

The Miners' Fight is Our Fight

IT GOES WITHOUT saying that FREEDOM is on the side of the miners in their present struggle to wring every possible penny from their rich and greedy employer, the State-owned National Coal Board. If the miners win despite all the forces arrayed against them—the Emergency Powers Act, the Industrial Relations Act, the massive use of police against pickets and the possible use of troops to unload and transport foreign coal—then they will somewhat improve their own standard of life as well as delivering a body blow to the authority of the Government and the State. This should encourage all of us to kick against the conditions of life and work to which most of us are condemned by this dog-eat-dog system.

It is a trial of strength and anarchists will do their best to see that the miners win and the Government is defeated. Support must be active. First of all—to counteract the propaganda campaign which Heath has launched against the miners—we must all become miners' spokesmen. Put the miners' case to your friends, to your neighbours, to your workmates. It is a simple case. They want more money for doing a hellish job in the bowels of the earth. We all benefit from the

miners' labours and we must all support them when they ask for more.

DO WHAT YOU CAN

Where we have a chance to influence our fellow workers to take sympathetic strike action we must do so. Collections are good and very necessary to alleviate hardship among mining families, but the best way of showing where you stand is to stop work in sympathy. The action of the Birmingham engineering workers who stopped work (unofficially) to come to the aid of the hard-pressed miners' picket at the Birmingham coke dump was magnificent. The police were just about coping with the miners' picket, but, faced with factory reinforcements numbering some 10,000, they called it a day and closed down the coke dump. It was a great victory for solidarity and direct action. It is the way to win. The Government knows this and have made all sympathy strikes illegal from February 28 under the Industrial Relations Act.

But win or lose, when it is all over, the miners will be back down the pit toiling away to provide the coal to make the energy which keeps this mass-production, press button economy functioning. Nobody except anarchists question this. The

Tories are furious that the slaves should ever have had the nerve to revolt. Heath snarls at them, tells them to be grateful for the generous offer of £3 a week and demands that they GET BACK TO WORK. Fundamentally, that is all there is to Tory policy.

Beware the Politicians

Wilson is no better. He accuses the Government of 'mismanagement' by which he means that they didn't act quickly enough to get the miners back to work. Wilson would no doubt have acted more 'reasonably', done a bit more conning, stopped the strike from taking place and then we could all have enjoyed the fruits of the miners' slavery and promptly forgotten their very existence. Mr. Feather, the leader of the TUC, has offered to fly back from sunny Miami, Florida (!) so that his services can be used to get the miners back to work. And, for all their verbal militancy, the politicians of the Left never question the ugly fact that miners are condemned to a life underground—just as they never question that there will still be workers in the 'new society' and there will still be people who will tell the workers that they should and should not do.

All the political groups, from the Tories down (or up) to the 'revolutionaries', assume that workers are workers and must always be condemned to spend their lives performing some hard and/or boring job consigned to them by this lunatic division of labour upon which our modern industrial society is based. None of them will allow that a man should have a free choice of how he wants to spend his life. None of them are for freedom. All of them are for coercion in one form or another. All their 'solutions' have been tried and found wanting. Nationalisation merely exchanges a lot of little exploiters for one big exploiter armed with all the repressive apparatus of the State. Labour Governments have prosecuted strikers and used troops to break strikes. Communist Governments have done the same. In Russia and the communist world strikes are forbidden as treason against the State.

Everywhere politicians have the same basic attitude to working men and women—GET BACK TO WORK AND DO AS YOU ARE TOLD! Keep your mouths shut and when we can afford it we, your elite political rulers, might improve your lot. This is anarchism's fundamental criticism of all political groups which want to form governments. They are authoritarian.

EXTEND THE FIGHT

We shall do our level best to see that the miners win their fight, but we shall never drop our criticisms of politicians and we shall never cease to put forward our idea of how society can and should be organised. Real victory will be achieved when the present hierarchical structure of society is ended, when nobody is condemned to spend the whole of his working life scrabbling about at the bottom of a pit, or adding up bills in a supermarket, or collecting household refuse, or working on a fast assembly line in a mass production car fac-

tory, or doing any of the hundred and one monotonous and soul-destroying jobs that present society offers us.

