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2017-02-01

Individual Action - 1953, December 29, Tuesday

John Goldstein

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INDIVIDUAL ACTION

Vol. 2, No. 4

December 29, 1953

An Anarchist Publication

Price Five Cents

John's Corner

For approximately 8 days, New Yorkers were free from the idiocies of the commercial newspapers because the photo-engravers engaged in a strike against the 5 big metropolitan papers, and the other unions, to our surprise, respected the picket lines. Now, however, the TIMES and other daily sheets are pervading the atmosphere with utter nonsense and abominable distortions. We hope that there is another newspaper strike shortly so we can breathe some fresh air again.

Quite a few perspicacious thinkers are under the illusion that the State is merely an instrument of the ruling class and therefore has no identity of its own. Recent historical events prove their thesis fallacious. For example, in the United States, the citadel of capitalism, the Government for the last twenty years has arrogated to itself more power at the expense of private enterprise. Not only have the politicians — or rather those who were working for them — built the TVA, an act that impeded the private power companies, but they have seized various industries when the tycoons had refused to acquiesce in the State's whims. In addition, the politicians have imposed high taxes on the capitalists and others who have compiled fortunes. In Europe, most of the industries are operated by the politicians. Factors of this sort graphically corroborate our contention regarding the institution we call Government.

Despite the allegations of the reformers, workers have not benefited from the growth of the State. On the contrary, they are now more repressed than ever. Governments have displayed the fact that they are more willing to use troops to break a strike since they have acquired control of the means of production and transportation. The English Labor government, for instance, forced its troops to scab on the Dock workers and was reticent about granting wage increases. And a recalcitrant worker in a government

factory faces severe punishment if he revolts. Is it any wonder, then, that we are so opposed to Statism?

We believe that we have proved that the workers cannot and must not use the state for their emancipation. In fact, they should abolish it and establish workers' control of the means of production and distribution. In other words, we feel that the human race ought to establish anarchist social order.

Various religious institutions claim that they never interfere in the lives of those who do not embrace their religion. Such a claim, to our mind, is ludicrous. It is a salient and palpable fact that the Catholic Church, the most centralized government in existence, has compelled many governments to enact rigid divorce laws and has induced the politicians to forbid the dissemination of birth-control information.

Nor have the Synagogues refrained from encroaching on human rights. They are, on the contrary, dictating to the population of Israel. The Rabbis run the Israeli school system and the restaurants. Moreover, a marriage is not recognized unless it is performed by a Rabbi. If religions continue their baneful practices, we shall exorcise them regardless of whom we may offend.

But there are some sincere religious idealists such as Ralph Templin and Ernest Bromley of the Ohio Peacemakers who are as good non-conformists as we atheists, if not better. Bromley and Templin do not pay taxes and they have strived and are striving for a better society, a society bereft of violence. We would be more than willing to cooperate with such people in any worthwhile endeavor.

Notice

Those interested in forming an anarchist group in Seattle please contact Roger Hall at 5520-17 Ave. So. Seattle, Wash.

1953 - A DEPRESSING YEAR

No Peace, No Freedom

1953 has been a year of suffering and frustration for the masses. They were promised peace and prosperity but instead they have been exposed to witch-hunts and war hysteria. The cost of living has increased tremendously during this year and the horror of unemployment threatens the working class. All and all 1953 was a tense and trying year.

In fact, The Korean truce is the only event of 1953 for which we can be possibly thankful. And the armistice is a tenuous and shaky one at best since many problems pertaining to Korea remain unsolved and since Rhee has threatened to violate the truce on numerous occasions.

In January, a Republican administration replaced President Truman's cronies. Big Businessmen succeeded careerists as Government officials. The tide-land oils were returned to the states and price controls were removed on most commodities. In short, the Eisenhower clique has reverted to old-fashioned capitalism, which is, by the way, no more obnoxious than Statism.

With the victory of Republicanism, McCarthy and his backers have become more powerful. The Senator has forced the Government to burn books and has compelled schools to dismiss teachers who at one time were able to express an opinion for themselves. But the Communists, liberals, and mild conservatives are more reproachable than McCarthy for the growth of McCarthyism. When the government was prosecuting fascists in much the same it is now treating Stalinists, the Communists were deifying Roosevelt. And when the Truman administration was hounding alleged Marxists, the liberals waxed enthusiastic. McCarthy is a mere new-comer to the field of witch-hunting.

