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2017-02-01

Individual Action - 1953, April 21, Tuesday

John Goldstein

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Recommended Citation

Goldstein, John, "Individual Action - 1953, April 21, Tuesday" (2017). *Individual Action Newsletters, 1952-1953*. 10.

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INDIVIDUAL ACTION

Vol I, No. 10

New York, N.Y., April 21, 1953

Price Five Cents

OUTLOOK FOR PEACE IN KOREA BRIGHTER

John's Corner

A week before we went to press, the baseball season opened. Senators, Representatives and other "dignitaries" threw out the first ball at various ball-parks. In fact, it can be said that the opening day of the baseball season is a national holiday.

For the life of us, we cannot see why millions of human beings should become so excited because 16 commercialized baseball teams have begun playing for a "championship". Still, one is hard pressed to converse with people on other topics which are obviously far more important than the fortunes of the Chicago White Sox. And if you express no interest in Baseball, many people consider you an intellectual snob.

Baseball fans naturally defend the game. They contend, among other things, that baseball promotes civic pride, something we do not believe desirable. Be that as it may, however, their argument is based on a fallacious premise. For example, the White Sox's fans claim that they are rooting for their team because they want the "local" boys to win the pennant. Well, it is a matter of record that there is not a single resident of Chicago playing on that team. So, in reality, the Chicago fans are not rooting for their neighbors, but are supporting players from other parts of the country, namely the South.

Recently we heard of an absurd case of baseball fanaticism. A young friend of ours who just celebrated his tenth birthday — he is a bright kid indeed — was forced to watch a baseball game over television for homework — and the teacher did not seem to care whether he or his classmates had television sets or not. It is most probable that the teacher was attempting to inculcate a desire into the children to watch the New York Yankees

or Giants play. These aforementioned commercialized Baseball Clubs would thus increase their patrons. But the children's knowledge was not enhanced by this "homework". On the contrary, it was impossible for them to seek knowledge while they were looking at the baseball game.

And if the baseball fans like baseball as much as they claim they do, they should play among themselves instead of watching so-called professionals perform. As a matter of fact, students acquainted with psychology will verify the notion that human beings receive far more satisfaction from engaging in activity than by witnessing others act or play.

Besides, baseball and other sports are greatly overstressed. Since the Capitalist system relies on competition and since all sports are competitive, the ruling powers promote sports for the purpose of indoctrinating youngsters and others with an unnatural competitive urge. We prefer to indulge in activities that encourage cooperation or that require individuality such as playing music or writing. And we would, if we had the opportunity, induce children to participate in creative endeavors and not in sports.

Perhaps some people may say that because I am the worst athlete in the World — and I am an exceedingly poor athlete — I condemn sports. Well, the facts should speak for themselves. Sports have diverted the minds of the workers away from the struggle for a sane world, sports have discouraged youngsters from acquiring some culture, and sports have created friction among human beings. Those, however, who want to engage in sports or who want to patronize baseball games have a perfect right to do so and I would not perform any act that would prevent them from enjoying themselves in that manner. But I still think that athletics should be de-emphasized.

AGREEMENTS REACHED

After 2¾ years of war in Korea, the Gang in the Kremlin seems desirous of terminating the conflict, a conflict that took over a million lives and otherwise brought chaos and havoc to the peninsula. It is apparent that the new Rulers of the Russian empire want a temporary peace so they can solidify their power, since they are offering compromises on questions that had previously forestalled an armistice.

Already the Allies and the Communists have reached an agreement regarding sick and disabled prisoners. The Communists will return 100 sick prisoners each day while the allies will offer the Communists about 500 prisoners daily. The allies plan to repatriate almost 6,000 North Korean and Chinese prisoners. The North Korean and Chinese Governments will give the allies 600 captives. The exchange of prisoners is expected to start around April 20.

The principle issue which prevented a truce was the forcible repatriation of prisoners. The Stalinists had demanded that all prisoners be returned to their Homelands. On the other hand, the United Nations officers stated that they would not turn a prisoner who expressed a desire to remain among the allies, over to the commies. But the Chinese Government has, for all intents and purposes, abandoned its former position on the question. In fact, the Chinese premier has offered a plan similar to the Indian one which the Stalinists had rejected 3 months ago. The premier proposes that those prisoners who seem adamant about returning to "their" country be sent to a neutral nation so that the interested parties may have the opportunity to converse with them.

