

'As soon as you get the whip-hand over somebody you go dead.'  
"The Long Distance Runner",  
ALAN SILLITOE

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## THE ANARCHIST WEEKLY - 4d.

# Fear and Food

WE make no apologies for returning to the economic question again this week. Because we insist on its importance some of our readers accuse us of marxism; others find us boring (assuming quite wrongly that our intention was to entertain them!); others that the only thing that matters today is the Bomb, all else being considered academic. To our minds the strength and, we hope, the attraction of the anarchist case is that it is both subjective and objective, a marriage of heart and head. By which we mean that we are at the same time jealous guardians of our individuality and "interests" and yet aware of our insignificance in terms of humanity and the universe. We are everything and nothing. This writer, and, we believe, most anarchists, would not hesitate to resort to force to defend themselves against an aggressor; they would not don a uniform to engage in any war even though victory for the "enemy" might mean certain death or imprisonment for them. It is the same kind of reasoning (and we leave it to our readers to think it out for themselves) which makes us more indignant and rebellious when we read about hunger and malnutrition in the midst of plenty than when we read about nuclear tests, of the number of victims they cause among generations yet unborn, or the protests of those scientists who are above all concerned that their patient observations of outer space through their telescopes should not be disturbed. We know, or rather, we accept it when Dr. Linus Pauling asserts that the recent Russian tests will result in, to quote *Peace News*, "160,000 children being born with gross physical and mental defects during the next few generations, and that there will be a further estimated 4 million stillbirths, embryonic, neo-natal or childhood deaths and children with physical and mental defects spread out over some score of generations assuming the human race survives. As *Peace News* soberly points out however "very little is known about the genetic effects of atmospheric nuclear tests", but it obviously hopes that its readers will assume that Dr. Pauling is right to take it to heart.

We are not for one moment wanting to dampen the ardour of those who seek to "press" their governments to halt nuclear tests. We are simply trying to re-establish the priorities in the discussion, or rather, trying to prevent anti-nuclear propaganda from swamping the much more fundamental problems of our society, of which these weapons of war are but a by-product, and of making us forget that

they will never be eliminated so long as the system which adopted and developed them persists.

To our minds more sensational than all the statistics and speculations concerning nuclear tests and nuclear war, are the facts about malnutrition and starvation in the world, which nobody disputes. In a study presented at a joint session of the United Nations Commission on International Commodity Trade and the FAO (Food and Agriculture Organisation) which opened in Rome last Monday (we write before the meeting) it is pointed out that "unless action is taken to alter present trends the agricultural surplus problems may become more acute by 1970" . . . Meanwhile, malnutrition will remain widespread in many low-income countries".

It is estimated that in the Far East the daily intake of animal protein in 1970 may not exceed a quarter of the present level in Europe and less than a sixth of that in North America.

Calorie intake should be more satisfactory if production plans of the low-income countries come to full fruition, and by 1970 would approach normal physiological requirements even in the Far East, although hunger would still remain because of inequalities of income. If production does not increase there any faster than in the last decade, hunger will still be a major world problem in 1970.

Continued food surpluses in one part of the world and shortages in another provide, says the report, some scope for expanding food aid programmes, but the main cure must be in accelerated development.

The terms of trade of agricultural exports, which have declined steadily since 1954, may still further decline if action is not taken to co-ordinate production and export policies through world-wide commodity arrangements, or similar measures, including both producers and consumers. In many developing countries which derive the major part of their export earnings from agriculture, shortage of foreign currency is likely to be a major problem in the 1960s.

An acceleration in their economic growth, therefore, will require a larger net inflow of capital. This will be difficult.

## COMMONWEALTH LOYALTY

Mr. McEwan, the Minister for Trade, returned from his overseas trip last week looking like some branch manager whose Head Office has just informed him that liquidation proceedings were about to begin.

Who could have guessed it? They actually intended to form a merger with a bunch of foreigners!!

True, they've expressed their displeasure, on a few occasions, at the branch habit of retailing competitors' goods in the store.

But I means where was their loyalty? It was "Every man for himself, old boy!" What would his friends say? After all these years of guaranteed dividends?

And the customers—they'd have to be told.

Not that he didn't have enough food for all of them, but you couldn't give it away, could you? I mean, even the Chinese Communists pay cash.

One thing really worries me, though, will they make us take the Crown down from outside the store? Couldn't face the Asians after that. Best to retire.

A.A.G.

cult to attain without economic aid, as earnings from exports of tropical commodities are unlikely to grow quickly enough.

There are still today, in spite of science, industrialisation, automation, Trades Unions, and the rest, millions, hundreds of millions of human beings who are daily suffering from the consequences of not having the means to secure the minimum of food to live a normal life; that millions of our fellow beings die each year, a statistic for governments and financiers, but mourned by their loved ones, their life cut short by a half of its normal span not through over-indulgence, expense-account lunches and "burn-

ing the candle at both ends" but simply because their organisms were literally starved from birth and through no fault of their own.

★

MR. KENNEDY was reported to have been "reluctant" about giving orders for the resumption of nuclear tests. According to the *Times* he "took some comfort from the fact his farm problem was one of over production while Mr. Khrushchev's was one of shortage". Only in the jungle we live in could such a statement pass without comment. In any other society (a) over-production would be no "problem" (b) the misfortunes of our fellow



The London Anarchist Group banner and some of its supporters during a halt in the Aldermaston March

## OPERATION PLUGHOLE

THE United States Atomic Energy Commission announced yesterday that fifteen low depth nuclear explosions will be conducted in the Atlantic and on Atlantic islands. Some of the tests will be carried out 500 miles deep.

These explosions will be the deepest to be carried out inside the earth. Apart from their military interest which has yet to be researched, they are thought likely to produce a number of spectacular effects on the character of the earth, and widespread cracks which it is hoped will meet in the middle and succeed in producing "global fission", to use the scientific term.

Such explosions would be entirely consistent with the declared aims of the current series of nuclear tests by the United States. Not merely is it necessary to test the possible effects of explosion under the earth on objects such as deep-shelters or underground military railways. There is also a need to assess the extent to which the earth can be cracked without actually falling apart.

It is widely believed that the stations for "Operation Plughole" are Greenland, Cape Farewell, Bay of Biscay, Azores, Canary Islands, Cape Verde, Sierra Leone, Palmas, Pernambuco, St. Helena, Trinidad, Gough Island, South Georgia, Sandwich Islands and a station in the Antarctic not yet selected. It is hoped that the explosions being simultaneous will contact each other and make a chain reaction.

Effects of this kind are actually produced by earthquakes or blasting, but it is hoped to supplant the inefficient methods hitherto employed by man-made universal (or at least Free World) fission.