Among the so-called intellectuals, only Dr. Einstein had the intrepidity to defy — or advocate the defiance of — McCarthy. In a letter to a school teacher, he admonishes his fellow scholars not to testify before congressional inquisitors.

Lately, the Ohio section of Peacemakers supplemented Ein-

stein's entreaty by drawing up a petition stating that the undersigned will refuse to acknowledge the right of Congressional committees to subpoena them. We commend the Ohio Peacemakers highly for their courageous stand.

In the field of labor, the most significant event of the year was the expulsion of the graft-ridden ILA from the parent but also corrupt, AFL. The AFL ousted Ryan and company from its ranks because of government pressure. However the SIU, which is attempting, with little success, to organize the East-coast long-shoremen into the AFL is not concerned with the worker's welfare. It can even be stated that Paul Hall, who is the leading labor faker of the SIU, is more of a bureaucrat than Joe Ryan.

Now the workers are faced with the hardships of unemployment. The steel and automobile concerns are laying off help rapidly, owing to cuts in war production. Perhaps the workers may begin to realize that capitalism — either private or state — is not conducive to their well-being.

Let us hope that 1954 will bring peace and freedom to this world of ours.

Announcement

We have received several copies of *Direct Action*, the Syndicalist paper published in London. If anyone wants a sample copy, he may write to us for it.

Individual Action

Single Copies 5c, Yearly Subscriptions: \$1.50, Six Months: \$.75
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, Felix Ortiz
Make all checks and money orders payable to Individual Action

Letter to the Editors

After our recent meeting I have decided to accept the suggestion offered then to heal the obvious inter-editorial controversies of I. A. I herewith and herein submit my letter of resignation. It is unfortunate, something of a tragedy, for personality differences to manifest themselves in such ways as to mar the otherwise readable pages of I. A. I have myself at no time engaged in the stupid polemics, and thus feel resolved that I am being made the scapegoat of this whole affaire. My differences with both of you have been theoretical, nothing more or less. However, since I am a minority of one, I desist at this time from further comment. The paper is yours, but I shall say no more.

Perhaps a few readers will wish to know more of the details of this affair. I should like to inform them that I shall still read and distribute I. A. as to help it. I would of course do likewise with Freedom and Resistance, if I was asked to do so. But I cannot, I will not go along with some of the opinions expressed lately in I. A. My article "Anarchism Clarified" indicated clearly enough my conception of Anarchism. I stand affirmed of what was said then. I do not think a Catholic any more than a Marxist, a Freudian, or a bohemian degenerate could in sincerity and consistency call themselves Anarchists.

Why, if you reject Sir Herbert, as I do, for accepting the traditional honors of the State, — why do you accept a practicing member of the Roman Catholic Church? Weren't Read's books more helpful to Anarchism than a few people picketing some tax office? Surely the latter belongs to the barricades of the Nineteenth Century, not to this atomic age. Certainly, the Church by any free-domistic criteria is less tolerant, more repressive than England has ever been. The Church puts up with the Catholic Worker because it is using them, just as the filthy Popes used the beautiful St. Francis. Do they think they are reforming the Church by feeding bums and drunks? It may get them into heaven, but what about down here? Do these Catholics know their own dogma? the history of the Church? Besides, Anarchists do not reform institutions; they destroy them — so as to build new foundations. And, finally, does the Vatican have a Hyde Park?

As for my amorality — so what!

I can see the agreement of an authoritarian system of ethics and values with an authoritarian God, but where does that put you two . . . who are atheists or Godisers? Do you really believe that ethics exist beyond the judgment of men? If so, where? Who put them there, if not a God? Both of you sound as if philosophy never got beyond the Categorical Imperative of Kant. Of course anyone can see the incongruity of ethics and Anarchism (that is, if one thinks about it). Remember Kropotkin is not invulnerable to criticism, and perhaps after all Rimbaud was more anarchistical than, say, Tolstoy.

Since at least one person has become angry with one of my articles and has accused me of being anti-Catholic (of all things), and at the same time implied I was Hebrew (Father, forgive them for they know not what they say), I shall give, with your permission, a few details of my life. I am twenty two, of Irish-German ancestry, and was raised as a Roman Catholic. I fought in Korea as a machine gunner with the Marines. I became a casualty after the retreat from North Korea about three years ago (I was a liberal at the time). Received a discharge because of disability. I work in a steel foundry. I write poems, which have never been published; I write plays, which have never been performed; and I write children stories for my family. Besides that I spit in front of all policemen.

