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Individual Action - 1952, December 17, Wednesday

John Goldstein

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Recommended Citation

Goldstein, John, "Individual Action - 1952, December 17, Wednesday" (2017). *Individual Action Newsletters, 1952-1953*. 4.
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INDIVIDUAL ACTION

Vol.1, No.4

New York, N.Y. December 17, 1952

Price Five Cents

C.I.O. FAILS TO CHALLENGE WAR MONGERS

Union Chooses Reuther

John's Corner

As of this moment Julius and Ethel Rosenberg are about to be murdered by the United States Government. I, personally, do not have any sympathy for them or their cause. They were working for one authoritarian State against another, when they delivered the atom secrets to Stalin's stooges. Unlike Fuchs who gave the Russians atomic secrets because he felt that if both major powers could produce the dreadful atom bomb neither of the two oppressive Governments would declare war against each other, the Rosenbergs performed their mischievous deed because they aspired — and this fact is palpable to any thinking person — to strengthen the utterly reprehensible Soviet State. Yet I do not believe any Government has the right to imprison, let alone murder, individuals. Because of this I favor the immediate release of the Rosenbergs and all other prisoners.

* * *

The Daily Prostitutes, erroneously called Newspapers, displayed a picture of Butcher Franco and Secretary of the Treasury Snyder shaking hands. The boosom pals must have quite a bit in common. Anyway, more Spanish workers shall be executed with the help of the arsenal of Democracy.

* * *

The other night I was listening to a discussion of the work of St. Francis. I thought that with the scientific knowledge we possess, the subject would be treated as a fairy tale. Apparently, we are wrong inasmuch as some of the participants still believe or think that they believe in that superstitious nonsense. It seems that the God racket — and it is nothing but a racket, will be perpetuated indefinitely.

AMERICAN JUSTICE

Do Americans have a right to know and to pass judgment upon the broad policies and detailed actions of their Government? Anarchists condemn all governments, but the rest of us believe that regulations based upon mutual agreement are necessary to the smooth functioning of society and that such regulations (laws), when based upon mutual agreement, insure, rather than destroy, the basic rights and fullest development of the individual. So far has American society strayed, however, from such a conception of mutual agreement that we have become a first-class empire, governing ruthlessly for our own benefit the millions of persons whose lands we have conquered and whose material heritage we have appropriated, and doing so in spite of the fact that such conduct is abhorrent to our own people. For that reason our press is carefully sealed against the truth about our empire and its management, and any American who seeks to discover and disseminate that truth will be prevented from doing so, if possible, even if it is necessary to kill him in order to stop him.

I have not been killed yet, obviously, but sufficient steps were taken two years ago to prevent the American people from learning, at the time of the Puerto Rican Revolution of 1950, what the immediate causes were and out of what background that Revolution grew. During the entire time that the Puerto Rican Constitution was being conceived and brought to birth, they were prevented from learning that it was a measure designed to fasten colonialism permanently upon the Puerto Rican people, rather than to liberate them from that status. They were prevented by the simple expedient of locking up, under calumnious charges, the only American of anti-imperialist convictions who had taken

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The CIO has elected Walter Reuther to the position of no. 1 piecard. He succeeds the late and gentle Philip Murray: In his acceptance speech he promised to continue the policies of his predecessor.

As was to be expected, the CIO did not renounce its class collaborating practices at its convention. In fact, the Union spokesmen and Mr. Stevenson, that magnificent friend of labor, voiced confidence in the decadent capitalist system, a system that has produced two World wars within 25 years and is about to plunge us into a third World slaughter-fest.

Walter, however, was not elected by acclamation. On the contrary, he was forced to engage in a bitter fight with piecard Haywood for the "highest office" in the Union. Phil, before he died, indicated, quite strongly, that he thought brother Haywood — no relation to Bill — should be his successor.

But Walter who is an ambitious and astute labor faker had other ideas. And so he lined up the delegates of the huge UAW and smaller CIO unions behind his candidacy.

While Reuther was procuring this support, Haywood secured the help of the Steel Union in addition to labor skates Quill and Potofsky. They waged a bitter campaign against the young President of the auto workers.