The effects of a nuclear explosion must necessarily be greater, and must last longer. Ordinarily the result would be to produce small holes, now the aim is to produce a big crack or 'plughole'. From a military (and naval) point of view these effects are potentially interesting because they could interfere with the earth's crust and might even make a chasm which would be militarily insuperable and present difficulties to the navies denied of their element.

The depth chosen for the 'plughole' explosions is unlikely to succeed in complete global fission. Science has not reached the peak of achievement in this (downward) direction.

The experiment could drastically affect the pattern of world affairs by distorting the normal shape of the world. The result could be to deflect large masses of earth and probably drain the Atlantic. The most obvious result would be an increase in land-masses. There is also the possibility that the Pacific may dry up, presenting difficulties for Euthenasia's navy.

Whether this will happen depends on the mechanism by which this earth is kept together, in recent months the opinion has been gaining ground that the world is kept together by the action

beings in other parts of the world would inspire us with the desire to help them and would not give us "some comfort".

Mr. Kennedy's problem is that America has a stockpile of wheat (1,400m. bushels or more than a year's supply), feed grains (85m. tons or three-fifths of a year's supply) and dairy produce (130,000 tons last year) valued at \$5,000m. (£1,700) and the annual storage bill alone is \$1,000 (£340 million) a year!

And what are Mr. Kennedy's proposals for solving this problem? Apart from trying to induce the American people to eat more, and the foreigners to buy more, the *Times* Washington correspondent summarises them as follows (incidentally *FREEDOM* gave all these facts in February in an editorial on "Forty Million Fallow Acres while Millions Starve"):

Land would be taken out of crop production and diverted to recreation, wildlife, and green belts. Supply would be tailored to demand by estimating annual requirements and allotting a farmer the number of acres he should cultivate. Compensation would be paid for land not used. Under-production would be planned until the surplus had been used up. Similar controls would be imposed on dairy farmers.—Cotton and tobacco, both in potential surplus, are controlled successfully in this general manner.

★

These are the facts of life for more than half of mankind not just in this nuclear age, but certainly for the past century and, in this age of surpluses for the foreseeable future. The *Times* considers the reasons for this "imbalance in the world's agricultural economy are clear enough". Production of foodstuffs exceeds consumption! Too much wheat in America too much coffee and cocoa in Africa. "Drink your own coffee" is no answer to a famine of rice or grain' is the sensible comment of the *Times* (having at the

Continued on page 2

of gravitational pull and alluvial cohesion. If these is indeed the case there will undoubtedly be some changes made. In these circumstances the motive force for the rotation of the earth which has been scientifically estimated as the attraction of the species for each other will be dissipated for a great many years or even decades.

The report of this planned earthquake says it will be felt throughout the free world. The United States A.E.C. has undertaken to give advanced warning of any low-depth explosions there may be. One scientist said "It may produce the greatest show in scientific history". The blast will not be anything like Euthenasia's famous 50-megaton plus bomb. But some of its effects will be even more devastating. For example it is expected to produce a tidal wave and cause delays on the Metropolitan line.

LATER: The Euthenasian Peoples Atomic Energy Commission announced yesterday that sixteen low-depth nuclear explosions will be conducted in the Pacific and on Pacific Islands. Some of the tests will be carried out inside the earth. Apart from their dialectical significance on Marxist-Leninist thought, they are likely to produce a number of spectacular effects on the character of the earth and widespread cracks which it is hoped will meet in the middle and succeed in producing "global fission", to use the scientific term.

Such explosions would be entirely consistent with the peace-loving aims of the people's democracies. Not merely is it necessary . . . etc., etc., etc.

JACK SPRATT.

## ANARCHY 15

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# Railway Rottenness

IN the Preface to his book *The Railway Swindle*,\* Henry Murray said of the Railway system that it was:

"the most colossal and impudent swindle in human history; a swindle which has Peers of the Realm among its perpetrators, Cabinet Ministers among its tools, and the entire British community for its dupes and victims."

In describing his book as "a long deferred exposure he goes on to say that with few exceptions the administrators of the railway system in those days were either rogues or blockheads. The exceptions were both and that abler men could be found in any idiot asylum and honest men in any jail."

Murray considered the Railway System as a howling absurdity; considered economically and financially a mass of ruin; considered morally, a cesspool of corruption; considered socially a spreading gangrene; and that it had reached this condition by the venal complicity of the Permanent Officials of the Board of Trade, a body of men whom Mr. Asquith once eulogised by saying they have been for a generation the "most vigilant and able guardians of our commercial interests."

\*published by Grant Richards, London, 1916.

Little wonder H. Murray was rendered speechless by this remark for Mr. Asquith must have known—as Murray discovered—that there was no such entity as the Board of Trade.

Many years before 1916 there was such a body and counted among its members the Archbishop of Canterbury and the Speaker of the Irish House of Commons. Shades of "jobs for the boys."

Mr. Asquith knew perfectly well that the officials never met officially and quite possibly did not recognise each other as they passed in the street.

In illustration of the chronic inefficiency of the Railway System a letter appeared in the Daily Chronicle of July 7th, 1915, stating that the transport of munitions from London to Liverpool, a distance of 200 miles, was then taking five weeks. A few weeks later the congestion had frightfully and notoriously increased and to allay apprehension Mr. Prettyman, Parliamentary Secretary to the Board of Trade declared that there was no congestion on British Railways. I believe it was Joe Soap who wisely remarked that "speech was invented to hide man's thoughts".

A few days following the utterance of Mr. Prettyman, railway economics came under review and in replying to Mr. Greenwood Mr. Runciman stated his conviction that the admitted deficit of many millions per annum in railway accounts was to be explained by the rise in price of materials used.

In an endeavour to vindicate railway methods a similar statement was made in the previous year by Sir Charles Owens to the Royal Commission on Railways, but instead of this statement being a vindication Murray considered the statement formed an appalling proof of the dishonesty which had made the system the curse of the country.

In dissecting Sir Charles Owens evidence, Murray mentioned the three most important materials used on railways: viz Coal, Timber, Steel.

(a) Coal apparently had seen violent fluctuations in price varying from 10/- per ton in 1867 to 12/- per ton in 1912. Two shillings per ton rise over a period of 45 years was regarded in those days as "a violent fluctuation"!!! This rise was more than compensated in so far that less coal was required to generate a pound of steam than formerly.

(b) Timber had definitely increased

in price over this period. Mahogany had dropped from £11 to £7 per ton since 1873; Oak and Fir had been fairly steady at £5 and £2 per load respectively; Teak in the same period had risen from £9 to £16 per ton.