Malenkov and his cohorts are not making peace gestures because of their great humanitarianism but because they require a period of relative stability to consolidate their position. For example, the Chinese Stalinists are — and have been — expressing disgust with their role in Korea. Not only do the Chinese rulers fear unrest at home but they are afraid that if the war continues for any length of time, Chiang Kai Chek, with American aid of course,

may invade the Chinese mainland and thus cause the present dictators some unpleasant moments. Hence the Russians, in order to avert a split with their accomplices in thievery, are seeking ways of ending the miserable Korean holocaust.

Another factor that is inducing the Communist gangsters to compromise is that they desire to regain the fellow travelers who withdrew support from the Kremlin because of its vicious anti-Semitic campaign. This contention is borne out by the fact that the Moscow Government has released the Jewish doctors, accused of murdering top Soviet leaders, and has punished the GPU men who had obtained the doctors' confessions through use of Stalinist methods. And since the parlor pinks want peace, no matter how incomplete or phony it is, Malenkov has surmised, probably correctly, that the aforementioned scatterbrains would support the Soviet bureaucrats if they made some peace gestures.

Possibly the aspect that is having the greatest influence on the Kremlin rulers is the salient and undeniable fact that a prolonged peace would precipitate a depression in the United States and thereby make the Kremlins tasks much easier to fulfill. Even

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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 three weeks by John Goldstein and Felix Ortiz;

Address: 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

My Spain, by nature, is a Saffron Land

My Spain, by nature is a saffron land.
The yellow sun is seen in golden fruit
And mirrored in the citron-colored sand.
In maize and amber wines the red is mute.
When lemon leaped in song and gypsy dance
All innocence until a rose crept in,
Young Spain was aureate in her advance.
But scarlet-worship, her retarding sin,
Makes blood to flow from bull and matador;
Makes priests in damask robes dispense red pain;
Turns peaceful peasant into warrior.
Rust is corroding all that grew in Spain.
But, seeing the earth, yellow and warm as quince,
My hope is high while yet the croci dance.

— Hyacinthe Hill

FRANCO'S TERROR

Franco, with the support of American dollars, is murdering workers who committed the "grave" crime of belonging to illegal labor organizations, organizations that have fought both Stalinist and fascist despotism. More socially conscious individuals will be executed by the "Christian Gentlemen" unless we force the American Government to stop aiding butcher Franco.

Since 1950, the United States politicians have lent the Spanish Government almost 200,000,000 dollars. The Franco regime plans to use 10% of the money to purchase consumer goods for the population. The Spanish politicians, however, are not performing this task because they are great liberals but because they must avert a crisis if they want to preserve their extremely cruel dictatorship. The remaining 90% of the money will be used for industrial expansion and for strengthening the Spanish armed forces. It is generally agreed that the Franco regime would totter if it did not receive this money from the great arsenal of democracy.

In fact, we can truthfully state that the politicians of these Benighted States helped Franco when his regime was in jeopardy of being overthrown. In 1951, a General Strike took place in Franco Spain, a strike which practically paralyzed the Country. But the Mutual Security Agency under the administration of that foremost progressive Averill Harriman rescued the butcher. It advanced him a loan of \$125,000,000, a loan which enabled him to stabilize the economy temporarily.

And since that time, Franco has not relented in his persecution of non-conformists, but has, on the contrary, imposed a reign of terror on the poverty-stricken Spanish population. Recently 10 members of the CNT were arrested for the dangerous subversive crime of staging a protest strike. They had distributed leaflets deploring the increased cost of living and condemning corruption in the Barcelona Government. These men are to be judged by a military court which in the past has given its victims severe sentences.

Twenty-seven other members of the CNT are to be tried for merely belonging to an illegal organization and not for overt acts. The prosecution will ask the death sentence for three of the "convicts". It is to be expected that the "impartial" courts will oblige the prosecution — and with the greatest of pleasures. Some of the aforementioned CNT members have been incarcerated five years while waiting for their trial. Fine justice.

The Spanish workers have the golden opportunity of joining a State controlled union whose leaders are theoreticians of the Fascist Phalange. The "union" of course cannot call a strike for any reason whatsoever. The plain fact of the matter is that the functions of Franco's union and the unions behind the iron curtain are very similar indeed.