We are for equality and work-sharing. We are for freedom where all the essential work of the community will be shared by all the members of that community—the haymaking as well as the mining, the administration as well as the refuse collection. We are against repression and coercion of any kind and therefore we are, above all, against the State.

ANARCHISTS IN THIS CRISIS

This Heath Government is in a crisis. The wage-slaves are in revolt, in the mines but also in Northern Ireland. The Government will either give in or use more and more repression. Either way the revolt will spread. It is time for anarchists and libertarians to close ranks as much as they can and make an attempt to give design and purpose to their activities and propaganda. We are approaching the sort of situation that Voline found when he re-entered Russia in 1917. Everywhere the workers and farmers were smashing down the old ideas of submission to authority but, because the anarchists were too weak and their ideas were almost unknown among the people, the new parties of State Control were able to take over from the old discredited Czarist regime. The result was a tragedy now made plain for all to see.

For this reason FREEDOM is going to call a conference of readers and all anarchist groups to see whether we can get a greater degree of unity and co-ordinate our efforts to greater effect. Details of the conference will be announced in our next issue.

Meanwhile, we know that all anarchists will get their priorities right, will do all they can to help the miners win their battle against the State and thus force a victory in the never-ending struggle against authority and privilege.

EDITORS.

The Threat to the State

THE GOVERNMENT has run straight into a crisis of its own making. Mr. Heath thought that his Government could take on another section of organised labour and bring them to heel in the same way as he did with the postal workers last year. However his plans have come unstuck and now he and his Government face a crisis of such proportions that it could mean their downfall.

The Government was quite unprepared for the determination and the involvement of so many miners who have manned the picket lines. It has been the mass pickets of miners, assisted by other trade unionists which has brought the strike so quickly to crisis point. The Government thought that its huge build-up of coal supplies would force the miners back to work. It never bargained for the non-co-operation of miners in carrying out safety work, neither did it imagine that the general public would be so sympathetic to the miners' cause.

Because the miners' determination to stay out and win, even though for many there may not be jobs to go back to, has been so underestimated that the Government now finds itself backed into a corner. Industry has started to grind to a halt and many are at last realising the importance of the coal industry and the reliance we place on the miners.

Mr. Heath is now trying to blame the miners. He is concerned about the housewife, the elderly on their fixed incomes and even the workers 'who have no unions to defend them'. He also expresses concern about the jobs that may be permanently lost. And yet it is the Government who has fixed the incomes of the elderly, many of whom die because they cannot afford to buy fuel. It has been the policies of Mr. Heath, which are a direct follow-on from those started by Mr. Wilson's

Labour Government, that have created over a million unemployed.

The miners' strike has really shaken the Tories. According to Mr. Davies, Minister of the Department of Trade and Industry, the mass picketing has been 'more severe than foreseen', as well as being 'illegal and, in some cases, directed in ways I would not have anticipated'. He asked: 'How do you deal with 10,000 people obstructing the highway?'

Mr. Davies might well ask because there is no answer. The miners' strike is showing where the real power lies within our society. These men are proving just how important their work is and what disruptions they can cause when they decide to withdraw their labour. Power lies in the hands of those who toil for wages and given the will, the determination and class solidarity, not even the power of the State can defeat the strike.

THE USE OF TROOPS

The Government says it will use troops when it is in the 'public interest', but troops can only move coal. They can hardly dig it out themselves. If and

when they are used it should be the signal for mass action from other workers in solidarity with the miners.

We know that Joe Gormley, the President of the National Union of Mineworkers, was close to an agreement with the Coal Board for a settlement. Any such moves for a compromise settlement must be defeated by the continuing action of the rank and file. Trade union leaders are really just as worried by the active and massive support that the miners are showing. Will they be able to contain and control the rank and file when, so far, it has made all the running? It has ignored the maintenance of safety instructions and carried out a vigorous form of picketing that has persuaded many not to enter the power stations.