(c) Steel price was around £15 to £18 per ton for inferior rails; about 9 million tons were used and the cost to the Railways at this price was around £140,000,000, whilst later the cost fell to £6 per ton and the railways got better rails.

To confuse the whole transaction Lord Loveburn who at that time occupied the highest position on the English Bench stated that the lower price quoted was export price to which Murray enquired as to why the Railway Companies were not buying at market prices and into whose pockets the difference went. Yes that was the bloody question, "who had the money" Needless to say, this enquiry was left unanswered.

The nett result of applying the Bessemer process to steel rails was to increase its length of life. Before the introduction of the process normal life of rail was three years. Taking a rail at random from the Great Northern Railway which had been made by the Bessemer process and been in service for 18 years, it was found to be worn nine-sixteenths of an inch and it was estimated that over a short period the saving was in the region of £240,000,000. Once again the query arises, who were the gentle grafters?

Rates over a period of 40 years increased by an amount of £2,260,000 and are entirely attributed to rates on space rendered necessary by the imbecile process of shunting.

Around 1915 it was Sir Charles Owens' job to justify an annual loss of £20,000,000, and one stands dumbfounded that a body of men calling themselves a Commission of Enquiry, could have accepted such evidence.

Despite the appalling waste and inefficiency, when Mr. Warwick Gattie at the suggestion of Winston Churchill approached Colonel Sir Herbert Jekyll, K.C.M.G., the Chief of the London Traffic Branch with the object of urging the adoption of improved methods of handling goods on the railways, Mr. Gattie was informed that the traffic arrangements of British Railways were excellent.

To arrive at the value of a locomotive hour, Murray took the figures of 1907 as supplied by the Board of Trade (they were the only complete set of figures available at the time) and found that one locomotive active hour equalled 4,000 ton-miles and in actual expenditure per

ton-mile was one-fourteenth part of a farthing or one fifty-sixth part of a penny. Apply in the conversion ratio of 1:4 between 1913 and 1962 one might justifiably enquire the reason for the continued rise in rates and fares to-day!

Further it was discovered from an analysis of the Board of Trade book-keeping that the locomotive spent on unremunerative labour nearly three times the energy it devoted to earning money. Equating the old canal horse and boat doing its steady three miles per hour, Murray estimated that one canal horse and boat equalled twelve locomotives. Even to-day the speed of the canal boat ensures a more rapid mode of transport, the speed of the boat being 5.8 miles per hour against the 2.9 for the Railways.

Speaking of the freight wagon Murray states that tens of thousands of them had never carried an ounce of freight since they were built, never will, and WERE NEVER MEANT TO.

For 97 per cent. of their time they were standing still; for 2½ per cent. of their time they were being hauled unladen, and for one-half per cent. of their time they were being hauled about laden or partly laden.

When Mr. Warwick Gattie was constructing the electrical machinery necessary for the fitting out of his proposed system of Clearing Houses, he offered an order for the construction of a portion of that machinery to a certain firm of steel goods makers, only to be told that the firm could not "make" for Mr. Gattie.

When asked the reason Mr. Gattie was told "you want to abolish shunting" and "shunting is out best friend". "We make the steel fittings for wagons which are broken by shunting—buffer guides, buffer springs, coupling links, drawbars, bolts, spring buckles. Abolish shunting and where shall we be? We have to think of our shareholders."

The more things change in this country, the more they seem to remain the same.

And to enable the steel goods makers to safeguard the interests of their shareholders, £102,000,000 worth of steel fittings were smashed every seventeen years, not to mention the millions of pounds worth of merchandise, nor of the deaths and mutilations shunting annually caused among its labourers.

Throughout this time the labourers were living on 12/- per week, and over one hundred railway companies with a capital totalling over £80,000,000 paid no dividends on their ordinary stock.

Bearing in mind that the cost of carrying one ton one mile was 1/50th part of a penny and passenger fares worked out at a penny per mile i.e., 56 times the cost of the service, it would be pertinent to enquire "who had the bloody money,"

## FREEDOM

especially when one recalls that signalling consisted of bon-fire burning, torch waving, yelling, whistling, lamp showing and firing of crackers.

In the course of his investigations into the structure of the railways, Murray discovered that there were forty million different railway rates in operation, and mentions the frantic wastefulness and bottomless dishonesty of the British railway system.

Mr. Warwick Gattie with his system of Clearing Houses, had the remedy for the relief of the congestion both on road and rail—Murray gives the figure of 27,000 killed and injured on the streets of London—and but for the opposition of the self interested, who profited by the hideous and shameful condition of affairs, might have been applied.

In concluding his book Murray expressed the hope that "one honest and courageous member of the House of Commons who will refuse to accept the utterances of Mr. Marwood—this gentleman was apparently the mouthpiece of the railway interests—and if one Metropolitan editor was suddenly struck sensible, together they could blow the whole rotten edifice sky high."

And is the system any more efficient today than it was half-a-century ago?

STUFFING BOX.

## FEAR AND FOOD

Continued from page 1

back of its mind the recent campaign in Kenya to encourage the the Kikuyu to indulge in coffee drinking—only now that there is a world surplus of it!). But in the end, all this august mentor of the ruling class can suggest is that

rising world trade alone will enable the less developed and more developed to grow more and to exchange more, so that 'surplus amid hunger' cancel out in the equation.

And while the financiers are trying to solve the equation (which capitalism can never solve) a few more millions of human beings will die because they happened to be born on the hungry side of the equation.

People are dying as we write, not from Russian or American "fall out", but from hunger; they are dying every day of the year, thousands of them because they haven't the money to buy the surpluses which cost America \$1,000m. to store away from the world's hungry mouths.

And who protests in the West?

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## Closure of Burgess Hill School

BURGESS HILL SCHOOL closed at the end of the Spring term following a decision by the Directors, yet to be confirmed by a Special General Meeting of the supporting body, Friends of Burgess Hill Ltd.

Just a week's notice was given to parents but any earlier hint would have hastened the end. Up to the last it had been hoped that it would not be necessary to close for good, and the enrolment of even a few new pupils would have made it possible to continue.

The school has been functioning for a quarter of a century and has undergone many changes in that time. Under the last headmaster, Jimmy East, it became the freest community of children and adults in this country. But perhaps that description is only superficially correct, for freedom involves responsibility and a "community" like this, supported by fee-paying parents, is in a sense irresponsible. Very, very few are the parents who would willingly pay hard cash for their children's freedom to behave in ways they, the parents, disapproved of! And the "progressive" schools which have "succeeded" and are going concerns have all compromised in some way on this vital point, either applying pressures more or less subtly over a wide range of attitudes and behaviour or, more honestly, allowing genuine freedom of choice in many respects, yet applying rules and sanctions quite firmly on certain points. Neill, for example, has always said that he could not allow pupils to have a full love life because of the hazard of the law; Jimmy East may not have been so careful.

