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Individual Action - 1953, August 25, Tuesday

John Goldstein

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INDIVIDUAL ACTION

Vol. 1, No. 15

August 25, 1953

An Anarchist Publication

Price Five Cents

ANARCHIST PROTESTS A-BOMB MASSACRE

John's Corner

According to government propaganda, the State protects the life and liberty of its citizens. We, however, realize that the Government oppresses its population instead of safeguarding basic human rights.

No event, in recent years, corroborates our opinion more than the recent government raid on the Mormon colony at Shore Creek, Arizona. It so happens that the colonists were living peacefully for over 100 years. They afflicted no punishment on anyone and, as a matter of fact, promoted good will among people.

But these humble human beings had the courage — and we do mean courage — to practice polygamy which is one of the tenets of their religion. Such non-conformity irritated Governor Pyle of Arizona no end. He thus ordered his storm-troopers to dismantle the colony. Not only did the vigilantes invade the colonists' homes but they incarcerated those who were indulging in polygamous relationships. The "illegitimate" Children, of course, were sent to respectable Christian homes where they will be taught that it is proper to condone imperialistic wars and that people who believe that blood-baths are inhuman, unnecessary and a blight on humanity are either disloyal or crackpots.

There is one lesson that anarchists and other rebels should learn from this inexcusable and utterly reprehensible raid on Short Creek and that is that Governments will not permit people to live according to their convictions if they are at variance with the norms of society. In other words, if individuals desire freedom, they must abolish Government and its concomitant institutions.

* * *

Politicians of both the "Free World" and of the "Workers Paradise" have proclaimed that they are great peace-lovers. The

A Tragic Death

The death of William J. Pennock, one of the Smith Act Victims, by poison was indeed a sad and lamentable tragedy.

Pennock's death has shocked the decent and fair minded workers of Seattle and elsewhere, and only serves to bring home to all humanity the tyranny of all Governments the world over.

Court Room Spectator

facts, however, refute their claims. That great Statesman, Charles E. Wilson, has announced that despite the truce, selective service will continue and by next year the quota of young men to be conscripted will increase. While the United States' politicians were making their intentions known, Melnikov announced, amid great cheers, that Russia has the H bomb. We the people have listened to enough hypocrisy. It is high time that we did something positive to correct the present dismal state of affairs.

* * *

We believe that we are making a worthwhile contribution to mankind by publishing as often as we do. In fact, we would like to make **Individual Action** a weekly if we had the funds to do so. We feel it is imperative for us to report and analyze events as often as we can for our readers, since they are exposed to so much chicanery and trash.

As far as contributions are concerned, we have received a wealth of material. Hence we ask our contributors to please be patient with us if they do not see their articles published immediately. Their pieces that have been accepted for publication will appear in future issues. And by all means, the writers should keep sending us material. We believe in treating prospective contributors as liberally and as fairly as possible.

Acts Individually

Ammon Hennacy, the indomitable anarchist, took positive and individual action against our mortal enemy, the State. From August 6 to August 13, Ammon picketed the Arizona Tax office, while fasting, because on August, 1945, the United States Government dropped the atom bomb on two Japanese cities, an act that resulted in the death of hundreds of thousands of human beings.

Although Ammon has indulged in similar activity each August since the atom bombing of Hiroshima and Nagasaki, this is the first year that this fine idealist expressed, through individual action, his indignation for eight days. On the first anniversary of the destruction of the two Japanese cities, he only picketed and fasted for one day. Each year, however, he has added a day to his period of mourning—and he intends to continue this practice until he departs from the earth.

Many radicals, unfortunately, frown on Ammon's activities. They regard them as utterly innocuous. We happen to believe that his critics are gravely mistaken. Hennacy, as a matter of fact, has induced thousands of human beings to think of the horrors of war and government by his noble and humane activity. Even though these people may not be organized — no formal organization has ever stopped an impending holocaust — they will, we feel sure, combat all war measures in their own way. For this reason we feel that anarchists and other humanitarians should commend Ammon's efforts highly.

A few years ago, another great anarchist, Emma Goldman, wrote an excellent pamphlet entitled "Man's Place In Society," a pamphlet that illustrated that mankind progressed when a substantial number of individuals combatted the State and other authoritarian institutions. And Emma advised the individual to revolt regardless of the consequences of his action, for if the individual submits to the state, the creative genius of mankind will be thoroughly pulverized.