This current Government crisis also has its origins in Northern Ireland. Industrial action around the issue of the miners' strike could mean that the British army would also be occupying this country. The whole class structure of our society and the coercive nature of the State would then be revealed. These issues could develop into a very real threat to the existence of the State.

Changing the Government will not solve these problems. People will have to look to themselves for freedom from economic exploitation by state and private capitalism. Do not be fooled into thinking that the answer lies with a Labour Government. Remember that the last one also made workers redundant and attacked living standards. Act for yourselves instead of looking for leadership from the politicians or the union bureaucrats.

P.T.

Free Valpreda!

MARCH TO THE ITALIAN EMBASSY
MEET AT SPEAKERS' CORNER
SUNDAY, FEBRUARY 20, 2 p.m.
Organisation of Revolutionary Anarchists
68 Chingford Road, London, E.17

Don't Agitate Me!

IN THE EXPLANATIONS following the shootings at Attica prison, Governor Rockefeller is reported in *The New Yorker* (2.10.71) to have blamed 'outside agitators' for the shambles. *The New Yorker* commented, it left 'one to wonder which sinister outside force it was that had corrupted this innocent group of militant convicted criminals'. This sinister shadow of an 'outside agitator' stalks perpetually on the stage of the endless series of troubles which beset the political and international drama. We have been of late particularly saddled with this explanation of student unrest, Rhodesian and Ovambo demonstrations, miners' strikes, the troubles in Ireland, anti-South African demonstrations, Black Power manifestations.

One sometimes forms the impression that there's nothing wrong with students, Rhodesian natives, miners, the Irish, demonstrators or Blacks, that they are really decent and well-behaved, it is just the agitators who work them up. The silent majority (and one wishes they would keep their mouths shut!) have nothing against students, etc. They admit some of the justice of their cases but they very much fear that they are being

worked up by unscrupulous outside agitators (one used to get foreign agitators but obviously the labour shortage or the restriction of immigrants has wiped out this old profession and we have to rely—if that is the word—on outside agitators).

The New Yorker, again referring to Attica, points out the authorities' tendency to over-react to any situation, employing overwhelming, indiscriminate force to restore 'order', usually killing and injuring people other than the ones they mean to kill or injure. It gives as examples the Newark and Detroit riots, the My Lai massacre, the killing of bystanders at Kent State and the massacre of guards at Attica; as time goes by we can naturally add to this list with the killings in Ireland and Rhodesia. This is literally 'over-kill' but this over-reaction is not only seen in military or police action but in judicial 'over-kill'.

The excessive sentences on the mail train robbers, George Blake, the Oz editors, on Jack Prescott, the denunciation of Rudi Dutschke, the Cambridge Greek demonstrators, invoke an opposite reaction, which often has to be 'cooled

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Riff-Raff

IF DANGEROUS CHEMICALS were to leak out of drums washed up on Cornwall's beaches they would be considered harmless in relation to the germs which might be released from our permanent threat of Nancekuke Germ Warfare Research Station! Of course since the Press Open Day at Nancekuke, situated above the village of Portreath and just three miles from Redruth where I write this, there has been a sigh of Ministerial relief for little publicity allows the daily work of Nancekuke—the manufacture of CS Gas and various nerve agents—to be developed in relative peace and security. To our shame, those of us living locally have left the work to the Close Nancekuke Campaign, c/o Hicks Mill Farm, Bissoc, Truro. I write this after a casual comment from a person who has inside knowledge that the following happens inside Nancekuke now, still! It is hardly open to cross-checking or proof since all 'personnel' are subject to the Official Secrets Act and are required to sign the same! Well, I mean, revealing that you are manufacturing germs is not healthy for citizens of the world!

That underground there is research into and development of germ agents; that employees are offered £25 per week bonus money on top of £25 for lab assistants; that many animals are used for inhuman anti-life purposes; that human foetus are used and easily obtained (due to abortions) for similar experiments as those upon the animals; that all animals and foetus on death or uselessness are cremated at 2,000 degrees and ashes dissolved in hydrochloric acid; that humans working there have to sign that if they should die on the premises their body will not be allowed off, but also cremated and ashes dissolved in hydrochloric acid; that armed guards,

naturally, guard entrances to underground laboratory and on passing visitors must be stripped and searched thoroughly. That all this remains secret from you although the 'enemy' is aware... he must be informed so that he does not believe he is the only one capable of such inhuman work and employment! That is, that he could let off his bacteria without fear of any similar attack from other military forces.