But despite the efforts of the lesser piecards, Walter was elected chief piecard by a vote

of about 500,000 — each CIO union votes its entire membership.

It has been proposed that the AFL and CIO unite into a single union. Individual Action can discern no reason why such an event should not take place since they both support all war measures besides condoning a system based on inequality. Workers will be afflicted by the horror of war and depression for as long as the two phony unions are allowed to exist.

We believe that the AFL, the CIO and the "independent" Stalinist unions must be demolished immediately by the workers. If that is accomplished, the workers will possess the opportunity of striking against all factories that produce weapons which can and will be used to utterly destroy civilization. It is high time that we workers frustrate the war effort of all Governments.

Ryanized

It is reported that Labor Skate Joseph P. Ryan of AFL Longshoreman's Association collected over \$80,000 from two firms to "protect" them from labor trouble and racketeers. It is improbable that the rank and file workers obtained any of the remuneration but so long as the workers support piecards — and they are supporting Mr. Ryan — they will be victimized by gangsters, either legal or otherwise.

Appointed

Martin P. Durkin, an AFL Piecard has just been appointed Secretary of Labor. We believe he will serve the cause of labor fakery magnificently.

Unappreciated

Syngman Rhee, the despicable dictator of South Korea, has offered Eisenhower two million men. It is doubtful if he as yet asked them whether they want to die for the glory of the United States. He also intimated that the Korean girls were willing to fight Communism. If he and the infamous premier of North Korea wish to fight, they should have a duel between them with the rest of us on the sidelines enjoying peace. This event, we are sure, will not take place.

Individual Action

Single copies: 5c, Bundle orders of fifty up: 4c, Yearly: \$2.00, Six months: \$1.00, Three months: 50c

Order from Individual Action, Apt. 2F., 15 Sheridan Square, New York, N. Y.

Published every two weeks by John Goldstein, Apartment 2F, 15 Sheridan Square, New York 14, N. Y.

Editors: John Goldstein and Felix Ortiz

Make all checks and money orders payable to Individual Action

FORCE AND VIOLENCE

Governments are prosecuting individuals for using—or advocating the use of—force and violence for the purpose of abolishing present day institutions. But some thoughtful individuals may ask the question what right do Governments have to jail people for urging violence when the ruling class depends on this same naughty violence to uphold the status quo?

For example, this State protects the institution of private property by employing—or threatening to employ—violence. In different terms it means that the United States Government, through its courts and army, enables the capitalists to rob the workers. If the Government did not sanctify capitalism, workers might receive the full value of their production.

And when workers strike to protect their living standards—they cannot improve their welfare so long as the unethical capitalist system endures—the cops, more often than not, stand ready to club the pickets to safeguard the property "rights" of the employers. And the courts, which claim to represent all the people, invariably issue injunctions that allow the particular union to use only a certain amount of pickets. This, of course, reduces the effectiveness of the strike. Taking these factors into consideration, how can the State dare make protestations to the effect that its actions are ethical and moral?

Likewise, if a few conscientious individuals decided not to send their children to schools, institutions which teach that war is justified and which subject the children to authoritarianism, the State would threaten them with violence and would take their children away. And the kids, who revolt against the adulteration which passes for education, are given lashings by the representatives of the State, if they are not placed in reformatories.

Perhaps the most reprehensible function of the state, however, is involving millions of people in wars—and this fact cannot possibly be denied. When the state faces crises of any sort, it indulges in wars with other States to alleviate internal conflicts and to induce its population to blame another oppressor for their miseries. Naturally, millions of human beings are either murdered or incapacitated as a result of wars. In addition, homes and factories are mutilated by bombs. In other words, the state creates utter havoc. Is it any wonder, then, that some individuals are at variance with the institution?

Governments, as we have shown, are compelled to resort to force and violence to maintain themselves—and the force and violence that they employ is infinitely more dreadful than the violent acts of individuals.

