibility.

★

AS a matter of fact these reflections were not intended to be an attack on our anarchist parent-friends. If anything they were intended as a lament that with few exceptions, none of the children of comrades to whom this writer has been formally introduced during the past twenty years, plays a musical instrument (gramophones excluded). A number of them started learning, but because they did not appear to be interested, and because their parents defended their “freedom” more zealously than they did themselves, no pressure was put upon them to persevere, and so, before long, the pianos were only used by the pianotuner (until they were disposed of to make room for the gramophone), and the violins are still on top of cupboards, collecting dust. And as each string snaps from boredom at being unused it should be a reminder to some anarchist parents that it is still not too late to introduce their offspring to the joys of music: making music as opposed to listening to it; participating rather than being the spectator.

A number of years ago, in these columns, we applauded the decision of the Vienna city fathers to allocate a sum of money to hire a symphony orchestra which would perform the classics to the schoolchildren of Vienna, who would be expected to attend these concerts in the same way as they attended their arithmetic, science and other classes. If we remember rightly we argued that children cannot know at an early age what they will enjoy in adult life; that freedom is choice and that the person with a general knowledge has more choice—therefore more chances of enjoying freedom—than he who has specialised knowledge or none at all. We also argued, we hope, that, the young child hardly knows what he wants in the present and certainly does not know what he will want in the future. What he does possess, is an ability to absorb knowledge and an insatiable curiosity. Only the adult can satisfy these. There is no doubt that the child can acquire knowledge and skills which for the adult demand time and effort which, in the event, he can never “afford”.

But not only does the young person ignore his capacities, equally does he ignore the existing store of human knowledge. How then can it be left to him to choose? How

can a child know whether he wants to read books, play an instrument, study mathematics, or engage in carpentry if he does not possess the skills or the knowledge to decide? And how should he be expected to show a desire to learn and to acquire these skills if he ignores both their existence and their purpose? And even if he is acquainted with their function why should what he may want to do in the subsequent 50 years of his life be determined by what he does not choose to do in the first 20?

★

BUT before we become embroiled in another discussion, let us get back to this subject of music, which, because it does not affect the careers, or the earning capacity of most children, can be ignored both by conventional and by progressive parents, who nevertheless are the first to regret that their own conventional parents either never, apparently, thought of getting them to learn an instrument, or if they did, gave up, when it was “clear”, after about a year of torture for all concerned, that their children “showed no aptitude for music”. Is there any biological or other reason why a child who can acquire a vocabulary of English words should not equally acquire a vocabulary of French words; that a child who can hammer nails into a block of wood, or build houses with wooden bricks and solve puzzles with rings and chains, cannot as easily learn to play a piano or a violin? Of course not. What is required, however, is perseverance on the part of the parents . . . or a good teacher who replaces the parents.

Our American contemporary *Manas* quoted recently from an old issue of *Time* the case of a Japanese violin teacher, Shinichi Suzuki, who could not understand why a four-year-old child who could acquire a working vocabulary of 1,500 words simply by listening to his mother repeat them could not equally well learn to play the violin. So he let the children play with musical sounds, listen, and become familiar with them long before the time when they would normally be considered ready to be taught. As *Time* put it, “Suzuki's method is simple sound repetition”.

His youngsters get accustomed to the sound of a violin by sitting in a classroom where advanced students practice. The beginners learn to recognise and hum simple tunes, are made to associate the melodies with the movements of a bow and fingers. No technical terms are used; differences are conveyed through analogies—“Loud is like an elephant,” “Soft is like a mouse.” In the third month of school (two 30-minute sessions a week), the tots are guided into games that teach good playing posture. Finally, the children get violins and are taught to play the melodies they already know.



'Nasty slow death—lung cancer!'

“Never force children,” warns Suzuki. “Persuade them.”

Today, at 60, Teacher Suzuki personally coaches some 20-odd pre-conservatory students, supervises a nationwide network of extension classes with a total enrollment of 4,800 students. Suzuki tries to limit his pupils to children under twelve, encourages most to go on to more advanced schools when they reach their teens. By then, the youngsters have mastered all the manuals in the three-part course. After the first (Book 3, age 6) part, a student is expected to play simplified Bach gavottes; after the second (Book 7, age 8), Bach's *Concerto in A Minor*; after the third (Book 10, age 10), Mozart's *Concerto in A Major*. The method works so well that quite a few of Suzuki's students go on to become expert violinists.