In January I am beginning a new publication which will feature poems, short-short stories, and general articles. Anarchists and Existentialists are invited to send their contributions as soon as possible. It will be called "The Struggle". Parasites, married women, Partisan Review liberals, Catholics, whores, and other imbeciels are not given assurance of publication. All donations and subscriptions should be sent to me at:

40 Darcy Street
Newark 5, N. J.

I shall like to end with a quotation from Ibsen:

"The great thing is not to allow oneself to be frightened by the venerableness of an institution. The state has its roots in Time; it will end in Time. Greater things than it will fall; yes, all religion will fall. Neither the systems of morality nor those of art are immortal."

—RUSSELL ROEMMELE

Comment by Felix

It is said that a rattlesnake was once bitten by the editor of a partisan journal and died instantly. Moreover, it has been maintained that an editor is traditionally a bitter and cynical misanthrope who is always ready, willing and able to wield a wicked pen. This is understandable when you consider the special problem an editor has to face. He needs to have a thick hide and a robust constitution the better to fight his natural enemies: the contributors, the letter-writers, and other editors.

While pondering the aforementioned thoughts a few weeks ago, I decided to take the easy road to reform and contentment by leaving the editorial staff of I.A. However, the contents of Roemmele's letter (published elsewhere in this issue) drove me back to I.A. so I could answer it. This answer, then, is my last act as editor, altho I will continue to help John put out the paper.

The situation might be almost tragic if it wasn't for a sense of humor which permits us to see that the drama is not altogether somber. The play of events and ideas is almost analogous to some of Verdi's operas which are supposed to be so very, very serious and yet are viewed by some of us with amusement.

Everybody and his married mother has been read out of the anarchist movement by comrade Roemmele. Yes, everybody from the "Scientific Anarchists" to the "nature-boy idealists"; and the Big List includes, in addition to those mentioned in his letter: Materialists and logical positivists, mystics and science-fictioners, as well as the "dismal" fellows who want to go to Greenland, Tahiti or a Hopi reservation. ("Anarchism Clarified", I.A. Vol.—1, No. 15). I have never met a Marxist who calls himself an anarchist. If the specimen does exist it must be very rare.

I remember the time — not very long ago — when all those who were not Reichians (followers of Wilhelm Reich) were being read out by a few enthusiasts. The only ones who have been spared by Roemmele are the existentialists, even tho Sartre has fallen into the Malenkov trap. After reading Roemmele's comment on Sir Herbert Read in this letter and comparing it to his previous comments on him I surmise that he (Roemmele) has already discovered that the latest book by Camus (existentialist author) contains an introduction by none other than Sir Herbert Read.

The foregoing remarks, however, should not be construed as an attack by me on the existentialist philosophy as such. The present controversy is mainly due to the editor's attitude toward Ammon Hennacy. Our attitude is fortunately on record in the form of an article signed by Goldstein and myself entitled "Comment on Hennacy" (Vol. 1, No. 8). We still have a few copies of that issue and new readers can obtain one by writing to us. In later issues we have praised Hennacy's activities, such as picketing the tax-office.

I might add here that in spite of my differences with Hennacy I consider him to be one of the wisest of men. To call him an imbecile is childish nonsense, to say the least. What Hennacy has forgotten has yet to be learned by some of us who are still in the diaper stage.

Some of us are able to cook up mighty fancy, high-falutin' phrases packed with big words that can be very impressive (at first), but there are too many ego-maniacs around and medals are a bit scarce nowadays. Since I have already been called a "Godiser" (horror of horrors!) I might as well go the whole hog and end this column with a Catholic phrase by expressing my recently acquired conviction that a little less swagger and a little more common sense might be the Saving Grace.

Shining Marx!

This is a free country. We can say what we please and take the consequences. Just as can the free wild animals. The free and wild turkey gobbler in the mountains of Alabama, this blessed Christmas season, can gobble all he pleases and take the consequences. Likewise, mutatis mutandis, the old raccoon in the buttonwood swamp of Indiana and the bullfrogs of Western Oregon. Yeh, boy, we're as free in America today as the raccoons and bullfrogs and wild turkeys. But we can talk our damned heads off and get no more freedom if as much.

—ROLLA MYER

Humanitarians

East German Stalinists have tried 52 workers for committing sabotage and for being spies. Those who are accused of espionage by the marxist governments are usually people who have shown some capacity for thinking — and thinking is the number one crime in the Soviet satellites.