True or not, it is evident that such places exist even if in our case it is now only Porton that does such work; but it would be foolish to believe that because the authorities say there is no germ warfare development at Nancekuke that there is no germ warfare development at Nancekuke!

POTENTIAL RIOTERS

If the traditional anarchist philosophy that police, troops and law courts are simply means of internal policing and maintainers of law and order against the peoples, does not now strike even the most conservative of Marxists as accurate, it may be that the events in Londonderry now will. Here is a case of soldiers, armed to kill and maim, killing and maiming. Here is a 'training camp' for future urban battlegrounds where soldiers learn to avoid snipers in flats; learn to patrol, trigger-happy; learn to beat people with impunity; learn to interrogate with licence; learn to become brutalized beyond their normal duty; learn to be brutal, tough and vicious without thought for civilians — young children, old age pensioners or young pregnant women — all are potential rioters; for indeed all hate the foreign soldier; all hate the uniformed and hired gunmen; all hate the military manner; all hate the ignorance of youth which allows young kids of seventeen and

eighteen to be given guns and weapons and uniforms and orders to kill without a care in the world but with a job! After all they are now decent, employed young men, like their fathers, carrying guns and eager to use them come what may, and death often comes when you are young and inexperienced and open to trained IRA gunmen, who themselves become brutalized and merciless—as ruthless as the regular soldiers but more excused because they are the underdogs.

If I think about a United Ireland I think of seeing very tall policemen in Dublin catching hold of a street-kid of about ten and beating him about the ears and face on the street in daylight, unashamedly in control, guardians of the law!

Without dispute there are some anarchists in Ireland, North and South, who realize the fullness of violent struggle in the real struggle of freeing individuals from prejudice, party politics and trivial changes of leadership or government. But where is the non-violent revolutionary's newspaper or magazine? Perhaps Bob Overy and friends are helping publish one? For should the IRA even become official or a part of the official government the first people inside would be the anarchists, as in so many instances of revolutionary government the new governors obviously cannot tolerate those believing in no government! Obvious, but so often forgotten in the call to united fronts and short-term goals. Now is the time to see FRIDSON's regular correspondent given every aid to widely distribute papers like this, so that there may be at least a minority who can educate and agitate with libertarian ideas and projects worthy of more than instant revolution or bloody government North or South.

'BLUEPRINT FOR SURVIVAL'

The *Ecologist* magazine's 'Blueprint For Survival' has had much publicity, but the most interesting section for anarchists is that on social systems which goes on to describe the self-regulating society which Kropotkin in *Mutual Aid* and Alex Comfort in *Authority and Delinquency In The Modern State* described by implication. For example on

page 35:

'What is particularly striking about the self-regulating society is the absence of schizophrenia, delinquency, and other symptoms of social disorder. Crime is a rare occurrence in spite of the fact that there are no policemen, law courts, tribunals, etcetera. Indeed in such a society there is no need for external controls of this sort.'

(The Ecologist, Jan. 1972.)

KENNETH PATCHEN DIES

Kenneth Patchen, the American poet and painter who was a writer of free-form work in books like *Sleepers Awake* and *Journal Of Albion Moonlight* has died recently in Palo Alto, California. It is not surprising that little news of his death, or of his lifetime's work, reached us here since, with the exception of a small obituary in *The Times* and an acknowledgement and tribute from Adrian Mitchell in the *Guardian* (1.2.72), he has gone quietly to earth as his work has gone quietly onto the shelves. However, whilst he is still little known in Europe, his work has been widely accepted and clasped to the bosoms of buxom, huge Americans; whose publishers James Laughlin and Lawrence Ferlinghetti have printed *New Directions* paperbacks and *City Lights Pocket Poets* series.