★

“NEVER force children; persuade them”. We can already visualise our parent-friends clutching at this straw to explain why their children have not learned to play an instrument, and using it to accuse us of being authoritarians. But we agree with Mr. Suzuki! What he, by his methods, in fact advocates is “don't force children to read, or play an instrument or learn arithmetic, but interest them so much in reading, or playing an instrument or juggling with figures that they will not be able to resist wanting to master these techniques for their own enjoyment”. Almost everything hinges on the teacher (or the parent); but the qualities of the teacher to transmit, to interest the child is a particular aspect of knowledge are nullified if one is not prepared to accept the responsibility of seeing to it that his pupils attend his classes. For parents jealous of their child's “freedom” perhaps this would involve a similar tactic to that used by the Japanese violin teacher: of taking the children to school some months before they are due to actually attend and letting them watch and listen to what's going on and hoping that it will persuade Johnny to attend when his time comes. If he isn't persuaded, what then? This “authoritarian's” advice would be to take him to school just the same!

SMOKING—its link with lung cancer

THERE are at least three aspects worthy of inspection, (1) The person and his health and life expectancy; (2) Anarchism—a form of society which demands more individual responsibility than any other and which behoves each individual to partake in that society with full mental and physical vigour; (3) The political and economic aspect which throws glaring light on the morality of our profit motive society in that the press and radio, in the interests of tobacco advertising and big business, has almost totally neglected to pass on to the people the discoveries of science's positive proof that smoking causes lung cancer.

But now we will consider the first aspect as the ordinary smoker, like most other people of habit, tends to proceed along a path of inertia requiring a jolt to bring about change. (Presuming that he wants to change and lessen for himself the hazards of an earlier death than time imposes and he prefers to enjoy more health for instinctive appetites rather than the acquired one of smoking.)

The British Medical Association seems to be the only body interested in dis-

seminating these facts about smoking. But as they are forbidden to advertise by the laws of medical ethics, their propaganda for this evident good is limited to clinics, out-patients centres and a little booklet called *Smoking—The Facts*. Here are some of the facts:

As long ago as 1912 doctors suspected smoking as a cause of lung cancer. After the War II, medical statisticians perceived that the increase in deaths from lung cancer stuck out like a sore finger among the decreases in other diseases. 1951 was the first year that there were more deaths from cancer of the lung than from tuberculosis of the lung. In American research and British research it was found that the proportion of lifelong heavy cigarette smokers who will die of lung cancer is something like one in eight. The number of non-smokers who will die of lung cancer is about one in three hundred. The lung cancer rate among those who smoked forty cigarettes a day was 64 times greater than among non-smokers. Smokers who had given up smoking ran less than half the risk of lung cancer of those who kept on smoking. It has also been established that there is a definite link between

smoking and coronary thrombosis. The risk is 70% higher among smokers, 141% higher among those who smoke 40 or more cigarettes a day.

Chemists in cancer research have manufactured weird smoking machines which smoke hundreds of cigarettes a day. Out of the one hundred different constituents of tobacco smoke they have isolated five which are capable of causing cancer in animals and no solution has been found for eliminating them from tobacco. Chemists are still trying to find a solution like that discovered to the problem of the mule spinner's cancer. This common and terrible form of cancer of the scrotum was due to the oil used on spinning machines. Chemists found the fraction of oil responsible and a new oil was used. There hasn't been a case of this once common disease for years and years. Meanwhile people should know there is still death in smoking.

Since writing this yet another medical report has been published and this time the press gave it publicity, playing the dangers down and more concerned with the tobacco shares than the mounting cancer toll. MAURICE GOLDMAN.

Resistance and Aggression

The Editor, FREEDOM.

In the article you publish in your issue of March 10, you suggest that my letter to *Peace News* (March 2) needs further clarification. I would be the first to admit it. A policy of civil disobedience will never be effective unless we seek to be perfectly clear, not only about our objectives, but also in all details of strategy and tactics. I do not pretend to possess any exceptional wisdom or experience in these matters, but I do believe that Gandhi possessed both, and that was why I quoted him.

The line between aggressive and defensive acts of civil disobedience is perhaps easier to draw in practice than in theory. In the second sit-down in Trafalgar Square I saw individual demonstrators deliberately throwing themselves against the police cordon in order to get arrested. Such actions are not only aggressive in spirit, but also contrary to the instructions that had been issued by the Committee of 100.