That is why this periodical emphasizes the role of the individual rather than the mass.

And that is why we feel a few more Hennacys would improve the conditions of the world better than any organization could.

Outcasts

We are the outcast ones who seek our God
Half-beasts who spurn the blinders and the blur
Of dogma for the hot divining rod
Of cross-borne truth where winds of censure stir.
Evolvers, not adapters, we can rise
Above the foulness and can make it pure,
For gentle cattle with unseeing eyes
Who grow not like we lilies from manure.
Pariah, they may call us, but we seek
No trappings, nor the laurels they revere,
Who sure of reaching the uncharted peak
Called Heaven, renounce celestial glory here.
Oh ye, content with the parhelion
Pray do not block our vision of the sun.

—HYACINTHE HILL
(From "Different")

Individual Action

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The Rosenberg Trial

In the last article, I stated that the significance of the Rosenberg case is almost completely unaffected by the question of the Rosenbergs' possible guilt or innocence. Whether or not they actually conspired to steal atomic secrets is something that I and most other persons are not in a position to know. But for anyone who takes the trouble to read even a few of the statements of the sentencing Judge and the prosecuting attorneys, on the one hand, and of the Rosenbergs themselves and the Rosenberg Defense Committee, on the other hand, certain other facts are indisputably clear.

Unfortunately, most Americans went peacefully to sleep the night the Rosenbergs were executed, without any suspicion of these facts. The American press and radio now manufacture public opinion with the same mechanical efficiency and brazen dishonesty with which American advertisers persuade people that one brand of soap or aspirin is vastly superior to its identical counterpart which sells under a different label. But it is far less harmful to smoke Chesterfields because we are told that Bing Crosby finds them good for his throat than it is to allow (or even applaud) the murder of Julius and Ethel Rosenberg because we are told that they were Communist spies who had been given "the fullest measure of justice", under the fairest court system in the world.

The Rosenbergs did not Receive a Fair Trial:

There are many ways in which the trial in Judge Kaufman's court was a heartrending travesty of justice. When I read the remarks of Judge Kaufman and of prosecuting attorney Irving Saypol I can only feel a deep sadness, akin to the sadness one feels at reading of gas chambers and slave labor camps. Saypol has been "rewarded" by appointment to the Supreme Court of N. Y. State, and we would do well to remember that a high percentage of our "impartial" Judges (including the 2 Supreme Court Justices who wrote the majority report which finally sent the Rosenbergs to the electric chair) are men who have been similarly rewarded for "successful" prosecutions. It used to be said that in an American court a man was innocent until proven guilty. Now the court is presided over by men who have earned their post by proving everyone guilty, even if innocent.

Judge and Divider

A fellow judge, Chief Justice of the Supreme Court of Utah, James H. Wolf, condemns Judge Kaufman's handling of the trial on 3 clear-cut grounds:

"This conviction was obtained during a period of mounting hysteria by evidence of witnesses whom the law considers unreliable because of the very hope of reward or mitigation. Besides the general hysteria generated by fear and hate of communism which was injected into that trial (emphasis mine - D.D.) it appears that there may have been the influence of anti-Semitism in a reverse sort of way. The trial Judge was Jewish and . . . there may have been unconsciously an effort to lean over backward against the Jews who were accused . . ."

When one considers the charity and diplomacy with which a judge of one state criticizes the judge of another (if he ever goes so far as to criticize at all) the significance of Chief Justice White's remarks becomes apparent. Hell hath no fury like that of a member of an insecure minority who turns on his fellows in order to advance his own ambitions.

I cannot go into the long and disgraceful list of transgressions by Judge Kaufman, but I will cite 2 examples of his "fairmindedness", one of which also reveals the level at which Prosecutor (now Chief Justice) Saypol conducted the prosecution.

1. Only a handful of material exhibits were introduced to try to prove espionage (All of these were either so vague and circumstantial as to prove nothing, or have since been proven to be more in support of the Rosenbergs than of their accusers). Yet Kaufman admitted into evidence:

a collection can for the Spanish Refugee Appeal, licensed by the City of New York (O Sweet Charity! In the United States, we dare not solicit food and clothing for the victims of a Fascist

EDUCATION for PEACE

Our environment is the greatest educating force because it goes on all the time, and we soon find that schools and colleges can not be discussed apart from the society which supports them. Today this society is not for peace. Force as an official instrument of national policy has been accepted by every segment of society. The press, radio, television, and movies encourage this idea of using coercion to solve problems. Item: four hundred million comic books are published every year with violence of some kind on every page.