We, who advocate the liquidation of governments, desire to usher in a society that would be conducive toward non-violence. We want to eliminate the frustrations, including the sexual ones, that cause man to inflict physical punishment on his fellow man. But it would be naive for us to believe that fists fight and other types of violence can be completely done away with for we realize that some men will hit others on occasions. It would be,

WAR is the health of THE STATE

however, far better for us to abolish the State and have a few brawls than it would be to preserve the present day authoritarian society which breeds wars, oppression and poverty.

Letters to the Editor

Dear John:

I should like to make a few comments on the controversy in your pages concerning pacifism, religion, and the Catholic Church.

It seems to me that Robert Ludlow falls into error when he says that "such attacks (on the church as such) have no place in a publication that should oppose all intolerance."

The fact that a publication is opposed to intolerance does not mean that it must of necessity be either for or against the Catholic Church — or that it should fail to present its views on the church straightforwardly. It would be intolerant to deny any one the freedom to make his own personal choice as to whether or not to belong to the church, and it would be similarly intolerant to deny any one the right to publish his views on the subject. Certainly Ludlow would be aroused — and rightly so — if John Goldstein suggested that the CATHOLIC WORKER, should refrain from presenting its pro-church point of view.

On the other hand, in an area where opposing views are held with such depth and sincerity of emotion, I believe that one should be more careful than Goldstein has been in his use of such phrases as "vicious and pernicious" or "by far the most despicable utterance made by a clergyman". Perhaps this is what Ludlow meant to suggest.

For myself, I think it is important to call attention, as INDIVIDUAL ACTION does, to such appalling facts as the Pope's amazing benediction of Franco. I see nothing in common between such an in-

excusable act of Papal power politics and the inspiring daily Christianity of the group associated with the Catholic Worker. (I would be interested to have INDIVIDUAL ACTION print Ludlow's explanation of this benediction.)

And yet the paradox is that there is something in common between the two — that is their common devotion to Jesus and the saints. However much John Goldstein and I may be convinced that the institutional church actually betrays, perverts and suppresses the revolutionary love of Jesus and Francis of Assisi, we must recognize

1) that these and other "saints" attained peaks of human love and understanding which have widened the horizons of the human race and which we would all do well to emulate. No matter how many fairy stories of Virgin Birth and physical miracles have grown up around these men, the revolutionary dynamic of their lives and teachings remains.

2) that whereas we from the outside see the superstition, fear, and authoritarianism associated with the Catholic Church, many Catholics see the Church as the mother of the saints, the only means by which they as individuals may come closer to the love and understanding to which we all aspire.

In conclusion, I would like to suggest that just as the Catholicism of the Catholic Worker is to me a strange mixture of revolutionary love and of the outmoded superstitions of a pre-scientific age, so the anarchism of John Goldstein is

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Abolish Marriage

—FELIX ORTIZ

(Concluded from last issue)

After having spent many years sexually starved most men and women get married. The delay in getting married is caused by economic, legal and conventional¹ restrictions. But marriage does **not** solve the problem of sexual starvation. It is the cause of the problem because marriage is the result, the concrete manifestation, the symbol, of all these economic, legal and conventional restrictions.

When married, men are not, and cannot be, completely satisfied with only one woman. They crave for others because man is naturally promiscuous. On the surface the females seem to be less so. But this deceptive impression has been formed because in the case of the single girl, she's not supposed to do such naughty things as satisfying her natural sexual desires. As to the married one, adultery on her part has been severely punished since that detestable thing called monogamy was invented. These factors force most women to keep their non-marital, or sopra-marital, adventures in secret. Sometimes these taboos so inhibit the female that she abstains from sex voluntarily, acquires a neurosis or a psychosis and becomes a perverted sex-hater, spending her life trying to keep others from enjoying sex. If she becomes a school teacher or a "sister" in a parochial school she'll take it out on the children. But I am digressing. These things everybody knows. Well, almost everybody. At any rate, it is perfectly natural and reasonable for both sexes to desire contact with more than one member of the opposite sex. This is true even if their partner is the one they most desired. And yef, it is a mathematical impossibility for the majority to marry the one they most desired.