Fortunately, there is a group in the United States which is exposing Franco's terroristic policies. It is called the Committee To Defend Franco's labor Victims and its address is room 405,

Letters to the Editor

Dear Editors,

I got a copy of I.A. It is O.K. for my sentiments. I want to receive it steady. In your own opinion Hennacy is a number one idealist, but he caters to Christianity. Well, my friends, to paraphrase F. Nietzsche: I know only one anarchist and he died on the cross.

Immediately before Christ's first appearance as a teacher he read in the synagogue of Nazareth the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind, to set at liberty them that are bruised." In his foreboding the nature of his activity is outlined. And what he later said coincides. "Blessed be ye poor; for yours is the Kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh."

It was the common people that gathered around him and listened to him. His apostles were poor fishermen and artisans, and great was the anger and indignation of the pillars of society, the pharisees and scribes, because "publicans and sinners kept close to him to hear him". It was just the miserable and despised people who sought refuge with him and found not only consolation for the soul, but also practical defense against those who were hard on them. The story of the woman caught in adultery is in its sublime simplicity the most scathing expression of contempt for the existing moral hypocrisy, and the answer he gave applies as strongly today: "He that is without sin among you, let him cast the first stone at her."

Thus his message was one of compassion and leniency for the poor and outcast of society. For the rich he had but hard and threatening words. The rich man suffered grievously in hell, not because he was very wicked and sinful, but simply because he was rich and enjoyed his wealth, "clad in purple and costly linen and lived every day in magnificence and joy," while Lazarus slept at his door and ate the crumbs from his table. Again and again is the same conception of wealth ex-

pressed. His is an absolute denunciation of society where there are rich and poor, affluence and want. "Woe unto you that are rich! for ye have received your consolation".

"It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God."

In the proclamation of the disciples the same thought of rejection of all wealth is repeated and particularly in the James letter the rich are denounced because of the exploitation and suppression to which they subject the poor.

It was, accordingly, a decidedly proletarian tendency which dominated Christianity in the first centuries of our era, a tendency which theology of later times only succeeded in misrepresenting by sophistically exercising a most reckless violence against the old traditions.

This principle of brotherly love and common sharing of property is prominent in the Gospels, and particularly in the "Acts." He who would follow Christ had to give up all his property and donate it to the congregation. The Christian was to be personally propertyless and could only share of the common possession.

In the "Acts" we find a description of the original Christian congregations and find them based upon ideas of an absolute communistic relation of property and consumption.

"And all that believed were together, and all things in common; and sold their goods, and parted them to all men, as every man had need."

"Neither was there any among that lacked . . . distribution was made unto every man according as he had need."

Later the whole Christ's idea of communion of life was changed to a decrepit charity for the support of the clergy at the expense of the congregation.

So now before I follow the apostles like Hennacy, I watch for comrade Pius and other Holinesses to lay their accumulated wealth in the common bag, and having in mind St. Judas, I shall insist on bond for the treasurer.

Yours for brotherly love,
Dickson City, Pa

—S. DZIENIELENSKY

112 E. 19th St., New York 3, N. Y. The organization is composed of anarchists, socialists and others who are abhorred by the reprehensible activities of the Spanish Dictator. If anyone desires to help the committee in any way, he may contact the secretary, Mike Harrington, at its address.

The American workers can and should aid their Spanish brothers by staging a general Strike which would force the United States Government to cease abetting the vicious Franco Regime. The persecution of Spanish workers must cease.

Puerto Ricans Mutiny in Korea on Anniversary of 1950 Revolution

Throughout the history of that least popular of all unpopular wars — the "police action" in Korea — Puerto Rican troops have been in the thick of it. The Sixty-fifth Regiment, almost entirely Puerto Rican, helped the Marines as rearguard during the Hungman evacuation; it was the first regiment to re-enter Seoul in 1951; it participated decisively in breaking the "Iron Triangle" two summers ago. Wherever fighting has been bitter and casualties heavy, Puerto Ricans have borne the brunt of the fighting, and have taken the heaviest losses. More than three thousand have been wounded in action or reported missing; more than one thousand have been decorated for bravery.

On October 28, 1952, however, when the Sixty-fifth was, as usual, on the front line, and enemy fire in the "Jackson Heights" area was heavier than usual, three separate and distinct companies of that regiment refused to follow order to carry out an attack. Five days later, on November 3rd, a thirty-nine man patrol from the same regiment refused to budge, even though, with the use of an interpreter, their American commander ordered them several times to attack. As a result of these incidents, ninety-two have been convicted by court martial and sentenced to six months to ten years of imprisonment, and the Sixty-fifth Regiment is being kept pretty much in the background.