#### An artificial environment

What are the drawbacks in practice when it comes to setting up a "freedom" school in a sick society? A school is

It is with regret that we record the decline and fall of a progressive school.

Like nearly all such communities, Burgess Hill School had always been only a jump or two ahead of financial bankruptcy, but many of us who knew the school hoped that when it moved from London to more spacious premises in Barnet a few years ago it would enjoy a long and vigorous life there. Unhappily it did not work out. We print below a comment upon its closure by one who, while not involved from the staff side, has looked closely at the school and its problems.

not in fact an organic community, it is an artificially-created environment, created to satisfy the assumed needs of children. Ideally, the staff who form the human part of that artificial environment ought to be very carefully selected. In practice, since the school has to be run on a financial shoestring, there is practically no selection and a proportion of staff at any time are immature people working out their own problems. If the staff consisted of a stable group of mature, free, balanced and able people the next drawback would matter less: that in view of the desperate need for fees there is little selection of pupils either—and a high proportion of unhappy, maladjusted children are admitted. There have been pupils, and there have been staff, so disruptive and even dangerous that they have had to be asked to go, but the step has been taken only in extremity. By intention the "freedom" school was to be an environment which would best foster normal growth, and it is a far cry from this to

the mutual-therapy group it has invariably to a large degree become. Pace Neill, we are still without experience of how a really healthy group of children would develop in an environment of freedom. Perhaps this is inevitable, for to park one's children in a boarding school is, whatever the overt motives, a form of rejection that the healthiest families will not practise.

The members of the Burgess Hill community seemed to an outside observer to have little sense of direct responsibility for its continuance; knowing of the possibility of closure for some months they appear not to have felt there was anything they could themselves do about the situation, and when the ultimatum came they accepted it very passively. These attitudes appear to be a direct concomitant of the artificiality of a school "community".

#### A therapeutic experience.

These remarks perhaps appear to constitute a most severe negative criticism, but that is not their intention. Burgess Hill must have been of very great value to everyone who came under its influence. It was a therapeutic experience just to enter it. There one was accepted as oneself, without pressure, evaluation or judgment. There was physical space and scope for unfettered movement and activity and, metaphorically speaking, emotional space. The community provided emotional support "without strings", the support a child needs from a mother without the emotional blackmail that individual human mothers all too often exact in return. This writer believes that the school, as intended, provided a most excellent "training", through practical experience, in good personal relationships and the best available environment conducive to the individual's growth in independence and

self-reliance with co-operativeness. Circumstances—the poverty, and the high proportion of pupils entering the school emotionally starved or warped—decreed that in the attainment of these good ends, the acquisition of factual knowledge, academic and applied manual skills should suffer. If there must be an unbalance, surely it ought to be this way: it is a good deal easier to catch up on knowledge and skills later in life than it is to obtain emotional therapy when already subject to the pressures and responsibilities of adulthood.

One Burgess Hill innovation cries out to be mentioned. At other "freedom" schools there is the paradox of a system of sanctions. That the rules are decided by the whole group rather than imposed by an external authority is of course a major advance on the conventional situation; but penalties are still penalties. At Burgess Hill some years ago the imposition of sanctions was abandoned by a decision of the school meeting which has never been reversed; henceforth the meeting produced "agreements" rather than "rules", and these were considered binding on all only when they had been reached unanimously. The tyranny of the majority was absent.

#### A wider responsibility.

The shortcomings of Burgess Hill have been touched on; those of conventional schools are only too apparent. The development of a truly comprehensive education capable of passing on to the growing child the knowledge and skills which are his social inheritance, without stunting the development of his independent spirit, without imparting an attitude of destructive competitiveness with all the tensions and anxieties it involves, and without depriving him of the best that is to be experienced in a good intimate family life—the development of such an education must, I fear, depend upon changes in the organisation and attitudes of society at large.

I.L.

May 12 1962 Vol 23 No 15

## THAT BROADCAST

WHAT will surely amaze those who read the transcript of the BBC discussion on Anarchism, the second instalment of which is published in FREEDOM this week, is that all this "live" unscripted discussion was squeezed into thirty minutes. As one of our readers, Sheila Beskine, put it, last week, here was a "serious programme" produced at "50 miles an hour". In actual fact it was produced at 170 words a minute, or nearly 3 words a second for 30 minutes! - It is difficult enough to read at that speed; to be expected to think as well, presupposes that one's interview is either a superhuman or an electronic computer which, the more it is "fed", the more answers it gives!

Comparing the way this programme was produced, with two other broadcast interviews last week—a discussion with Mr. Dick former chairman of Standard Motors, and the discussion last Saturday between Colin Wilson and a literary critic, both of which were conducted at such a leisurely tempo that even the listener could add his own reflections to what was being said—convinces us that the producers of this programme had not intention that it should be serious in the sense that it should make people think. Indeed, the fact that Mr. Dick and Mr. Wilson were each faced with one interviewer, whereas Colin Ward had to face two; that their interviewers far from baiting them were sympathetic (in the case of Colin Wilson they referred to each other by their Christian names), whereas in the case of our comrade his interviewers were both politically hostile—clearly indicates that the BBC did not treat this programme other than as entertainment, and not in the best of taste. That it turned out better, more intelligent, than they had expected is entirely to the credit of Colin Ward, who inspite of having no previous experience of this medium, combined, as one listener put it, good humour with a lot of solid ideas and reflections.

Our own criticisms of the way the

### It is not enough . . .

Our contemporary, *Peace News*, has recently undergone a typographical "face lift". The first issue did not seem to us particularly successful, but then the change was so radical that the eye needed time to make the adjustment, especially to all the huge white spaces, and, in any case, it is never fair to judge by the first issues. The current issue (May 4) however is a good production, a big advance on the first of the New Look, and includes a well-presented four-page picture feature of the "Easter Marches 1962".