Libertaria Books at 95 West Green Road, London, N.15, are about to reprint a pamphlet of his Love and War Poems. Orders of 10 or more copies will allow them to predict what number to print so if you are interested perhaps you will write. Patchen's *New Directions* books can be ordered by post from Better Books, Charing Cross Road, London. *City Light* books from McBride & Broadley, Wood Cottage, Great Horwood, Nr. Bletchley, Bucks.

WOLVERHAMPTON WANDERER

The poetry of football has at last been given over to a long epic poem of Michael Horowitz, *The Wolverhampton Wanderer* and visually accompanied by sketches and illustrations by numerous painters and pop artists. A bit pricey at £1.50 but worth ordering from your local library.

A poet I've often overlooked is Adrian Henri. Well, that's not quite true since it would be ever so difficult to overlook his rolling belly and body, however. His new book in paperback *Autobiography* is a series of flashbacks; descriptions of people, places, sounds and memories (Cape, 50p). It is worth having by your bedside since it is a recollection for all those of us who lived in small houses; eat bread and jam; dehydrated vegetables; dried apricots; had ration books and gas masks and World War Two in childhood. It breathes a life of allotments and orange and white Penguin books. If you lived in large houses with ordered bank books and cheques to sign you might find another way of life in here. A life lived by the majority of people.

Civil Liberty: NCCL Guide (Penguin Special, 50p) is just out this month and an essential handbook for knowing how to handle the law and its courts. The National Council for Civil Liberties themselves issue a series of pamphlets on Children's Rights; they also publish pamphlets like *Arrest* (71p), *On The Road* (Gypsies' Viewpoint), *Mental Health*, *Women's Rights*, etcetera. NCCL, 152 Camden High Street, N.W.1.

For readers who may not know: there is a fine poster of Bakunin silkscreened by Black Flag Bookshop in Leicester (and available from Freedom Press Bookshop) with a quote from his writings:

'All exercise of authority perverts. All submission to authority humiliates.' It is 30p plus postage.

Children's Rights No. 2 is on Alternative Education and worth sending for half-dozen to sell locally. Published from 19 Great Newport Street, London, W.C.2, it is 15p per copy. Contains information on starting your own community schools and is full of practical information.

And if anyone is interested in Thoreau I've just duplicated his essay *Life Without Principle*, 10p or £1 for 20 copies.

A thought: There may well be a need in your area for a street-seller or bookstall or even a bookshop?

DENNIS GOULD.

DON'T AGITATE ME!

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off' by the higher courts which have the advantage of knowing what the public reaction is. In this way unmeaning and sometimes puerile actions (e.g. in the O2 case) are elevated to the status of revolutionary acts. In the same way totalitarian and 'liberal' governments alike often arrest the 'liberal' type (e.g. Garfield Todd) who would, when the chips are down, stand by that selfsame government for the sake of a hypothetical—and often mythical—law and order. Thus do states destroy their own means of survival. By the elimination of the real or imagined leadership of the forces of change, as in Rhodesia and Ireland, they ensure that a new, fresh, unknown revolutionary force springs up.

In the dreadful jargon that passes in America (and, alas, here too) as the English language, this is known as the 'credibility gap'. It is impossible for anarchists to find the actions of governments even mildly 'credible'.

To quote directly from *The New Yorker*, 'All over the world, our authorities have been giving their men the order to "go in" and clean things up. But what has followed has been much stranger than the authorities have been able to guess. It is the sameness of what has followed that gives us away. When we "go in" we enter a private, self-enclosed, fictional world that doesn't change. We don't like the complexity of things, and we want every disorder to be one in which force is effective as a last resort. We are using force to protect the integrity of our own delusion. Why, we keep asking in bewilderment, are the people on our side always getting themselves mixed up with the people on the other side? Why are the hostages mixed up with the prisoners? Why do the friendly villagers wear the same kind of clothes as the unfriendly villagers? Why are our own children marching with that disorderly mob? One might add, "Why do our soldiers get into situations where they fire upon and kill civilians? Why do the good, worthy, hard-working miners take part in industrial action which means hardship for us—as well? Why do our friendly houseboys say "no" to the scheme we have cooked up for them?"