The *New York Times*, in reporting three months later on the mutiny, states (in its January 28, edition):

"It was not the first time in war that troops had panicked under fire, but it was the first mass conviction by a court martial for such action. It was also the first case in this war in which men from a unit that had won international recognition for bravery unexplainedly seemed to have changed their character under fire."

If it were a mere case of panic under fire, there would have been no mass conviction by court martial. The Army would not go out of its way to make an example of a bunch of youngsters who just got scared. The men of the Sixty-fifth had not changed overnight from heroes into cowards, and their conduct is not unexplainable to anyone who knows Puerto Rico. For to Puerto Ricans today the closing days of October and the opening days

of November are no longer just a few more marks on the calendar; they are a period of remembrance and of consecration to the cause for which the October Revolution of 1950 was fought and for which hundreds of Puerto Ricans are still imprisoned. Mass mutiny of Puerto Rican troops on those days can mean nothing more than an expression of solidarity with those who struggle voluntarily, both within prison and outside, for the Independence of Puerto Rico.

Puerto Rican soldiers are not drawn from the ranks of the non-cooperation movement, although they may be staunch patriots of the "within the regime, against the regime" school. The Nationalist Party of Puerto Rico calls its compatriots to non-cooperation with compulsory military service, which is imposed by an overseas Congress in which Puerto Ricans have no representation. Approximately 100,000 Puerto Ricans are now violators of the Selective Service Act of 1948. Soldiers in Korea are, of course, not of that group, but are Puerto Ricans who did register, did report for induction, did swear allegiance to the United States of America, and did find themselves in Korea to kill and be killed in support of our country's interests, as opposed to Communist interests, in the Far East. To find mutiny in the ranks of Puerto Rico's "sometidos" (submitted people) in Korea on the Anniversary of the 1950 Revolution is to discover how profound is Puerto Rico's yearning for independence and how great is her respect for the jailed leadership of the Non-Cooperation Movement.

I have no "inside information" on what persuaded Puerto Rican soldiers to rebel at that time when they had obeyed hitherto. Newspaper accounts have it that the attacks ordered were suicidal, but war is a place where soldiers get killed, and the Sixty-Fifth Regiment was accustomed to suicidal attacks. I can imagine Puerto Rican soldiers seeing their own killed and wounded day after day in a seemingly endless tug-of-war between two world powers fighting for mastery over Korean affairs. I can imagine their pondering over the fate of their own country, in her fifty-fifth year of a new vassalage resulting from another war fought for the freedom of small nations. I can imagine their remembering their fellow Puerto Ricans who two years before gave their lives in resistance to foreign rule in Puerto Rico. I can imagine their thinking, "Well, maybe it was futile, but they at least died in a fight for their own country

VIVA LA COGNATE!

a crude and fanciful translation . . .

"GOTT MIT UNS!!!"

The delegates of the "Society of Catholic Youth of the Archdiocese of Birmingham" have decided to recommend that special masses be said "for the conversion of Marshal Tito" on the occasion of the visit that the Yugoslav chief of state may make to London March next. This news diffused by the press plunges me, quite understandably, into a perplexity. For, what is it all about, fundamentally? No doubt, to give the imprimature to Yugoslav concentration camps. In fact, what counts, in all human action, is the intention. But as long as Tito remains an atheist, it is not possible or him to claim that he imprisons with all his might and garnishes his gibbets in order to assure the happiness of humankind—that happiness which, in the eyes of every self-respecting christian, exists not down here, but . . . up there.

He speaks always in the name of society, of statesmen, that much I know. He wd do much better to imitate his godfather Franco who deals only with God. Which has permitted him to obtain a papal procurator and blank at that. Thus all his deeds are sanctified in advance by our holy mother the Roman and apostolic church. He has complete liberty of action to slit the throat of his fellow-beings. In the name of God, evidently.

But not at all so with Tito. There is worry, because, it shd be remembered across the (English) channel they have a great need of this high dignity. By the occasions that prevail do we understand . . . And it is very difficult to accept lay murder, free in some degree and not blessed and commended by the pontiffs and princes of militant christianity. That is why the energetic action of the English Catholic youth merits being pointed out. And vigorously encouraged. It is necessary that Tito go to mass.

