in the interests of fairness to all sides," because the U. S. was not then actively at war with fascism, technically speaking.

All this should give the reader some idea of just how much actual opportunity a "leftist" writer might have of injecting "leftist" or anti-status quo sentiments into a Hollywood script.

I should like to include at this point a quote from one of the local "progressive" group, Mr. Irving Pichel, a director of Universal-International Studios in the "Hollywood Quarterly", sponsored by the University of California. Pichel deplores the setting up of "restrictions against screen content beyond those that already exist." He tells the reader that the screen, just as the legitimate theater, "functions successfully when it appeals to the principles concerning which there is unity . . . it reflects the social scene (but) it does not change it. Dreams are wonderful things, and humanity is entitled to them and their realization; but humanity deserves better of its press, radio, and screen than to be told that the dreams are all it may have, and that its media of information and diversion may not glance at the struggle, the hard thinking, the heroic travail by which the dream of happiness can be lived in a rather desperate world."

I am sure that we all applaud Mr. Pichel's summation of the case against censorship of social expression.* To show how effectively he has been frustrated in his own attempts at pushing aside the obscuring clouds, one should attend the latest epic he directed, entitled, "Something in the Wind", originally titled, "For the Love of Mary", starring Miss Deanna Durbin. Horatio Alger in reverse, or at least, a feminised version — she marries the boss' son! Surely, Mr. Pichel awakens during the night screaming!

Truly, Hollywood is stupendous business.

ROBERT PETRIE

*We add our voice protesting the current witch-hunt against "communists" by the Committee on American Activities.

THE SYSTEM AND THE INDIVIDUAL

Capitalism *needs* unemployment and *causes war*. They are *inseparable from production for profit*. This is often taken to mean that we are accusing *individual capitalists*. Such is not the case. Individual capitalists differ in their personalities to the same extent as workers differ. We are not concerned with their good, or bad, intentions. In trade unions and economic struggles, we come up against "soft" and "hard" bosses — just as the non-socialists do. But this has no connection with an analysis of a social system.

Whether capitalists are charming or revolting, whether they are "progressive" or "reactionary" has little influence on social development. It is the economic and social laws of the capitalist system which control their actions, and the capitalists, being a superfluous and parasitic class, taking little or no part in production, often have not the slightest understanding of what is going on around them.

Let us take War. Wars are not caused by individuals, by "the merchants of death," by "evil men," by "mad dictators." While such people may accelerate the development towards war, while they may take advantage of existing economic rivalries and national hatreds to provoke wars, yet, these rivalries exist *independently of them*. Capitalists, as individuals, could all be pacifists — yet wars would continue. A good case could be made out to show that the majority of capitalists today are opposed to war, since they consider, rightly or wrongly, that the expense and destruction involved nullify any territorial or economic gains which might be won. But they are caught up in a system which takes little note of their intentions, and whether they are "bellicose" or "peace-loving" makes no difference in the long run. Economic rivalries continue, and they are finally forced into a position where they either have to abdicate in favor of a foreign ruling class, or declare war.

They *may* wish for peace, a high standard of living for the workers, happiness for everyone — but these things are absolutely incompatible with class ownership and commodity-production.

De-humanization and Increasing Irrationality

Socialists are not blind to the ethical and moral aspects of society. However, they realize that to talk of "better human beings" or a "change of heart" is putting the cart before the horse. Capitalism fosters and encourages anti-social tendencies; with poverty and degradation it breeds greed and crime. From the cradle to the grave, the majority of society has not the slightest chance of *living* — they merely *exist*, and very badly at that. Human beings are not recognized as such — they are tied to the factory and the office, their energies are valued like all other articles, as something to be bought and sold. In a society based on the class ownership of the means of life by a small parasitic minority, everything is judged in terms of the balance-sheet. Capitalism, symbolized by contraceptives and atom bombs, commercializes the most personal relationships.

"The bourgeoisie . . . has pitilessly torn asunder the motley feudal ties that bound man to his natural superior, and has left remaining no other nexus between man and man than naked self-interest, than callous 'cash-payment'." Thus wrote Marx and Engels in the "Communist Manifesto."

Capitalism has induced the workers to subscribe whole-heartedly to its phoney values. The slogans of the capitalist class — "making good," "starting from the bottom," "being a good citizen," are inculcated from the earliest moment. The head-fixing industry — the schools, the family, the radio, the cinema, the press and the pulpit — has made them believe that they should be humble rather than proud, that they are "inferior," that the experts "know best." It has discouraged independent thinking.

You are told that "Socialism means Uniformity and Regimentation." Look around you. Capitalism, in every one of its aspects means this, and encourages the shoddy and the shabby, the mediocre and the substitute. Everything, for the worker, is cheap and nasty. A look at any suburban street will show you what uniformity means!

Capitalism, by perverting and suppressing man's social behaviour, by docketing, labelling, categorizing, pigeon-holing every action and every emotion, by refusing millions of young people an outlet for their sexual desires, by making greed and shady dealings essential virtues if you are to "succeed," by robbing the workers' life of all variety and color, leads directly to increasing irrationality. Mental disturbances and crime are on the increase, and this will continue as long as capitalism lasts.

How, when millions are deprived of everything but the barest necessities, when other millions have not even got those, can we be surprised at this? Moralizing about man's "wickedness," or about "bestial nations," will not solve the problem. Sadism — finding pleasure in inflicting pain — such as is manifested in varying degrees in concentration or detention camps everywhere, is not due to any inherent biological or "national" perversity. Workers who try desperately and blindly to find some escape from their drab and dreary lives, where they are always kept in subjection, turn to such means of escape.

We have dealt with a few aspects of capitalism. Such important questions as WASTE and general inefficiency, had to be left out of account. But enough has been said. *Capitalism has outlived its usefulness, is a brake on progress, breeds poverty and unemployment, is inseparable from war, reduce the workers to appendages of the machine, is incompatible with a life worth living, and must be abolished if humanity is to survive.*

H. HOLMES
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