In general (and Gandhi was very clear on this point), our actions should never be deliberately provocative of violence. There is a fundamental difference between passive resistance and active insistence. You have only to examine the state of your own feelings to know this difference: the difference between 'calm of mind all passion spent' and 'seeing red'. We are rightly moved to anger by the prospect of nuclear warfare; but we merely insult our fellow citizens if we act on the assumption that they accept that prospect with equanimity. Most of them disguise their feelings and suffer from an inhibited sense of guilt; but we shall not succeed in releasing those feelings

for the general benefit of our campaign if we act irrationally. Our duty is to give an example of calm resolution, immovable conviction, and of universal sympathy and love.

The Wethersfield demonstration in my opinion (and in the opinion of some other members of the Committee) was a senseless and provocative action. It was senseless in that it could not possibly have succeeded in its aim (the occupation of the runways) and provocative in that it involved an act of trespass in forbidden ground. Many members of our campaign must have felt this, for in the event it was not adequately supported. I do not know how many guarantees of support the Committee received before the appointed day, but there were not enough. The demonstration should have been called off for lack of adequate support.

Again one returns to Gandhi, who insisted that acts of civil disobedience must always be carefully planned and adequately supported. The Committee's idea of adequacy has always been inadequate. If we cannot command the support of numbers that would overwhelm any official counter-action, it shows that our preliminary planning and propaganda have not been adequate. It is perhaps not necessary for a great multitude to gather in one place, but the main protest must be supported by mass demonstrations in every part of the country. We should not act as a self-conscious minority but in the belief, which I hold for self-evident that the great majority of people in these islands have no desire to be obliterated to make the world safe for American 'free enterprise'.

It is all very well to expect Bertrand Russell 'touchingly' to support and identify himself with the 'quixotic', youthful actions of the Committee of 100, but in my opinion this is not the way to 'influence' the British Government to abandon their nuclear argument. We are not tilting against windmills! We should

Letters

be adult and responsible, ready to engage in a heroic effort of persuasion that demands not only fervour and courage, but also, and especially at the planning stage, discipline and intelligence.

HERBERT READ,

Stonegrave, York, Mar. 12.

Eichmann

Obviously Arthur W. Uloth (FREEDOM March 10) has no imagination or conception of the cold-blooded way the Nazis acted under the orders of a single man. Eichmann built gas chambers, ordered shootings, to exterminate a people. Eichmann was ordered to solve the Jewish problem and the way he achieved it was his own. It is known to the world and people like Uloth, in num-

bers, figures, newspaper horror stories and so on. But had he suffered, like nearly every family in Israel, the personal loss of a father, mother, children, would he discuss in such cool terms a monster like Eichmann. To compare Eichmann to a crusader, a pirate or a slave trader is utter stupidity and an insult to humanity losing its power of indignation. Has not Uloth any sense of outrage, of anger? Or is an anarchist not supposed to have any emotion at all. He talks again of bomber pilots, etc. Ask any bomber pilot to take a hand at the gas chambers—my guess is that he would balk. No, the bomber pilots had no imagination, Eichmann had—too much. In the existentialist sense, he loved an encounter with a dead Jew. London, March 12. MAURICE GOLDMAN

All labour is social

DEAR EDITORS,

Vegetarianism, in common with all other things, is in itself largely subject to economic conditions and Mr. Parker's analogy is consequently not a true one.

As regards the right to live and produce alone, this is so well taken care of by the quotation I gave earlier of Michael Bakunin that I make no apology for repeating this:— "The individual is a product of Society, and without Society, man is nothing. All productive labour is, before all, social labour, production only being possible by the combination of the labour of past and present generations. There has never been any labour which could be called individual labour".

Nevertheless, in a Society where coercion did not exist, no one could be prevented by authority from doing as he wished. Mr. Parker can desire no greater measure of individual freedom than this. This is not to say that individualism is practicable. We have only to consider the interdependence of modern Society to know that it is not.



'Mind you—that £800 million from tobacco tax does come in handy!'

Protest 1

New Zealand freezing workers have been following the example of British and Japanese postal workers by adopting work-to-rule methods. At the Horotiu works, Auckland Province, work stopped after the company attempted to raise the number of men per beef-chain from 10 to 11, thereby cutting the wages of each man. At four other freezing works, work-to-rule was begun in support of the Horotiu stand; the employers retaliated by announcing that no further stock would be killed until normal working was resumed.

The union secretary, Mr. R. McKenzie, claimed the announcement was a lockout—the unionists, he said, were working according to the award. The employers' action was therefore an admission that the award was unworkable. Mr. McKenzie might have added that the union leadership, of which he is now a part, shares responsibility with the employers for the award.