The word marriage means the act of uniting legally a man and a woman to the exclusion of others. From this it follows that marriage is **immoral**. There is a higher morality than the "morality" of the law. This higher morality tells us that private exclusive property is wrong. The law decrees that a married person is privileged in possessing the exclusive right to the enjoyment of another person's companionship. This makes marriage appear as an act of selfishness. But it is a stupid, shortsighted selfishness because it legally ties both parties to a single individual and the social evil this arrangement causes

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Peace Film Review of 1952

Hollywood productions impressed me as being worthwhile during this past year. 1. "Decision Before Dawn" — Photographed in Germany this feature flashed before our eyes the rubble of many broken cities and crushed minds of a people disillusioned by long dictatorship. 2. "Room For One More" — An architect and his wife adopt the most maladjusted children of the community and through quiet, constructive ways help them take a place in society. 3. "Cry, The Beloved Country" — An adaptation from the excellent novel of a humble religious African who seeks in an individual way to help heal the wounds of African Racism. Marvelous performance by Canada Lee. 4. Best Actor of year award goes to Marlon B. Vando for "Viva Zapata" — peasants revolt led by Zapata because Government takes their land. Zapata tires of Government corruption, returns to rural village to aid peasants retrieve land taken from them again. 5. "Quo Vadis" — Persecution of the early christians who refused to join Caesars army but failed to set up their own communities because the myth that world soon coming to an end misled them. Minor characters bring out much worthwhile philosophy of the scholars of the age. 6. "Walk East On Beacon" — A study of the methods used by communists to give government secrets to Russia — an excellent documentary unbiased and presenting no false charges. 7. "Carrie" — Famous Dreiser novel watered down — The false values of the upper class crumble in search for worthwhile hopes. Excellent acting but scenes of strike-breaking cut. 8. "Little Flowers of St. Francis" — Roberto Rossellini's Italian film presents simplicity and kindness of the poor beggar and his followers. Their faith and good works puts to shame the sophistication and hard shell that covers the modern man who too frightened to express his true feelings in an open manner and by a practical method. —J.B.

EDITOR'S NOTE:

One of the editor's saw the movie "Walk East on Beacon" and thinks that it is anything but unbiased. It is actually a glorification of the F.B.I. with George Murphy, an F.B.I. official being the hero. It is one of the many movies, emanating from Hollywood which is softening up populations to fight a holy war against Communism.

CORRECTION

The Kern trial will be December 17 at 10 A.M. at 100 Center Street.

COMMUNES

We radicals often castigate the schools and other institutions though we send our kids to be miseducated and we take part in the exploitative society. Many of us elucidate to our fellow human-beings how wonderful a free society would be. Yet we only answer their objections by quoting Marx or Bakunin; we fail to prove that a better society is at all workable.

But what can we do to show that our premises are correct? Within the limits of Statism, we can build communes based on our desired society. If some of us have the courage to embark on such a venture, we could display to our critics that we can educate our children more efficiently than the public schools, that we can live together without armies and policemen, that human beings will do the "dirty work" so long as they are not being exploited, and that Freedom and security are compatible.

Today the State molds the character of our children through the Public School system. They are taught that capitalism is moral and ethical and that those who advocate a more rational social order are nothing but crackpots. And the schools prepare the children for war. So it is most imperative for us to build a commune that would educate the children for freedom. If a new commune performed only this task, its existence would be justified.

Our opponents claim that we need policemen to maintain order. A commune, based on equality would disprove such a fallacy. There would be no necessity for us to fight with each other since we would have similar goals.

How many times does the radical hear the argument, who is going to do the "dirty work". The figure is astronomical. In a community, if everyone shares in doing the most arduous tasks, the work would no longer be considered dirty. Besides, there is a stigma attached to labor. Thus once it is eliminated, people would not hesitate to "dirty their hands."

A new Commune would also exemplify the fact that we can have freedom with security. As far as the writer is concerned one is a concomitant of the other. A conscientious group should procure its material needs without rules and regulations.