Discussion on Martyrdom

THE ONE MAN REVOLUTION

by AMMON HENNACY

"So you want to be a martyr, huh!", said a man to me as I was picketing the tax man in Phoenix a few years ago.

"Sure! There are not enough martyrs. We need more martyrs like the early Christians who were thrown to the lions rather than to put a pinch of incense on the altar to Caesar . . . And the modern Christians join the Lions Club", I replied.

There is a counterfeit individualism and courage which is not only disintegrating to the personality of the one using it, but it is also ineffective as propaganda for pacifism and anarchism. It is best expressed by the slogan "I refuse to cooperate with my own imprisonment", and in the "going limp" technique. The fact that very fine rebels have used this method does not validate its truth. For just as a counterfeit quarter must look like a real one, must feel like a real one, and must ring like a real one, so must a counterfeit tactic or morality have enough points of reality in it to appear real, otherwise it would not pass.

The basis behind this idea of "being a martyr against martyrdom" is not wrong, per se. It is juvenile and it is likened unto a child with a temper tantrum. Some children sulk and pout, others react with tantrums. Once in awhile a child will assert himself with dignity, refuse to respond to the juvenile attitude of parents, and in childlike (not childish) nature win the battle by moral jiu jitsu. As we grow up we should approximate this attitude.

The basic idea behind this "going limp" process is a misunderstanding of the attitude of personal responsibility. If we are responsible enough to disobey Caesar we ought to be responsible enough to take the consequences, otherwise, we are talkers and not doers of the Word. We radicals who live in this country and oppose its customs do not necessarily have to live here. If we want to be so individualistic and unhampered we should go to some island or among the Eskimos where no one can tell us what to do. But the fact is that we are social creatures and we want to mix with people and propagandize our ideas. Here we have the advantage of the mails to get our propaganda out quickly; we can travel on the highways of the State which we despise, and have the cultural benefits of this society, decadent as it is.

If we are conscious rebels against this society then we should in all dignity and manliness act openly and bravely and not "cry baby" when we are locked up. We know enough not to take parole but we often squeak until this moment. William Lloyd Garrison said "I will not cease! I will not equivocate! and I will be heard!" This is the real spirit.

Perhaps I can best illustrate this idea of "rights" of the individual by the following incident when I first picketed in Phoenix in May 1948 against the Freedom Train. There were 5000 people waiting for blocks in the hot sun, edging a step now and then to see the "immortal documents" in the Train. I was walking these blocks with signs saying that there was little freedom for CO's in jail, for the Indians, and that none of us were free from the atom bomb. I was handing out copies of the CATHOLIC WORKER to whomever would take them. Meanwhile the American Legion was handing out a 48 page leaflet put out by super-patriotic Catholics in Minneapolis entitled "Is This Tomorrow?" showing a Communist shooting the President, etc., etc. A surge of hatred swept toward me and a big man stepped up, raising his fist and saying, "I could knock you down."

Think for a minute as to what would be the most revolutionary and the most practical thing to do! If I remained quiet I would be knocked down. If I raised my fist I would only ask for many fists against me. If I ran I would be trampled by the mob. There was just one answer and I said it in a split second after his threat. There was no time to think of a psychological technique. What I said had to come from the depths of my attitude on life and my responsibility as an individual. It was:

"You have the right to knock me down; and I have the right to picket. This makes us even."

The man lowered his fist; the crowd murmured approvingly, and I picketed until dark with no more disturbance.

Some of us by picketing, by refusing to register or pay taxes, and by our subversive activities are asking for trouble. If we believe in the moral force of Truth then we should bravely rely on the justice of our cause. It was Stephen being stoned and not retaliating or not running away that turned the mind of Saul, his persecutor. When we whimper and make the police angry by

MARTYRDOM — ANOTHER VIEW

Among anarchists there are many theoretical differences. But unlike political organizations, libertarians do not pretend that they are united on all questions. Instead they vent disagreements in the press or on the platform for the purposes of clarifying their ideas to people who are interested in anarchism and arriving at a synthesis, if that is at all possible.

That is why we feel that this debate between Hennacy and us should be a constructive one to many people. Although we admire Ammon tremendously — and he has earned our respect —, we do not overlook some of his thinking that we consider faulty.