Under the award, Workers are entitled to meal and "smoko" breaks after so many hours work. But, in the past, workers have taken their breaks all at the same time regardless of differences in starting hours. By working to rule, unionists were taking their breaks after the number of hours specified in the award. Hence there were several different breaks, instead of the former uniform breaks. Hence chaos.

Protest 2

In "The Strange Case of Brian Cooper" (FREEDOM, 10 June, 1961), I discussed the violence latent in New Guinea in consequence of the drawing of Stone Age peoples into a world characterized by authoritarian, racist and exploitative practices. This underlying violence is, in fact, widespread throughout Melanesia, as recent events on Buka prove.

Buka is an island north of Bougainville, from which it is separated only by a narrow passage. Both are in the Solomon Islands but are administered as part of Papua-New Guinea. It seems that the islanders object to paying the tax levied by the Administration. Early in February, 2,000 of them made a protest march on the camp by a force of over 150 police who had been moved onto Buka to arrest tax defaulters. Later in the month, the police were attacked by more than 1,000 natives armed with spears, axes, stone clubs and knives. There were 21 police and 30 rebels injured.

Next move was the flying of 400 extra police to the island in twelve chartered planes. The Administrator of

ANTIPODEAN NOTES ON

Protests

Papua-New Guinea, Sir Donald Cleland, described the events as nearing full-scale war proportions. But "law and order" were soon restored. About 100 natives were reported arrested, and the Administrator was able to announce that opposition "appears to have collapsed."

Still going Strong!

FINANCIAL STATEMENT AT MARCH 10th 1962

Expenses: 10 weeks at £70	£700
Income from Subs and Sales:	
Weeks 1-9	£516
Week 10	£80
	£596
DEFICIT	£104

DEFICIT FUND

London: A.L. £3/8/-; Amsterdam: H.K. £1/1/6; Poole: J.H. 2/6; London: A.H. 4/-; Glasgow: J.H.* 2/6; S. Oxhey: J.W. 8/-; Biggleswade: A.J. 3/-; Alberta: W.G.* 7/-; Petersfield: R.H. 10/-; London: A.D. 8/-; London: W.G. 8/-; Auckland: K.J.M. 2/4; Sydney: R.G. £5; Bromley: C.O.D. 5/-; Lincoln: A.R.B.* 8/-; Petworth: C.B. 18/-; Rosyth: J.W.D. £1/11/-; Llandysul: H.D. 3/-; Hamburg: W.F. 10/-; Stockport: F.A.G. 1/6; Southend: P.O.* 5/-; Hailsham: A.A. 8/-; London: Hyde Park 4/-; London: L.O. 6/7; London: J.R. 4/-; London: P. & G.T.* 5/-; London: T.K.* 3/-; Vermont: E.L. 4/-; Needham: "Gruppo Libertario" £17/10/-; Suffern: L.L. £14/10/-; Rensselaer: G.T. £5/5/-; Wolverhampton: J.G.L.* 3/-; Wolverhampton: J.K.W.* 2/-; Liverpool: T.S. 5/-; Smethwick: E.W. £1/8/-; Hounslow: L.* 2/6; Rensselaer: G.T. 14/-; Geneva: K.W. 8/-; London: Anon. 7d. London: P. & G.T.* 5/-; Surrey: F.B.* 5/-.

TOTAL 59 1 6
Previously acknowledged 284 7 9

1962 TOTAL TO DATE £343 9 3

*Denotes regular contributors.

The number of police involved indicates the intensity of feeling on the part of the Buka people. Melanesians are being drawn more and more closely into the modern world but their aspirations for education, material goods and services, and equality with the whites are continually frustrated. Hence, in part, the cargo cults. Buka, it is interesting to note, had a millenarian movement before the First World War, when the island was German property. The next outbreak was in 1932, and others followed fast. After the War, there was more activity, though the scale was now slight. The development of co-operatives no doubt absorbed the energies formerly drained off into cargo cults, and helped to give the islanders some of the control over their lives which had been lost through white domination (for the cults on Buka, see Peter Worsley's *The Trumpet Shall Sound*).

Newspaper reports aren't specific on the reasons for tax refusal. What does emerge from the brief reports is a picture of an island whose people have the spirit to resist and protest, even though their methods are still not the wisest. After all, armed force is not the best tactic against a vastly stronger authority. But, encouragingly, the Buka Islanders are willing to assert themselves; we can expect further difficulties for the Administration unless grievances are met. And, one day, Melanesia may even revert to the Melanesians.