Are we right in our impression that the content is *Peace News* is also undergoing radical change? Is it putting all its eggs in the anti-nuclear campaign basket? We agree with their front-page headline "Tests and the arms race A MAJOR CHALLENGE". Not to react, not to protest and act in every way we can to rouse public opinion, even in the knowledge that we cannot prevent the power blocs from carrying out their intentions, would be moral annihilation for those of us who think and feel, and want life to be something more than working, eating and sleeping. But

programme was produced are apparently shared by Mr. John Pringle, writing on the "Spoken Word" in the BBC's own publication *The Listener* last week. He was "listening to unbelievers and rebels" that week. "Not the dreary spokesmen for the anti-establishment, who I expect are nowadays too expensive for the BBC to use very often. No, people whose objections to the way things are going are more coherent and fundamental". Of the "real live anarchist" Mr. Pringle writes:

The BBC was apparently so terrified that Mr. Colin Ward, editor of *Anarchy*, might make converts that it gave him as little rope as possible. The result (Home, April 27) was the nearest to a bear-baiting I have ever heard, with Mr. Ward as the amiable, slow-moving bruin, trying to get away from a couple of Doberman Pinschers in the shape of Anthony Howard of the *New Statesman* and Norman St. John Stevas of *The Economist*. Sympathy with the anarchist's quaint creed must have risen every moment the broadcast lasted. But alas, though Mr. Ward is clearly a nice man, and though Marx *did* promise that the state would wither away (a promise the communists would prefer forgotten) it looks as though we may have to pay income tax for quite a time yet.

We don't know whether the questions put to Colin Ward in that programme can be considered as typical "objections" to anarchism. They probably are, and fuller answers than our comrade was allowed to give by his "baiters" have appeared at different times either in ANARCHY or FREEDOM. But it would perhaps be a valuable addition to FREEDOM PRESS publications and anarchist propaganda to compile a substantial pamphlet on "Objections to Anarchism"—as was successfully done many years ago—and to this end we invite readers to send us their list of typical "objections", their own or the kind they encounter in discussion with critics of anarchism. The sooner the better, for there is obviously need for such a publication. Perhaps even, the editor of ANARCHY will consider that a companion issue to "Who are the Anarchists?" could well be "What is Anarchism?"

We also agree with the PN editorial's last paragraph "But it is not enough to demonstrate" . . . "We cannot hope to end tests and the arms race until we have evolved a sound political theory relating immediate action to our long term aims. Hence our disappointment that the issue of P.N. from which we quote, is almost exclusively a word and photo reportage of demonstrations, vigils, one-man revolutions à la Amman Hennacy, with the editorial advocating protest and demonstration through fear. Even the correspondence columns are dominated by conformist—electoral—arguments, and Chris Farley in his column "In Parliament", critical as it is of political parties and individual members, still pins his hopes in Parliament when it will be made up of "men with guts"—or have we misunderstood him? :

The great majority of unilateralist M.P.'s have now shown over a long period that so far as they are concerned Parliament will continue to be unrepresentative for many years. It is this that has reduced Parliament to a meaningless display. The House of Commons is disembowelled for the most obvious reason—its members frankly lack guts (our italics).

# Anarchism Broadcast - 2

(Continued from last week)

Anthony Howard  
of the "New Statesman".  
Norman St. John Stevas  
of the "Economist".  
Colin Ward, editor of "Anarchy".

N. St. J.S.—Surely because man is acquisitive. But let us take a concrete example. I now have a watch and somebody else in this anarchist milieu wishes to take my watch from me. How is this to be stopped, if I am weak and he is strong?

C.W.—There is no more protection than there is in our society.

N. St. J.S.—Well, there would be much less protection, surely, because you have no State to intervene and protect the weak against the strong.

C.W.—Look, the State doesn't restore your watch; it merely puts the man inside and makes sure that he steals something much bigger than a watch next time.

Speaker Unidentified—Well, it may mean that one may get one's watch back, that is a possibility. It may also mean that one does keep other articles of one's property.

N. St. J. S.—But what about the family? Would there be any marriage in this anarchist society?

C.W.—Well, it is up to the people concerned.

N. St. J. S.—Would there be any institution of marriage?

C.W.—Marriage in our society seems to me to be a contract with the State rather than a contract between two parties. I wouldn't think in terms of marriage as a tremendously desirable institution.

A.H.—You know, I have one great worry about this. Broadly it is true, is it not, that anarchism as a movement belongs to the Left. It came out of the First International, this kind of thing, but some of the things you have been saying this evening really belong absolutely to the lunatic Right. This whole doctrine of individualism, this sort of 'every man for himself'. This is not a left-wing cry at all. I can see why Marx wanted to expel you from the First International; I am not a bit surprised.

C.W. (laughs)—Well, I am not here to defend the Left.

N. St. J. S.—Well, let us go back to this question of marriage which rather interests me. In this anarchist society, would one just live with a woman, as it were, as long as it suited one and then leave her when it ceased to suit one and move on elsewhere?

C.W.—It might cease to suit her as well, might it not?

N. St. J. S.—It might indeed. But it might have rather deleterious effects, mightn't it, for the children of these unions where the parents were continually separating and moving off elsewhere?

C.W.—Well, in our kind of society, where we think in terms of the little, tight closed-in family, it probably would.

N. St. J. S.—You have no State, you see, to bring up the children, have you? You have abolished that.

A.H.—There is a very important point there, isn't there? You are thinking of the State purely in terms of its restricting activities. But today the State has a large number of what I would call welfare, beneficial activities. Now an anarchist could not believe in anything like the Health Service, could he? He could not believe in aid for underdeveloped areas. All this would go out with the bath-water. This worries me a bit.

C.W.—Well, you have to think in terms of the origins of the welfare state. As you know, the welfare state as such is part of the warfare state. Every advance in social legislation in this country has been brought about by wars. At the time of the South African war when they discovered three-quarters of the recruits were not fit to join the army, they started concerning themselves about the health of the working classes. Our welfare state has grown up not through our preoccupation with each other's welfare but with the needs of the State. The organizations of social welfare are very much older than the welfare state, aren't they?

A.H.—Well, they never quite worked until, you see—I would say this, and perhaps Stevas would not agree with me—but when one had the voluntary principle, and I think it is a proof of—that your argument about human nature is terribly optimistic, it didn't work. It was only when the State moved in that one

We apologise for the arbitrary cuts in this transcript. Its great wordage and our shortage of space makes this inevitable

got people able to get medical treatment and not measured by the size of their purse. Are we going to lose all this according to your doctrine? I think the real contradiction of your case is exactly what happened in welfare legislation at the time when it was voluntary.

C.W.—I don't believe this for a minute. Think in terms of friendly societies, coffin clubs. All those organizations of working-class self-help which grew up during the nineteenth century—and were proscribed, in fact, under the Combination Acts.

A.H.—I agree that there was a modest beginning, but there were people going hungry because they hadn't got any dough. There were people not able to go to hospital because they couldn't afford it. We all know this. We know Lord Shaftesbury and the Factory Acts. We know that the voluntary principle failed, and I don't think this is a difficulty that you have really come to.

I would like to go on to one other point. What about education? Now what is the anarchist view on education? We now have compulsory education in this country and we have had it since 1870—opposed by the Conservatives at the time, actually. Are you in favour of compulsory education?