For instance, he criticizes those revolutionaries who go limp and who refuse to cooperate with their imprisonment. He intimates — and it is indeed an unfortunate intimation — that rebels who revolt against "society" should not protest their imprisonment since, according to Ammon, the State provides such "benefits" as highways and culture, among other things.

A radical of Hennacy's sagacity should recognize the fact that neither the politicians nor the police force constructs the highways. That work is done by exploited workers and technicians. If the populace ever relied on politicians and their ilk to erect roads, we would have no highways.

Besides we refuse to accept the premise that a small minority — and a government is mere minority — has the right to incarcerate human beings who cannot, because of sincere idealism, conform to the dictates of the state. We are indignant when the State imprisons anyone, let alone comrades, in view of the fact that the very existence of a prison system is a blight on humanity.

For these reasons, we believe that the comrades who condemn their imprisonment are more than justified. And we did not support their protests with all the fervor at our command, we would be betraying their trust.

As for revolutionists who go limp, we are, despite Ammon's assertions, sympathetically disposed towards them provided that they act in a non-aggressive manner. Possibly the best example of an anarchist who uses the technique is Joffre Stewart. When the police arrested him for invading a lily-white barber shop, he refused to cooperate with them in any way. Finally because the State feared a death on its hands — Joffre did not eat while incarcerated — he was released from prison. By this Stewart has proved that there is some merit to the going limp technique.

Moreover, there is no guarantee that a pacifist who acts in a unprovocative manner will not be lacerated. About two years ago, David Dellinger, for example, was hit on the jaw by a patriot during a street meeting even though Dave is and has always been non-offensive. It is true that the culprit later apologized to Dave. Still, though, Dave had a broken jaw for quite a few weeks. No matter what methods one employs to fight the status-quo, he is endangering himself.

We believe that an individual should follow the dictates of his conscience in his actions. If a person feels that by going limp he is expressing his opposition to the status-quo, he should not be condemned by his comrades but should be praised for his courage. Likewise, if revolutionists think that they must cause the police and jailors as little trouble as possible, they should not be castigated for their beliefs. We, however, are not anarchists because we glorify tragedy and martyrdom, but because we are convinced that anarchism would bring joy and happiness to the human species. We want to preserve the human personality and not destroy it.

—J.G.

causing them more trouble we are not convincing them of our sincerity. We are making them mad and convincing them of our childishness, of our puerility, and they forget the principle which we espouse.

Consider Gandhi's tactics as an example. His followers lay down in front of horses, and cars, and troops in order to prevent the taking of the contraband salt which he had made. They took their punishment and did not whimper. And they won. For the English soldiers had respect for them and deserted their tasks rather than hurt these brave men and women. It is not conceivable that "going limp" would have produced other than disgust.

Consider the men in history whom we revere. Socrates took the hemlock instead of, like the spoilt child, making some one hold his nose and open his mouth and pour it in. When Jesus

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Aims and Objectives of Individual Action

Many publications, it seems to us, write merely for the thrill of writing or to please their advertisers. They refuse to espouse philosophy of any sort and, worst of all, they are oblivious to the ills of humanity.

INDIVIDUAL ACTION, on the other hand, has two goals, that is to propagate anarchism and to frustrate the war efforts of both Washington and the Kremlin. This paper has to the best of its ability, carried out these objectives; and we will continue to do so regardless of contrary opinion.

We feel that anarchism and anti-war propaganda are interrelated. Anarchists — and others are coming to this conclusion — are cognizant of the fact that so long as the State exists — war, or the threat of war, will plague humanity. Governments could not maintain themselves without resorting to force and violence. Would the slaves submit to their masters if they were not afraid of the State's armed force? When one takes such factors into consideration, he cannot help but come to the conclusion that only an anarchist society will obliterate violence from this earth.

Yet it is necessary for us to forestall a third world war now. The American people, unfortunately, are ignorant of the utter degradation and depravity of war — particularly modern war. They have never had their homes destroyed, and have never witnessed their loved ones killed by bombs, either atom or otherwise. Surely imperialistic bloodbaths are harrowing spectacles.

That is why we are encouraging and supporting opposition to a third world war. But to the surprise of some "erudite" radicals, we are stressing the individual rather than the mass in so far as our anti-war campaign is concerned. We believe that once individuals acquire ethics — this word is a horror to our critics — they would be reluctant to participate in another war, in any way.