The obvious explanation is 'outside agitators'. We refuse to believe that our allies, our soldiers, our children, our wonderful policemen, our splendid miners, should have an entirely different outlook and function from the one which

the majority of people, in their dream world, have assigned to them. If reality does not accord with their dreams many people bridge the gap by negating or discounting reality.

To quote again: 'By blinding and deafening ourselves with our own gunfire, we get past these confusions and create a temporary, false simplicity. We are never so sure of the identity of our enemies as when we see the dim figures running through the tear gas in the sights of our rifles. After all, if they aren't our enemies, why are we shooting them?'

This morning in a country-town public convenience a fierce old man was advocating shooting the miners, like Winston Churchill did. It was pointed out to him that in such a case he would have to dig his own coal. He pooh-poohed this and said we could import all the coal we needed. Further discussion was useless.

The blind rage of a chilly and inconvenient old man is made flesh in Vietnam, Londonderry, Kent State, Sharpeville, Rhodesia, or wherever authority asserts law and order. 'When we go in,' says *The New Yorker*, 'all thought breaks down, and we can speak of saving villages by destroying them and of saving hostages by killing them. We begin to kill our own allies, to kill our own people who are being held as hostages, to kill our own children. For the moment, we forget who they are and forget who we are, and forget what it is we're trying to do to them. And when the violence is over, we remained trapped in the fictitious world that was born of our fears and our violent impulses. We make up stories to prove that things are going the way they should be going, the way they started going in our minds when we started firing. Mountains of the plainest evidence cannot convince us of the truth. But in the real world the arbitrary distinctions by which we sought to justify our actions have broken down once and for all. Our people have actually done the thing we accused their people of being ready to do. And our people and their people lie together in a common grave, brothers in death as they were brothers in life, had we only known it.'

That 'common grave' was—in the writer's mind at the time of writing—Attica, but for us now the 'common grave' of Irish hopes for peace and freedom is Londonderry. In Rhodesia too, the grave is being dug.

J.R.

TO ASIA IN PEACE, The Story of a Non-Violent Action Mission to Indo-China, edited by Pat Arrowsmith (Sidgwick and Jackson, 50p).

THIS NOVEL is in the rich tradition of Anglo-American comic writing, and deserves to be placed alongside Mark Twain's *The Innocents Abroad* and Jerome K. Jerome's *Three Men in a Boat*. It also has distinct affinities to Ethel Mannin's *Rolling in the Dew* and Conrad's *O Comrade*. As with the stories just mentioned it is based on an actual event. A group of pacifists did indeed set out to Vietnam, in the rather forlorn hope of discouraging American attacks by being on the spot, non-violently resisting. Indeed this book is very ingeniously got up to look like an actual historical account. But humour, of a dry sardonic kind, keeps breaking through.

To begin with, the title itself is a joke. The characters go to Asia in a most unpeaceful way, they quarrel on every page, from beginning to end. Some of the characters, it must be admitted, are drawn from stock. The comic clergyman for example has served his turn in many books, plays and films.

'Michael's vagueness, his tendency (sometimes funny) to lose things, and the way he evaded coming to grips with our ideas, still dismayed people, just as it had at the meeting before we left. Graham's comment on him in his diary ran thus:

"Michael tells us of a funeral he conducted once: coming to 'ashes to ashes—dust to dust', he felt his feet slip, and he tumbles wildly in to the hole, landing with a hollow thud on the coffin itself. Sounds very much like his humbling way of conducting himself. He leaves things around and loses them, money, tickets, cameras, etc. and we have to go behind, picking them up."

This passage gives one some idea of the dry, dead-pan style in which this book is written. There is very little dialogue, and no striving for effect. This passage also reveals that the author, whoever he or she may be, has used the names of real people for his or her figures of fun. 'Michael' is in fact short for the Reverend Michael Scott. All the characters have the names of real people. Some of them I know. I suppose nobody really minds. It's a permissive age. Perhaps I am old-fashioned, but to me it seems in poor

taste. Still it hasn't prevented me from enjoying the tale. I haven't laughed so much for years.