But a new group ought to ascertain that because each individual has different propensities, it is impossible to enforce conformity. Hence insofar as possible, a person should be en-

To A Child, Born Today

To a Child Born Today
How peacefully, you sleep,
Without a fear or care!
While I a vigil keep
In my uneasy chair.

Without a fear or care!
While worlds are tumbling down.
In my uneasy chair,
I bless your flawless crown.

While worlds are tumbling down,
Sleep, innocent and pure!
I bless your flawless crown.
Your moment's peace is sure.

Sleep, innocent and pure,
Your father won't return.
Your moment's peace is sure
Though countless cities burn.

Your father won't return.
He lies on restive ground
And countless cities burn
Because the truth is scorned.

He lies on restive ground
And I, a vigil, keep
Because the truth is scorned.
How peacefully, you sleep!

Bats In The Basilica

The happy saints are hanging from
the branches of their dreams,
Clinging there, upside down, in
the air.
When Francis finds him fastened
to a bough that only seems,
Will he care, little brothers, curse
and swear?

Teresa, Clare, the eyes at home in
caves are strange to light.
Deep the dung has piled, centuries
long.
Can flowers down in showers hide
the guano from our sight,
Winged mice catching moths with
your song?

Hyacinthe Hill

couraged to assert his individuality. That means that the inhabitants would indulge in artistic endeavor. And the commune might construct small dormitories which would enable each person to have a separate room.

It is the intention of this periodical to examine communes, both past and present, to determine their success and failures. By so doing, a new group would be able to avoid past errors, errors that lead to the demise of many idealistic communities. Meanwhile we shall do what we can to encourage the initiation of a communal society, no matter how small it might be.

—J.G.

NOTICE

Because of the Christmas holidays, the paper will not be published on Dec. 27. The next issue will appear on Jan. 13. We wish all readers a merry Christmas and a happy New Year.

LETTERS TO EDITOR

Continued from page 2
unnecessarily weightd down by a different type of superstition, that associated with the shallow and overconfident materialism of the middle nineteenth century. We should be AGAINST all authoritarian religions which prevent the free development of the individual but FOR all free associations of individuals in the mutual search for meanings and values which raise man higher than the animals. Too hasty and sweeping condemnations of the religious aspiration unnecessarily limit our experience and will ultimately rob even the most confident "revolutionist" of his dynamic. Call it "religion" or call it "atheism", what we all need is more contact with love and beauty, and a mutual tearing down of the walls which prevent us from sharing our experience in these areas with our fellows.

DAVID DELLINGER

The Deceit Of The Franco Regime

When the early Christians were faced with the totalitarian Roman Empire they refused, in so far as they were able, to have anything to do with this "City of Man". They would not offer incense to the statue of the emperor, nor would they serve in his army. That at least was their ordinary procedure after Baptism. Today, when faced with totalitarian regimes, Christians take a look at them first to see if perhaps a modus vivendi could be worked out. In the case of an outright atheist regime the answer is simple and opposition clear cut. But, in the case of a regime like that in Spain, which utilizes religion for its ends—because religion to it is a national and patriotic affair and therefore useful to the State—in such a case many Catholics, lay and clerical, will be deceived into supporting such an evil. It apparently does not occur to them that such a regime, though it be soaked in holy water, though Franco spends hours in prayer, is essentially atheistic. And more dangerous, as far as religion is concerned, than the regime which proclaims its atheism in so many words.

Christ foretold that there would come those who, performing signs and wonders, would deceive, if possible, even the elect. And when we examine the foundation of the Spanish State and see that it places itself above all that is called God, that it makes itself the supreme arbitrar of morals, of religion, of life, then we know that, if we value the Faith, if we are concerned with the welfare of the Church (which is not always, or usually, bound up with ecclesiastical real estate), we cannot support this regime, or any regime which constantly and of purpose arrogates to itself power over human and divine

Principled Politicians

President Truman, despite his exhortations against the Taft-Hartly act during the late and lamented campaign, has invoked it for the purpose of ending a strike of CIO Steelworkers which halted atomic production at the American Locomotive Co. in Duhkirk, New York. The nincompoop from Missouri said that the strike "will imperil the National safety". Perhaps the continued production of atomic weapons will imperil the safety of the world. But such a thought would not and could not enter the retiring President's head.