C.W.—No, I am not in favour of compulsory education, but the anarchists if they are nothing else are great educators. You can see for yourself in, for instance, A. S. Neill's school, Summerhill, which has just celebrated its fortieth year, where anarchist principles, whether Neill calls them that or not, have been applied with tremendous success.

A.H.—Well, I read a very interesting article in FREEDOM, one of your March issues, questioning whether this was the right procedure and saying that the trouble with this was that a child—a piano was bought and they never learned it, and you take this, your doctrine of complete individual self-expression and people were deprived of benefits in their early years simply because there wasn't any encouragement, or, if you like, and I will go this far, any discipline to make them go on learning the piano. Now, you probably remember this article yourself. You really are content to be judged as a movement by free education, which has not been a glorious success in this country?

C.W.—Why do you think it has not been a glorious success?

A.H.—Well, I think one can look on some of the memorials today, and one can also look at its failure to spread.

N.St.J.S.—Apart from free education, I think one wants to be practical here in forming one's judgement. Have there been any other successful anarchist experiments in world history?

C.W.—I think so. You will find very many so-called primitive societies are in fact anarchist societies, are they not?

N.St.J.S.—Well, it may work, may it not, in a primitive society, but that is precisely the point. I don't doubt this might work in a primitive society. One wants to see an experiment, though, working in a highly complicated society. After all, here we are, 50 million people, crammed on this wretched island with a terrible climate. Are there any anarchist experiments working here now? Or have there been in the past?

C.W.—Well, when you say anarchist experiments do you mean social microcosms . . .

N.St.J.S.—Yes. I mean obviously not in a macrocosm because we are not an anarchist society. But can you point to something that would convert me, as it were, to your point of view.

C.W.—Yes, the instance that always occurs to me are adventure playgrounds for children.

N.St.J.S.—What exactly are they?

C.W.—Well, as you know, the need for children's playgrounds is one of the penalties of industrial and urban society. The normal provision made for it governmentally is the local authority with its tarmac, swings and roundabouts. The anarchist approach which you see in various pioneering experiments to provide an environment where children can do things instead of swinging in the regulation fashion.

A.H.—Well, having stood shoulder to shoulder with the Home Secretary it now seems to me that you are now standing back to back with the Duke of

Edinburgh and the Outward Bound Schools.

C.W.—I don't think so. The Outward Bound boys are always talking in terms of character building, they discourage smoking, and drinking, swearing—

A.H.—And you are in favour of this—N.St.J.S.—but surely these adventure playgrounds are very suitable for children because children are deprived of the possibility of living a grown-up life, and therefore they are in a very artificial situation. I don't see that you can generalise from this very limited experience of children who are, as it were, playing a fantasy game in this adventure playground and are going back to a stable society organised on quite different lines immediately afterwards.

C.W.—Of course there is always the hope that they may import some of their fantasies into our all too stable society.

A.H.—I wonder if I can go on to a rather serious actual political point. Now, it seems to me that if there was ever an example as you see it might have worked it was probably in Cuba after they got rid of Batista, and every time one looks in history there is a moment in a revolution when it looks as if anarchy may be able to take over. But you—because you are always the "fall guy". If one goes to look at a film like "The Battleship Potemkin", for a moment there it is as if the anarchist state is going to (?start) on the battleship, but then the crew takes over, somebody becomes captain in the place of the former captain. You always lose out. Why do you think this is. Is it because there is a basic fallacy and lack of appeal in your movement?

C.W.—I don't think it is that, so much as the fact that we are conditioned to the notion of authority. In Cuba I agree there was a power vacuum of a week or so, when nobody robbed, nobody did all the anti-social things which are supposed to accompany anarchy—life was pleasure; then, of course, in steps the Castro movement and then, of course, you have substituted one set of rulers for another. You see this in every revolution one can think of in the world's history. This does not seem to me to invalidate anarchism, it shows how far we are from the notion of doing things for ourselves rather than of exchanging one disliked kind of ruler for another in which we put rather vain and foolish hopes.

A.H.—Well, I don't want you to put on a perpetual martyr's crown, and I think I began by saying, anyway myself, that what you painted as the aims was splendid, but here again one finds the lesson that it just can't work, and I'd like to ask you whether you see any signs in the present day that are in any way encouraging to you; in, say, the present political climate in Britain.

C.W.—Yes, I do. The thing you have got to remember (is) that you, I believe are a socialist, and you, Mr. Stevas, are a Conservative, but you don't pin your hopes on a socialist society—at least I am sorry for you if you do—I don't think you'd like living there if it existed—and you, I am sure, don't carry a portable Utopia in your head of a conservative society.

N.St.J.S.—There is no such thing as a Utopian Conservative Society.

C.W.—Splendid. There is no such thing as an anarchist Utopia. I am anxious to push society in an anarchistic direction, and an instance which occurs to me is in the whole field of social welfare; prisons, old people, provision for old people, children's homes; every aspect of this kind, when you find a new philosophy which goes by the rather unfortunate name of "de-institutionalisation" is taking place. Now what are the criteria of this philosophy and the language that people use? "Permissiveness", "libertarian environment", "freedom of choice"—everything which is the complete opposite of the old Poor Law idea of social welfare. The only social philosophy into which this breakdown of institutions fits at the same time is anarchism.

N.St.J.S.—Yes. Anarchism has been historically connected in its social theory with marxism. I wonder could you explain the way they diverge? How does anarchism differ exactly from marxism in its social idea?

(To be continued)

## Jumble Thanks

The L.A.G. thanks all helpers and donatees to the Jumble Sale which realized approximately £12. All clothes remaining will go to Oxfam.

## Another View of 'Viridiana'

DEAR SIR,  
 Buñel's film "Viridiana" reviewed last week by Arthur Moyle is worthier of a wider acclaim than he gives it for within its tale of greed and depravity, there is a relentless and savage criticism of contemporary Spain, that must raise our admiration for Buñel in his capacity to symbolise his deeper meaning within the frame of the story, that runs all the time true to itself.

Its merit however is not merely that he contrives to criticise what he sees, but that he manages to do so with interesting use of camera and by his skill and control of the medium to disguise the inadequacies of his cast and drive the film on with relentless savagery to reveal his own hurt and sorrow for the Spanish scene. The mood is always sombre, the treatment harsh and unrelenting in the joyless and bitter scene set before us.