Protest 3

Three Portuguese naval ratings, perhaps believing that Australia belongs to the Free World, jumped ship at Darwin and sought political asylum. Perhaps they didn't appreciate that Portugal also belongs to the Free World.

The plea for asylum was refused by the External Affairs Department, and deportation ordered. Sir Garfield Barwick, the Attorney-General, claimed that as the ratings had no background of political activity in Portugal, they must be treated as common deserters. But as the press widely reported these men as having criticized the set-up in Portugal, they would certainly be treated as political offenders should they be handed over.

Legal moves are now being made to prevent deportation, and demonstrations have been held protesting. Students have been prominent in the demonstrations.

If the ratings had jumped a Communist ship, asylum would no doubt have been automatically granted.

K.J.M.

FREEDOM

I do not object to being labelled "Socialist", provided that authoritarianism and libertarianism are not confused, as, in my opinion, Mr. Parker confuses them, but, as a libertarian, I regard myself above all as being an anarchist. His letter, being mainly addressed to Mr. Fichter who I am sure will adequately reply, I need occupy no further space.

Yours sincerely,
F. BALL.

P.S.—Although at times at variance, it is sad to hear of the death of E. Armand.

POETRY READING

"King and Queen", Public House, Foley Street, W.1.
Wednesday, March 21st, 8 p.m.
Readings from Kenneth Patchen and Dylan Thomas
By John Pilgrim and Marget Nichols.

POSTPONEMENT

You have an extra week to pass on your accumulated use-value for realization (or in basic, jumble) LAG Jumble Sale is now to be on Saturday March 31st at 2.30. Jumble (parcelled and labelled) may be left either at Maxwell Road or at 5 Caledonian Road N1 on Friday, March 30th.

LONDON ANARCHIST GROUP GENERAL MEETINGS

meetings to be held at
The Two Brewers,
40 Monmouth Street, WC2
(Leicester Square Tube)
Sundays at 7.30 p.m.

MAR 18. Max Patrick: Confessions of an Old Anarchist

MAR 25 Alan Albon: The Significance of the Common Market

OFF-CENTRE DISCUSSION MEETINGS

1st Thursday of each month at 8 p.m. at Jack and Mary Stevenson's, 6 Stainton Road, Enfield, Middx.

1st Wednesday of each month at 8 p.m. at Colin Ward's, 33 Ellerby Street, Fulham, S.W.6.

3rd Thursday of each month at 8 p.m. at Donald Room's, 148a Fellows Road, Swiss Cottage, N.W.3.

Last Friday of each month at 8 p.m. at Laurens and Celia Otter's, 57 Ladbroke Road, W.11.

JAZZ CLUB

This season's meetings are being held at 4 Albert Street Mornington Crescent NW1 at approximately monthly intervals. Friday MARCH 23 Peter Turner Personal Favourites

ANARCHY Nos 1-12

Still Available 1/8 Post Free

Freedom

The Anarchist Weekly

FREEDOM is published 40 times a year, on every Saturday except the last in each month. ANARCHY (1/8 or 25 cents post free), a 32-page journal of anarchist ideas, is published 12 times a year on the 1st of each month.

Postal Subscription Rates to FREEDOM and ANARCHY

12 months 32/- (U.S. & Canada \$5.00)
6 months 16/- (2.50)
3 months 8/6 (\$1.25)

Special Subscription Rates for 2 copies

12 months 47/- (U.S. & Canada \$7.50)
6 months 23/6 (\$3.75)

AIR MAIL Subscription Rates (FREEDOM by Air Mail, ANARCHY by Surface Mail)

12 months 52/- (U.S. & Canada \$8.00)

Postal Subscription Rates to FREEDOM only

1 year (40 issues) 20/- (U.S. & Canada \$3)
6 months (20 issues) 10/- (\$1.50)
3 months (10 issues) 5/- (\$0.75)

Air Mail Subscription Rates to FREEDOM only

1 year (40 issues) 40/- (\$6.00)

Cheques, P.O.s and Money Orders should be made out to FREEDOM PRESS crossed a/c Payee, and addressed to the publishers:

FREEDOM PRESS
17a MAXWELL ROAD
LONDON, S.W.6. ENGLAND
Tel: RENOWN 3736.

K.J.M. Printed by Express Printers, London, E.1. Published by Freedom Press, 17a, Maxwell Road, London, S.W.6.