And communion as often as

and for what they believed in." Albizu Campos and hundreds of other Puerto Ricans still imprisoned as a result of Democracy as far as Puerto Rico is concerned." I can imagine their saying, as the second anniversary of the Revolution approached, "This is the point where I quit. This is where I lay down my arms." I can imagine their going off to an Army prison thinking, "I'm still surrounded by the weapons of my country's conquerors, and I'm still in their power, but at least I'm not cooperating with it any-

possible. We have seen them I can imagine their thinking of endeavor to make the necessary arrangements: with all their might they say masses, special masses of course, and with all the pomp and circumstance that this high personage requires.

And we will not be at all astonished to learn, that, finally touched by grace, he shd take himself to Rome to kiss the slipper of Mr. Pious. Because Almighty God is a wise old fox who knows how to chose his friends. Not poor blackguards, but great and respectable men: Guillaume II, Hitler, Eisenhower, Franco. "Gott mit uns" has always been a handy slogan. Tito ought to reflect on this elementary verity and become a good christian, which wd certainly bring in a great many dollars and pounds: Catholic monies *par excellence*. Besides, it is so easy: it is sufficient to plant crosses in the concentration camps.

"Gott mit uns" is the sacred performance of one Olive, writing under the rubric: "Reflexes du Passant" in the Parisian weekly — *Le Libertaire* for Jan. 53. All errors of translation are the private property of Joffre L. Stewart.

Rebellion

"Convicts" pulled a sitdown strike at Minnesota's Still-water prison. They claimed, probably correctly, that the food was uneatable. We would suggest that the officials be required to eat the same food that is given to the inmates. Such an event, though, will not occur.

Continued from page 1

the Capitalist press has expressed fears to the effect that a truce in Korea would cause economic disaster. This is why the American politicians have looked upon the communist proposals with little, if any, enthusiasm.

We, the people, can insure permanent peace by replacing the Governments of the world with an anarchistic society.

more."

Perhaps out of this situation our own government may learn something. It may learn that, while it is true that a people without political power can not complain to Congress about excessive casualties, the way continental American citizens can, neither can loyalty to a nation be imposed by intimidation. It may learn that conscription for military purposes of a conquered people is not only immoral; it is also very poor military strategy.

—Ruth M. Reynolds

Book Review

PRESCRIPTION FOR REBELLION,
Rinehart and Co., 305 pp.;
\$3.50.

One of William Saroyan's short stories tells of an "ugly" boy who is unable to find a girl who will love him and who will let him love her. He wanders through the city streets at night, looking hopefully into the eyes of every girl he passes, searching for someone who has the same need that he has, someone who will see through his ugly features into the beauty of his real self. Finally he comes to the section of the city where it is easy to get a girl to perform the act of love. But in all the sexual eagerness of his virgin youngmanhood, he realizes that this is not what he is looking for. As he walks sadly home, he muses: for two dollars you could buy it; for two dollars you could buy the only thing in the world that is of no value unless it is free.

I was reminded of this boy's experience when thinking of what to say to the readers of **Individual Action** about Robert Lindner's much discussed new book. I take it for granted that readers of I.A. are seeking a world in which love, freedom, equality, and self-expression can exist for all people. But we are wandering through a period of history when all the external pressures are the other way — for war, conformity, and submission to authority.

The majority of new books contribute to this process (even though a few of them press for conformity to patterns not currently in fashion). Suddenly there appears a book which is labelled **PRESCRIPTION FOR REBELLION**. The author is a "top" psychologist (it says in bold type). A major part of the book is entitled "The Revolutionist's Handbook".

At an early stage, the writer declares it is his intention to expose the basic fallacy of contemporary psychiatry: its preoccupation with "adjustment" of the individual to a maladjusted society. Instead, he says, we must adjust society for the sake of the individual and must encourage within the individual the basic biological instinct to rebellion. For 300 pages he pursues this idea without backtracking. He indicates that there is more hope in the maladjusted, the neurotic, the criminal than in the mass of cowed, conformist, respectable citizens. On the last page he is still as overtly for "positive rebellion" as he was at the beginning.

All the ingredients are there, and it should be a stimulating

experience — but it isn't like sex with the prostitute, somehow it isn't the real thing. For all the soundness and relevancy of his underlying theme, for all the brilliancy of intermittent sentences and paragraphs, he remains, like the psychopaths of whom he wrote in an earlier book, a Rebel Without a Cause.