Yet we continue to talk of peace and to try to convince others of our sincerity. Here is the great paradox in American life: the gap between what we think we are and how we actually behave (see Kinsey Report). This contradiction is evident when we talk about individualism which we have exalted as a peculiarly American quality. Yet in fact, three out of every four Americans are on someone else's payroll, cogs in a great machine, whose stature as individuals has lessened as our organizations have grown larger and more powerful. Today the individual has become more isolated, afraid, and insecure (although having greater material wealth), yet we pretend that nothing has changed since 1776. A false picture of the world results from this unwillingness to accept facts about ourselves.

The conditioning process of daily life is so intense that education of a different kind (one which encourages questions,

speculation, doubt) can scarcely survive—and does so only rarely. "Why bother about trying to help students to think in different and new ways; after all, they will have to conform when they get outside." This argument seems to indicate that a school is somehow artificial, separate from the usual life of society. Unfortunately education is different today not in the radical or root sense but only in that it provides a period of years when the student is not primarily concerned with making a living.

Education is to make free and happy men, not to produce literate and personable clerks. Now free men are dangerous men—to a static concept of society. How natural then that all the forces which benefit by an existing order should insist upon education which strengthens rather than questions the status quo! Can we expect taxpayers to spend money for a kind of education which might lead their children to desire to change the present system? Yet precisely this must be done, this chance taken, this trust freely given if we are to remain vital.

From this we see that formal education tends to perpetuate the existing order and to solidify the social patterns rather than to change them. Except in rare instances, change either by evolution or revolution (except technological advances) is considered almost immoral. There is little real effort to lead the student to know himself so that he may make intelligent decisions, and he is too often given a distorted view of the actual happenings of the world. Revolt and rebellion are treated as infantile and

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dictator or else the Judge will accept this as evidence that we are guilty of a crime" worse than murder".

a nominating petition for former N. Y. City Councilman, Peter V. Cacchione, signed by Ethel Rosenberg. Yet this petition was signed by 50,000 other New Yorkers, and Cacchione was actually elected by the citizens of New York to the City Council. The date was 1941, and it was during the period of international power politics when both Franklin Roosevelt and General Eisenhower were praising Soviet Russia in lavish terms.

2. In sentencing the Rosenbergs to death, Judge Kaufman said that by placing the atomic secret in Russian hands, the Rosenbergs had already caused the death of 50,000 in Korea, "and who knows but that millions more of innocent people must pay the price of your treason." Yet the top atomic officials in the country ridiculed the idea that any of the information the Rosenbergs were accused of passing could have been of any value at all. Even the Joint House-Senate Committee on Atomic Energy in a 222 page report on Soviet Atomic Espionage, written after the death sentence had been imposed, mentions the Rosenbergs only once and clearly states that the material they were accused of transmitting "must have counted for little". Finally the Atomic Energy Commission has "bared secret documentary proof that Russia has known the scientific secrets of atom-bomb manufacture since 1940" (International News Service, Dec. 1949) but the Rosenbergs are not accused of having begun their activity until June 6, 1944.

(To be continued.)

—David Dellinger

Anarchism Clarified

Anarchism is of course anti-authoritarianism. Unfortunately, some individuals lately have deliberately or unwittingly altered — and in some cases even falsified — this fundamental theory to such a degree as to bring additional perplexity to the already existent confusion among groups of Anarchists and non-Anarchists concerning a definitive exposition of Anarchism. In these pressing times, which lucidity and candor would make more comprehensible, anyone professes to be a libertarian must be consistent, and we should hope honest, with the tenets that form the philosophy of free men. When a supposed Anarchist accepts an external imposable authority, no matter the pretense, he is inexcusably condoning servitude — nay, he is a betrayer to the Anarchist movement itself!