Yet it is not a great film in the sense that it moves us with any deep compassion towards our fellow man. The girl hardly evokes deep sympathy, for she has an icy innocence through which no warmth does really shine and we are shocked more by the act of brutality than of true feeling towards her, at her moment of barbarous reality. The film suffers from over criticism and a certain morbid interest by the director in degeneration. The truth of life as Buñel sees Spain allows him only a critic's wand and must thus remain within the confines of the box he built around it, where it turns in upon itself and ultimately cannot move us as a great work of art. But though the film might not rise and touch on a greater truth of life than we are induced to expect by its publicity, it does have real strength and unity given by a firm hand of the director who has something to say and does so with passion.

The recognition of symbolism within the film is important but not merely the enactment of the "last supper" by the beggars, but of the wider implications than lie in each of the main characters of the film, and by no means least the setting itself. A ruined estate, an aristocratic owner filled with remorse and

self-pity over his non-consumated marriage, his wife dying on his wedding night. A young woman innocent to the world about to take the last and final vows of seclusion in a convent, projected suddenly into conflict with the real and degenerate world, from which she had been virtually secluded by her uncle and confined within the walls of church authority by his earlier neglect and disinterest.

Surely the ruined estate is Spain itself, the uncle the Spanish aristocracy who have neglected their responsibilities to life, i.e. their estates on the one hand and the education and interest in their children on the other. The first falls in ruin, the second falls within the confines of the church in the case of the girl, and in the case of the illegitimate boy a half-finished education by the state, which fills him only with greedy self-interest almost as vulgar as that of the beggars. And who are these beggars who take over the estate house and prepare themselves a banquet on the grand table of the estate? What is this table around which the riff-raff and vicious sit and gorge themselves? Surely the table of Spain. Who is their leader who stands, blind and vengeful in the middle swinging his stick in authority and rage smashing everything within reach, when someone else makes away with his women? Who then would be a blind and vicious leader making only his own ends a way of life? I wonder who?

In the end the girl who has suffered rape comes in shocked disillusionment to the companionship of the inadequate and self-indulgent son, apparently to share his favours with the servant woman. It is no end, the camera merely leaves the scene.

This then has the mark of great imagination and it is no accident that Buñel has taken the sexual relationships on their lowest levels without in any of them, but one, a feeling of love. And this one is the servant woman, the only gentle character in the film, the only one who has a show of love, and in her position as a servant the representative of the unseen Spanish people. Civilization is measured in the sexual relationship of its people, and in "Viridiana" depravity, cruelty and cynicism rule the day. The girl, symbolic of innocence and love and thus the flowering of the race is raped. This is the rape of Spain, and the destruction of the vital creative energy of youth, in its widest sense, surely a terrible denunciation of the régime.

It might be as Mr. Moyle suggests that there is a new liberalism for the intellectuals in Spain and that the censors let through the film under the guise of smuggled goods. But if they did it seems they have been caught, for something real has indeed been smuggled out, though I would suspect that Buñel's final editing, particularly the sound was added outside the country. It seems a bit much to suppose a Catholic censor would allow the mocking music to run so clearly through the film. After all this is a state bureaucracy, and it gives it a great deal of credit and intelligence far more than it would be capable to execute such an intricate plot. Also, there are the actors, I imagine they are still in Spain. What of them? More likely no one but Buñel really knew what they were at, they probably thought they were doing, what they were doing. It is the editing of the film that counts. In this way they would be safe and Buñel could safely skip the country. Perhaps in the future the truth will be revealed.

London. K.S.

## 'Human Nature' Menaces Mankind

SIR,  
 I wonder if a lowbrow outsider may make a few comments on article in your paper FREEDOM of this week? Just what do you mean by 'freedom' or 'anarchy', or 'common sense'? It seems to me that what your correspondents do not understand is human nature.

Man, like animals, is happier in a herd for general living, so long as he has a large number of personal freedoms. What more does he want? There would soon be civil war if there were no self-control and moral responsibility. We are living here in comparative safety behind the nuclear curtain. Would you exchange it for an iron one?

Science will for ever reveal secrets to the enquiring mind. If something nasty turns up it must ultimately be used for its best and not its worst purpose. This is no time for squealers, bigots or fanatics to try to sway events, but for honest-to-goodness and broad-minded men of vision, such as we have among our present statesmen. Who is either Canon Collins or Earl Russell to talk,

# Letters

when they are at daggers drawn with each other? Let the shoemaker stick to his last; Russell to his philosophy and Collins to his soul.

The real menace of this world is not the nuclear bomb nor 'conventional' weapons, but man's warring nature; he is only just one of the jungle. In any case Russia would not be such a fool as to discard so valuable a defence for herself when her ultimate enemy is China.

The pattern emerges—immobilise the whole of Europe and Scandinavia and confront America who would stand alone, then the fun would begin for the supreme mastership of the world. Democracy is Russia's strongest ally. She can trust us not to break our word, unfortunately for us. All those clucking hens of campaigns around England and the continent result from fear or sanctimonious humbug. Let us 'quit ourselves like men and tell Russia to retract her world aims. Then only can there be peace and total disarmament. But what a hope!

Yours, etc.,

Bart Green, April 20. A.D.L.

## Don't just rabbit!

TO THE EDITORS,

As one of the middle-class(?) militants who J. Boyle showed his allegiance to on the Aldermaston march, I would like to say that the Anarchist Movement does not exist as an organization for people who want to be given a feeling of identity with something or some people. We in the movement are hardly going to rush to every so-called sympathizer. In this country there are about 52,000,000, for after all, everyone feels that anarchism is a beautiful but impossible idea, like J. Boyle.

As a middle-class(?) Meter Reader I marched, holding the banner with middle-class Bus Drivers (the one who writes "Around the Galleries"), middle-class carpenters, painters, merchant seamen, builders' labourers, and others, some of whom were real members of the 'middle-class'.

Personally I find the C.P.-ers on the march very cliquey and unfriendly but probably that's only to us. The Young Communists are all right but they are not real Communists anyway, just kids who are to the Left of the Labour Party, or have made (or not made) an unfortunate choice in parents.

I personally am not too interested in the "working class gits" he describes for (jokes aside now) having been a member of this wonderful group of saviours of the world all my short life, I've come to the opinion that those who act and fight for freedom and peace are the ones who have the guts. Not those who just rabbit and rabbit.

JACK STEVENSON.