We think one of the finest protests against war is the action of the tax refusers who picket the internal revenue buildings every year. They have displayed to the complacent public that a few individuals are not contributing to the war effort. And they have induced other intelligent human beings to become non-conformists, too. Of course, they have been abused and ridiculed by the patriots and other misguided people, but they are following their principles without faltering and

without equivocation. And if more people engaged in similar demonstrations, the government would not be so willing to initiate world war three, since it would be feared of internal opposition.

Because we are not and never have claimed to be infallible, we welcome other contributors who do not necessarily see eye to eye with us but who nevertheless desire a better social order and are against imperialistic holocausts. We, unlike most radical papers, allow the contributors to express themselves freely if their articles have merit.

In conclusion, we would like to state that if our goals are adopted by the human race, freedom in all fields, including the sexual one, will prevail. We call on all good and true men to join us in the struggle for an anarchist society.

—John Goldstein

The Image

*It is a wonderful, beautiful, God's World,
Whose high priests are common rogues,
All it's teachers sworn servile thugs
All it's statesmen preying brutes
And all it's scribes wanton prostitutes.
A stinking, rotten, bourgeois world
The predestined replica of God's Mold.*

S. Dziengielewski

Blame The Workers

One of the members of the New York Transit authority promised the City that the fare will be reduced from \$.15 to \$.12 if the subway workers become finks. He demanded that the transit workers end featherbedding and give "a fair day's work for a fair day's pay". Of course, this man has never done the hazardous work required of a subway employee — and he probably never will. Such characters, however, invariably blame the workers for their own mismanagement.

Milked

New York City housewives are paying outrageous prices for milk because the AFL labor fakers and the milk trust conspired to raise the price of this necessary commodity. The union had called a strike against the company, but this action was a sham since the company and the piecards agreed on the course of action that followed. The milk drivers, it is true, received a slight wage increase but their wives along with wives of other workers are compelled to spend more money each week as a result of this connivance. When will labor comprehend the fact that "an injury to one is an injury to all?"

Pamphlets and Papers Available

Workers in Stalin's Russia, Berneri, \$.50
The French Cooks' Syndicate, McCartney, \$.10
Peter Kropotkin, C. Berneri, \$.10
Organized Vengeance Called Justice, Kropotkin, \$.05
Italy After Mussolini, Heweston, \$.25
Syndicalism, The Workers Next Step, Sansom, \$.25
The Roman Catholic Church and the Modern Age, Ridley, \$.05
Delinquency, Comfort, \$.10
Political Justice, Godwin, \$.10
Homes or Hovels, Woodcock, \$.10
Railways and Society, Woodcock, \$.10
The State, Kropotkin, \$.25
The Wage System, Kropotkin, \$.25
Anarchy, Malatesta, \$.25
Communal Living, Woodcock, \$.25
New Life to the Land, Woodcock, \$.10
Food Production and Population, Gibson, \$.10
Who will do the dirty Work?, \$.10
Sexual Freedom for the Young, Heweston, \$.10
Ill-Health, Poverty and the State, Heweston, \$.35
Freedom, \$.05

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carried the cross and was spat upon and ridiculed he did not answer back or cringe. Debs in jail did not whimper but won everyone by his love and good humored bravery. Sacco and Vanzetti walked bravely to the chair, as did the Haymarket men to the scaffold, Spies saying bravely "If death is the penalty for proclaiming the truth, then I will proudly and definitely pay the costly price. Call your hangmen!"

Hypocritic Israel

Israelian officials proclaimed that they had the right to liquidate peaceful Arabs inasmuch as Arab legionnaires murdered Isarel citizens. No group has the right to inflict punishment on individuals — and the Israelites should take cognizance of this basic human tenet. But I the Zionists are desirous of producing armaments and of making war on Arab Peasants. The Arab rulers, needless to say, are not peace-loving either.

Miseducation

Pope Pius blessed the New American Catholic college built in Rome. The building will be used to teach American priests such dogma as the ascension of Mary to Heaven. With Italy's population so poorly housed, not to mention its other miseries, we wonder how the Italians could tolerate the erection of another Catholic "college." But America needs more sky pilots trained in Rome. Holy, Holy, Holy.

* * *

"Errors and exaggerations do not matter. What matters is boldness in thinking with a high-pitched voice; in speaking out about things as one feels them in the moment of speaking; to having the temerity to proclaim what one believes to be true without fear of the consequences. If one were to await the possession of the absolute truth, one must be either a fool or a mute. If the creative impulse were muted, the world would then be stayed on its march."

—J. C. OROZCO

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