With this in mind, it is not overly rash to state that the existentialists (the followers of Heidegger, Sartre, Camus, etc.) are comparatively more explicit and sincere and, to use their own word, "involved" in an attack upon the arbitrary restrictions on man's freedom (or better, his liberty of self chosen participation) than many so-called Anarchists. The latter are, it would appear too often, still obstinately using a nineteenth century terminology in opposing the State or Marxism; or are flirting with Rousseauistic nature-boy idealism; or are excusing or endorsing the infamous history of Christianity; or are making room, however uncomfortable it may be, in the hermetically closed metaphysical systems of Roman Catholic dogma; or are finding a place (rather invisible, me thinks) for personality in the doctrines of

materialism, logical positivism, or some other philosophical set of determinants. Whether in fear, or in force, or in folly, these misguided social reformers nevertheless do more to destroy or stain Anarchism than many a dictator. I feel, therefore, that the time is apropos for the true Anarchist to affirm himself and, whatever the consequences, rid the Movement of of this chaotic mass of psuedo-Anarchists. I do not believe that I am alone when I suggest this course of action. On the contrary, I am sure there are numerous others who share my disgust with all these Christian Anarchists, these Marxist Anarchists, these Scientific Anarchists, these Freudian Anarchists, and these "Sir" Anarchists.

The types of quasi- or psuedo-Anarchists would be sufficient to fill the catagories of Aristotle, Aquinas, with some left over for Kant. I could describe some as follows: the mystics like Tagore or Huxley or (of late) a certain element at Freedom Press; the bohemians of the Greenwich Villages of the world who are undoubtedly for free sex and the perversions but, in the meantime, have forgotten to commit themselves to anything else; the members of the Catholic Worker movement who call themselves Christian Anarchists (incompatibility is not grounds for divorce in this matter, they maintain) and who seem to be sincere in the againstness to all states — all, that is, save the Papal State; the Freudian Anarchists with a little of Wilhelm Reich thrown in for rhythm) who have never seen in humanity anything more — or less — than a phallic or vaginal symbol, particular or cosmic is as the moment in doubt; the Marxian

Anarchists who proclaim that they are "futuristic" Anarchists — but not today (for that would be counter revolutionary); the Anarchist of a sort who fervently hopes for world destruction so that man can start anew in the golden (stone?) age of the "Noble Savage" (this dismal fellow is undecided between Tahiti or Greenland or a Hopi reservation for our ideal home); and finally, although this list is far from being all inclusive, is the science-fictioner who finds Anarchy a couple of centuries from now in some part of the old time-space continuum.

At this point some one might object, that I have read out most of the membership of the Anarchist Movement. That task I cannot do single-handedly. But I for one had enough of all the apologies, alibies, kowtowings, and circumlocutions. Anarchism is not freedom but: it is Freedom period. In the past, every time man slayed one of his Gods . . . up rose another one to haunt him. This time, to paraphrase Bukunin, they must all be abolished at once.

Man is essentially tragic. Even in an Anarchist society there will remain with man many mental conflicts which he creates himself out of his ontological situation. This facet of man can never change; but the social injustices that man has always known can be mitigated, if not forever eliminated. But man must not stand static; he must take action, and soon. Man must become the rebel, for it is only in the moment of rebellion that man experiences what is really freedom. Man cries: Man laughs. His life is his own — no more, no less. Neither angel nor animal. Neither Beast nor Beauty. Neither God nor Satan. Nothing else but man; in that is his greatness.

—Russell Roemmele

Opportunity In America

Our rebellious Forefathers, who founded this Republic, told us that we are all equals endowed with inalienable rights such as life, liberty and the pursuit of happiness. First, one must live to be free and happy. But, in order to live one must eat. Here is a man, coal-miner by trade, at the age of 45 whom the owners of America considered all-used-up, no more able to produce profit. So he was deposited with many others on the city dump.

There are three ways of making a living: by working, by begging, and by stealing. But as Anatole France put it: "The law in it's majestic equality forbids the poor as well as the rich to beg in the streets, to sleep under bridges, and to steal bread." So what is left of his inalienable rights? Oh yes, they say: "America is the land of opportunity." Well, it might've been before everything had been stolen. Now, however, considering the modern locks on the bank doors, the armed guards, the alarm systems, I think that even a genius like Stalin would not succeed in America the way he succeeded in Tyflis.

Here are a few facts about opportunity: From 1940 to 1950 the number of farms decreased by 713,000. Mechanization is chiefly responsible for the bankruptcy of the small farm owners. In 1950 there were 3,700,000 fewer horses and mules, and 1,144,000 more tractors than in 1940. The farm hand went the way of horses and mules. The acreage under cultivation remained the same, with 870,000 fewer workers.

The **Economic Intelligence**, U.S. Chamber of Commerce publication, shows that 7 million firms started business since 1943, of which, at the end of 7 years only one out of every five survived.