## MONEY!

FINANCIAL STATEMENT AT MAY 5th 1962

Week 18  
 EXPENSES: 18 weeks at £70 £1,260

INCOME:  
 Sales & Sub. Renewals: £ 843

Week 1—17 ... 843  
 Week 18 ... 52

New Subscriptions:  
 Weeks 1—17 (126) 142  
 Week 18 (12) 15

157  
 1,052

DEFICIT £208

DEFICIT FUND

London: D.S. 10/-; Victoria: H.B. 10/-; Sydney: M.J.C. 13/-; London: J.L. 10/-; Glasgow: J.H.\* 2/6; London: P.S. 1/6; Cheltenham: L.G.W.\* 4/-; London: P.M. 8/-; Hindhead: F.N.F. 5/-; Brecon: L.F.F. 18/-; Wolverhampton: J.L.\* 2/6; Wolverhampton: J.K.W.\* 2/-; Southend: P.O.\* 5/-; Hounslow: L.\* 2/6; New York: Ferrer-Rocker Branch Workman's Circle (per J.S.) £8/16/-; London: F.H. 10/-; London: T.K. 5/-; London: S.J. 8/-; London: J.W.L. 8/-; Northwick: L.K.B. 10/6; Belfast: "Liam" 3/8; London: A.M. 7/6; Alford: R.W.M. 10/-; Toronto: "Anon." £16; London: D.R. 5/-; London: B.S. 1/6.

TOTAL 34 8 2  
 Previously acknowledged 547 11 6

1962 TOTAL TO DATE £581 19 8

\*Denotes regular contributors.

## S.R. and all that

DEAR SIR,

Self regulation has never been a set pattern of behaviour. At best it is an attitude of mind and not only applicable to children, but to life as a whole. It has perhaps in the eyes of "Freedom" been generally associated with bringing up children. Its bad application can do more harm to the parents than any good to the child. Those who defend it as a faith are either ignorant of its real meaning or martyrs in need of punishment. Ignorance one can forgive, martyrdom is hard to stomach. Having seen self-regulated homes being virtually ruled by children, one gets the impression that there is little difference between the "power" of a child in such a home and the "power" of a "spoilt brat". One is the product of a wrongly applied and misunderstood idea and the other is the product of parental martyrdom. In both cases an occasional clip across the earhole would surprise both parents and children as to the wonderful results possible from such action. Clipping earholes as a policy might do the parents some good but would hardly help the child, yet stomaching childish nonsense or (to be more scientific) neurosis, while the parent boils up inside but must keep it dark for the sake of S.R., is certainly the royal road to parental ulcers if not worse. The dilemma is obvious, where do the child's rights begin and end? As you can't learn S.R. like the A.B.C. some parents give the children the benefit of the doubt, but to their horror discover that the little bugger has learned to make use of this benefit for its own purposes. If the mother is smart enough she soon puts a stop to it. Should she fail to do so she is well on her way to martyrdom, and the child well on its way towards "spoilt bratdom."

The trouble is that if you haven't got it a self-regulatory attitude to people and animals and ideas for that matter, you try to learn it and with some diligence one can recall quite a vast amount of learned opinion dealing with S.R. But here's the rub when it comes to actually applying the theory in practice. It often conflicts with our own learned and established (neurotic) behaviour. One result is that whenever the parent applies her S.R. to her child it's always with some conflict. Children being extremely sensitive to atmosphere one wonders if the conflict is not communicated as well. Any good achieved by S.R. may to some extent be nullified by the atmosphere in which it is done.

Children have great adventurous spirits, but they also learn by copying, and parents are their first or worst examples. Even monkeys have rules of behaviour. The youngsters soon learn them, often with the help of a cuff and a bite, yet displays of affection between mother and offspring are both tender and frequent. To over-protect is as bad as to be unmoved when the child is in need of love and assurance, and in the long run it is far better for both if the parents are true to their own feeling when handling children, than it is for them to apply a system of upbringing alien to their own good sense and feeling.

Many an adult now must be thankful to Ma for having cajoled or pushed him to take piano lessons at an early age, for now, grown up Willy can enjoy the skill he learned often under protest. To make music when adult is creatively satisfying and good for the nerves. No doubt for some piano playing would have been spoilt for ever because of parental insistence at a tender age. We tend to subscribe to too many myths, children forced to do something will always hate it, all bullies are cowards, power always corrupts, a government by any other name will stink just as much, only an anarchist school is a free school and other such quick-frozen legends that appear to broadside arguments of all description in the pages of FREEDOM. Oscar Wilde once said that "all extremes are vulgar" and applied to most situations it is probably true. One song goes "it's not what you do it's the way that you do it" which to a large extent applies to childrearing, and one may even add politics as well. One can make a good case for anarchism by either talking to people or down to them. Any self respecting person will dismiss the speaker who talks down to him for he believes the very values he is preaching. If Ma is very tolerant to the children for S.R.'s sake and damned authoritarian with Pa, kids will soon get to know how to handle father. The secret is of course not to regard anything as a static system, it's just as important to allow for a breadth of vision in argument as it is in dealing with people, children included, and dogma by its very nature allows for no leeway. Should you clobber little Willy for strangling the cat? Try making him understand if possible, and this may sometimes succeed, if not take him and yourself to the psychiatrist if you have the money. But there is something to be

said for delivering a clout and explaining that the discomfort felt by little Willy is about as much as the discomfort felt by the cat. The next time Willy wants to apply the half-nelson to Tibby he may think twice. Those about to throw up their hands in holy horror may remember that therapy is not always pleasant nor medicine comforting to take. Should this form of punishment go unheeded then constant clouting for cruelty is more than likely to enhance the sadism than remove it.

Once again, circumstances and personality must adapt to the demands of both circumstance and personality, and though our actions may to some degree be governed by theory it is so easy to create a system and thereby absolve us of the responsibility of thinking again.

Bringing up children cannot be divorced from living by any system. An adult relationship that has love, tenderness and sympathy will project those emotions to children, adults, cats, dogs and ideas. Those who haven't these emotions mobile in their make-up have to learn systems of conduct. One might add in passing that genuine anger, aggression and frustration are also part of healthy living, and one cannot ignore these things because they make our ideals in need of some modification. S.F.

## LONDON ANARCHIST GROUP CENTRAL MEETINGS

meetings to be held at  
 The Two Brewers,  
 40 Monmouth Street, WC2  
 (Leicester Square Tube)  
 Sundays at 7.30 p.m.  
 MAY 13 SF on  
 Sex, Anarchy and Freedom  
 MAY 20—Arthur Uloho on  
 After London . . . What?

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

Last Wednesday of each month at 8 p.m. Tom Barnes', Albion Cottage, Fortis Green, N.2. (3rd door past Tudor Hotel).

Last Friday of each month at 8 p.m. at Laurens and Celia Otter's, 57 Ladbroke Road, W11 (for May and June).

## Cambridge Meeting

The Cambridge Anarchist Group will hold a meeting on  
 Wed May 16 at 8.30 pm  
 Speaker: Jack Robinson on  
 Anarchism and War  
 For details of meeting place, etc. contact  
 Krishnan Kumar  
 St John's College, Cambridge

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