Abolish Marriage

Continued from page 3
hits back at the bethralled.

The vast majority of the married men have sexual experiences with women other than their wives. Here again this is no solution to the problem. It is part of the problem itself, for this practice brands marriage as a colossal fraud. Ah! the hypocrisy of it all!

Through the ages man has been struggling to achieve various noble ideals. Some of these ideals have already come to fruition with the aid of economic necessity. The future economic society will need the brotherhood of man as it's foundation, and as someone has said: "So long as the sexual life of mankind is discordant, it's impulse to brotherhood will also be thwarted."²

Let's be honest with ourselves. Let's stop being a pack of hypocrites. This social crime called matrimony breeds jealousy, envy, hatred, prostitution, crime and disease. It needs to be done away with. The alternative is simple. Without marriage, we have Free-Love. The practice of Free-Love will mean that boys and girls who like each other will be able to satisfy their desire directly, without fear, and therefore, without a feeling of guilt. It will do away with the curse of sexual starvation and it's corresponding evils. It will be a tremendous uplift to the Mental health of the race.

¹ I include religious humbug in the term "conventional".

² Hugh Fausset in "Walt Whitman: Poet of Democracy"

rights. As such we can only deplore the opportunism of the politicians of the U.N. (that headquarters for war) who have recently admitted the representatives of Franco as members of the Educational, Scientific and Cultural Organization of the U.N. But then it is not a surprising thing because, in the final analysis, their aims are identical.

ROBERT LUDLOW
Associate Editor,
Catholic Worker

AMERICAN JUSTICE

Continued from page 1

the trouble to investigate the truth of what our government is doing in Puerto Rico and who was determined, within the limitations of her capacities and the cooperation she could enlist, to make known to her fellow-Americans what was done in their names.

I happen to have the honorable distinction of being that American. Now — two years later — I am free pending appeal because friends have deposited \$20,000 in securities in my behalf. Such bail was not permitted until three days after the last referendum on the Puerto Rican Constitution was completed. If my appeal is denied I have four-and-a-half more years of a six-year sentence to spend among the rats, cockroaches, lice, and bedbugs that form the greater part of the prison population in Arecibo, Puerto Rico. Yet all that Government even says I did, at this stage, is, ten months before the Revolution was provoked by the United States Government in Puerto Rico, to take an oath, during an appeal for funds to carry Compulsory Military Service cases to the Boston Circuit Court of Appeals, to give life and property for the liberating movement of Puerto Rico.

I did not take that oath, but my life and my fortune, for whatever they are worth, are pledged to the redemption of my own country, the United States of America, from the militarism and imperialism that are destroying its sense of human values. An integral part of that

struggle is the struggle to free Puerto Rico. I consider this position completely patriotic, since I can not conceive that, in a democracy, to oppose and expose the secretly-conducted policies of those mistakenly placed in positions of trust is to be disloyal.

—RUTH M. REYNOLDS
to be concluded

An editor's note:

I most strongly disagree with Miss Reynolds about Governments. It is a matter of record—and the record is dismal indeed—that Governments, whether they use the appellation Monarchy, Democracy or dictatorship, are premised upon minority rule. Can anyone possibly deny that the few make the laws for the many? And as far as Mutual Aid is concerned, a term so commonly associated with the Great Anarchist thinker Kropotkin, it is more widely practiced by the Hopi and Eskimos who are living and have lived without State regulations than it is, or ever was, by Governments.

So long as that utterly despicable institution, called the State, is allowed to maintain its power—or even extend itself—Ruth Reynolds—and others like her, will be subjected to inhuman prison terms.

Individual action, therefore, advocates the abolition of Government — so that individuals and groups may have the freedom to work out the "mutual agreements (which) are necessary to the smooth functioning of society . . . and the fullest development of the individual."

INDIVIDUAL ACTION

Sec. 34.66 P.L. & R

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