Life magazine once quoted Eisenhower as saying: "It's strange we are in a country which offers it's citizens unprecedented opportunities — and millions of our citizens are in no mental condition to take advantage of them".

Karl Marx in Chapter XVI of his **Capital** says: "On the level plain, simple mounds look like hills; and the imbecile flatness of the present bourgeoisie is to be measured by the attitude of it's great intellects".

And Bernard Shaw once said: "Intelligence can get along fairly well without education, but education can't get along without intelligence".

However, now in the age of

Felix says . . .

A handsome young veteran from the battlefields of Korea who became an anarchist under a rain of bullets has invaded New York and with his tongue as a weapon has captured Union Square and handed it over to **Individual Action!**

The name of this miracle-man is Russell Roemmele. With his brilliant mind and powerful oratory he has taken the crowds at the Square away from the Stalinists. In doing this he has accomplished what we considered a short while ago to be almost impossible.

Well versed in philosophy and the arts and sciences he is the happy combination of intellectual and man-of-action. Among

other practical feats, he can sell over a hundred copies of I.A. in a few hours!

We enthusiastically welcome Russell's assistance in our endeavor to reach the people. He now becomes part of that group of brilliant and active young men associated with the name "Individual Action" (ahem). We need more people like him — people who are **alive**.

Anarchism is a social ideal. It cannot be achieved without the people, therefore we try to reach the people. It is as simple as that. It is simple, but requires a lot of effort. It'd be far more comfortable to sit back and relax and wait for the people to become anarchists. But if we did this we'd be contributing to the prevalent despair.

It may not be in very good taste for us to praise ourselves, but we have reasons for pointing out at this time that we have had a fierce struggle in putting out I. A. regularly. Yet, we intend to continue doing so, come hell or high water.

We have received many personal letters congratulating us for our work. These letters have come from all over the U. S. and Europe, but since they were not meant for publication we might as well sing our own praises.

And we can pat ourselves on the back for the fact that in this struggle we have not lost our sense of humor. This brings us to a consideration of the Anarcho-Zombie. The Anarcho-Zombie has no sense of humor. He is a creature with a dead

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SACCO and VANZETTI

On August 22, 1927, the Commonwealth of Massachusetts executed two magnificent anarchists, Sacco and Vanzetti, without remorse and with malice aforethought. The two humble men symbolized the struggle for a better world, a world without war and exploitation.

They were murdered by the State of Massachusetts, by the Government of these United States and by the capitalist class, all of whom demanded the blood revenge. The ruling powers performed this utterly miserable task for the ignoble purpose of discouraging others from participating in a movement for a saner world. Many politicians, in fact, expressed the thought that the two beloved anarchists should be electrocuted regardless of whether they were guilty or not.

The trial of Sacco and Vanzetti was, of course, a hoax of the first order. Many witnesses who had testified that they had seen the two anarchists at the scene of the "crime" later admitted that they were mistaken. It was also proved beyond any doubt whatsoever that Vanzetti's gun could not have discharged the bullets which killed a paymaster and guard of the Slater and Morill shoe companies.

Yet Judge Thayer arrogantly dismissed every appeal by the defense. The "higher" courts of Massachusetts refused to interfere with the "process of justice". And not one Supreme court judge had the courage to grant a stay of execution despite the pleas of liberals and others who felt that Sacco and Vanzetti

were victims of gross injustice.

Possibly no statement expresses the thoughts and feelings of the two anarchists as well as Vanzetti's speech upon receiving the death sentence. He said,

"If it had not been for these things, I might have lived out my life talking at street corners to scorning men. I might have died, unmarked, unknown, a failure. Now we are not a failure. This is our career and our triumph. Never in our full life could we hope to do such work for tolerance, for justice, for man's understanding of man as we now do by accident. Our words — our lives — our pains — nothing! The taking of our lives — lives of a good shoemaker and a poor fish peddler — all! That last moment belongs to us — that agony is our triumph."

We can best pay tribute to Sacco and Vanzetti, not by mourning for them, but by propagating the ideas for which they sacrificed their lives. If we ever achieve anarchism, monstrous events such as the frameup of the two humanitarians will not take place. An anarchist society would eliminate law courts and other legalistic institutions and therefore the freedom of the individual would be safeguarded. Sacco and Vanzetti paid the supreme penalty for their ideas; is it too much for us to carry on the fight for similar beliefs?