The same true and badly needed ideas (the crime of a psychiatry and a society which are addicted to "adjustment" and conformity; the need of the individual to develop his rebellious instinct as a positive aid to human evolution) are repeated innumerable times. But the repetition rarely affords any additional development or concrete exemplification. Several times he purports to be detailing, with examples, as when he goes through the appearance of analyzing the leading schools of modern psychology. But even his most concrete examples remain vague and unreal. In the end the value of the ideas rests almost entirely on their theoretical formulation; and the reader must rely completely on his own experience for confirmation (or rejection). He must look to his own imagination, or to others, for application and development.

Perhaps it is ungenerous to stress this weakness. At this juncture of history we can be grateful for an unabashed statement that rebellion is a fundamental human instinct which is a necessary factor in the evolution of the human race. But with the help of a good editor, all that Lindner has said to this effect could have been said in an article or pamphlet. And the ideas would have been more convincing if they had not been presented with such posturing. A few simple declarative sentences would have carried more weight than his labored figures of speech.

One worthwhile section of the book is an attack on the current vogue of shock treatments and psychosurgery. Lindner shows how these methods of "push-button psychiatry" (whose processes are not really understood by those who employ them) are used to bludgeon people into conformity.

Summing up one "successful" case of a patient who was cured by insulin shock, electroshock, and brain surgery, he says:

"He was still as mad as a March Hare, only he was no longer talking about it, no longer telling about his strange ideas . . . Why should he? If you opened your mouth and talked about what was going on inside of you, someone was sure to pin you to a table and set an explosion going in your head . . . Better

to pretend, to wear a mask, to pose as a normal citizen, to wear your blue serge with circumspection and outward dignity."

In most cases the conformity does not appear to represent a conscious decision of the patient to avoid further punishment, but psychologically the cause and effect relationship is the same. In other cases, the difficult individual is neither cured nor coerced into adjustment but simply debilitated and dehumanized. As Lindner quotes another psychiatrist:

"The psychosurgeon is indeed treading on dangerous ground when he decides that a patient 'without a soul' is happier than a patient with a 'sick soul.'"

In view of this orientation of Lindner's, it is surprising to see him adopt an attitude towards eugenics and sex surgery which seems to parallel the attitude he has been condemning in respect to brain surgery. He writes:

. . . Within recent years we have become courageous enough to require blood tests before granting license to marriage . . . A little more social awareness may lead us next to require mental and physical examinations to discourage marriage (and someday perhaps even mating) between those who are likely to breed and rear the unfit."

One wonders who is to decide who are the unfit and inferior. During World War II, some of Dr. Lindner's colleagues in the Federal Bureau of Prisons stated that sex butchery was too good for the imprisoned conscientious objectors who were refusing to "defend civilization" by dropping incendiary bombs on "enemy" cities. And this was before the days of McCarthyism!

But the basic problem is not that such 'pushbutton psychiatry' (whose processes are not really understood by those who

[would] employ them)" would become so easily "a method of bludgeoning real rebels into conformity". A free and humane society must be based on an attitude toward human life which recognizes that "fools" and the intellectually "inferior" have the same inalienable rights as everyone else. Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me.

In fairness to Lindner, this advocacy of mental and physical examinations to control marriage and mating is only a few paragraphs which are more in conflict than in agreement with his general orientation. Except for his lack of organization and his obvious tendency to drag in all sorts of random ideas that have occurred to him since his last book, the subject might have been omitted altogether.

But at the same time I think this example is revealing of the disappointing nature of what might have been a valuable book. After proclaiming with lavish rhetoric the illness of our society, the criminal connivance of psychiatry, and the necessity for rebellion, he gets on his white horse — and tilts his lance at mating amongst "defective, inferior types." With the whole world at fault he rides herd on the feeble-minded.

The point is not that this is one of his fundamental ideas. In fact, I can imagine his sloughing it off fairly easily (if I may be so presumptuous). But it indicates the unfortunate hollowness of his rebellion, the poverty of his experience and imagination.

All praise that he takes his stand against the adjustment psychosis of modern psychiatry. All praise that he champions the theoretical concept of rebellion. Let us hope that he takes the next step of becoming a rebel. If he does, his next book may be a better one.

DAVID DELLINGER

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