—John Goldstein

Mourn Not The Dead

Mourn not the dead that in the cool earth lie —

Dust unto dust —

The calm sweet earth that mothers all who die,

As all men must;

Mourn not your captive comrades who must dwell —

Too strong to strive —

Each in his steel-bound coffin of a cell,

Buried alive;

But rather mourn the apathetic throng —

The cowed and meek —

Who see the world's great anguish and it's wrong

And dare not speak

RALPH CHAPLIN

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nor intelligence is of any use to the poor. Fidelity to wage-slavery is the test of loyalty to the Americans. Otherwise, death by starvation.

—S. Dziengielewsky

EDUCATION FOR PEACE

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discouraged from the beginning. In public education the superintendent may ask the teacher how he intends to teach war and whether he will stick to the book. Until recently we have tried to perpetuate the existing system while at the same time pretending that we believe in freedom of inquiry. The college teacher still has great freedom to disagree, and this freedom must everywhere be defended. As a teacher, however, I finally became aware of an important truth that has escaped me as a student.

The largest number of teachers is included in two groups: the first group accepts the existing order and approves of it consciously; most teachers, however, are not even aware of what they are teaching.

To be continued.

—ROBERT F. STOWELL

CULTURE {Mid 20th Century}

An exhibit with improvisations by Theresa O'Brien and Felix Ortiz

Drink Coca-Cola and sell your blood to the Red Cross.

The new "Swillies" contains the added magic ingredient: suckerphyl. It contains vitamins B1, B2, and B3 and also potassium which is so good for your growing grandmother.

Hopalong Cassidy says: "I eat macaroni every day with pumpernickel bread."

Giants 4, Dodgers 2.

Wear Exclamation Mark bra. So round, so firm, so fully packed. With men who know bra best it's Exclamation Mark 2 to 1. Christine wears them. Be natural, wear falsies.

Wrestling tonite on Channel 7—Henry Hippo vs. Billy Baboon.

Alopecia hair tonic contains the new miracle drug: H2O. Use Alopecia and a beautiful blonde will fall in love with you.

We will send you an encyclopedia absolutely free. Just send us your name and address with a \$5 bill and pay the balance in 300 easy installments — or 200 hard ones.

Learn French in 20 easy lessons — or 10 hard ones.

We loan you money with no questions asked. All you have to do is write your autobiography and get signatures from two wrecks who have been wage-slaves for the same boss for 20 years and are not likely to rebel.

Great bargain sale! Prices slashed! You pay nothing!

Are you too fat? Take off as many as 20 ugly pounds a day with this new, easy method. No

pills to take, no special diet, no exercise needed. Write today to Curvex Mirror Co. Marilyn Monroe says: "I use my Curvex."

Yankees 12, White Sox 0.

Dead Dog soap leaves your clothes whiter than pure white; and there's no fuss, no bother, no rinsing, no washing.

Are you tired? Run-down? Weary? Do you suffer from aches and pains? Do you get up in the morning feeling drowsy? Take Dr. Brown's Arsenic. 9 out of every 10 doctors say: "We recommend Dr. Brown's Arsenic".

Men of distinction drink Rutgut whisky. Don't ask for whisky; just tell the man "make mine Rutgut".

Kosherchewitz wine is made under the supervision of 15 rabbis. Mario La Panza, opera star, says: "I drink a gallon every day." Kosherchewitz is the only wine approved by the Union of Orthodox Bums.

Gene Autry says: "I'd walk a mile for a Camel — or even for just the hump".

Read "I Was a Dope-Fiend" by Jack Defakir. This new book by the author of "Bring Me My Pajamas, Isabel" reveals the shocking immorality of modern youth. It tells the true stories of teen-age boys and girls ruined by vice. Contains 375 pages. You will enjoy every page.

Etc., etc., ad nauseam.

(Note: The above material, which was prepared under the auspices of the Committee to Secure Justice in the Beria Case, may be used — with or without permission — by the Voice of America for overseas broadcasts)

Felix Says

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spirit and therefore hates activity. He is mentally and physically lazy. We would ignore this long-faced dead soul completely if he didn't try to rationalize his weakness and insist that others become like him also. He is like the monkey in

the fable who, having lost his tail in an accident, went around telling the other monkeys that the fashion of the times required the shedding of tails. The Ancho-Zombie has lost his revolutionary spirit, but hasn't lost his tongue. To take his advice is fatal. The Dead hate the Living.

INDIVIDUAL ACTION

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