The characters arrive in a Ruritanian Eastern state, whose ruler is again a stock figure from comedy, the rich Asian prince. He is a shrewd, Machiavellian individual, and uses them as pawns in a diplomatic game with the Americans. He keeps the American ambassador waiting, while he invites them to a banquet. However, once he has secured the concessions he wants from the Americans, he has no further use for them, but finds it hard to get rid of them.

The North Vietnamese do not want them either, and a frustrating situation develops. They sit around in the sunshine, outside the luxurious hotel put at their disposal by the government of the country, called 'Cambodia' in the story, and discuss and discuss and discuss, with increasing acrimony, what to do next. Anyone who can remember the monster sessions of the London Committee of 100 will have an idea of what it was like, except that it went on every day, because there was nothing very much else to do—except of course pay visits to the famous ruins of Angkor. But of course nobody felt they should do this, they weren't there as tourists, were they? They shouldn't waste money, which was given to them to get to Vietnam. In fact of course most of them do slip away, with varying degrees of shame or defiance, to visit Angkor, or to buy souvenirs. Or to patronise the local brothel. Some do in fact get briefly to the frontier, where they see American helicopters in the distance, firing machineguns and rockets.

The group splits up. Some go back to England, some to Hongkong, and most to Singapore, and from there they hitch-hike to Thailand. Now the story becomes more serious. The writer of comedy knows that sometimes it is not a bad idea for serious things to intrude for a while. There is a serious message in all but the lightest of comic writing. The characters arrive in Bangkok and then set out to picket an American airbase. They are thrown into prison, where they meet people who have been 'inside' for years, for the heinous crime of having no 'papers'. One elderly Chinese has been there for eleven years.

Suddenly the author whips away the clown's mask. We see the skull beneath. This is the real world where people are really tortured and really do die. The demonstration at the airbase is treated

seriously too. One of the guards aims his rifle at the demonstrators, and prepares to shoot. The author's intention becomes plain. The folly of the early scenes is shown to be a hollow sham. One laughs, and is caught off one's guard. 'Look,' the writer says, 'you laugh, while people are dying.' Perhaps the writer even intends a parable about the careless, luxurious West, which is luxurious even when it is guilty, even when it is trying to make reparation, and the poor and oppressed East.

The story ends happily. The characters all return to England. One is left with the feeling that they have gained something from their experience, even if only to become like the Wedding Guest in *The Ancient Mariner*, 'sadder and wiser'. Comedy or tragedy, this book is likely to be a classic.

ARTHUR W. ULOTH.

*There are even photographs, including one horrifying one of a napalmed Cambodian girl.

PRESS FUND Contributions

February 3-9 inc.

London, S.W.9: J.N. 50p; Wolverhampton: J.L. 40p; J.K.W. 10p; Stockton on Tees: S.M.S. £1; Leeds: J.M.B. 20p; Bangor, NI: J.T. £5; London, S.W.1: S.R.G. 50p; Wolverhampton: J.L. 40p; J.K.W. 10p; Yewley: D.H. 30p; Chicago, USA: P.C.D.G. £5.

Total: £13.50
Voline Sales: £4.40

TOTAL: £17.90

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February 3-9 inc. £17.90

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THE RIGHT NOT TO WORK

ON THE DAY that the Government attained the unenviable goal of over one million unemployed, two news items not unconnected hit the headlines. The Stock Exchange reached an all-time high of 500 in the share-price level and permission was given by the Government for the BBC and ITV to extend television and radio broadcasting hours. We achieve at the same time a financial boom of inflation and provide, it seems, a narcotic for its one million victims.

It is related that the proverbial old lady said of the situation in the thirties that 'the slump wouldn't be so bad if it wasn't for all the unemployment'. She spoke truer than she knew. There are factors in slumps, even in unemployment which are not completely disastrous, indeed they serve to illustrate vividly some of the contradictions of the system under which we live.

One of the parrot cries echoed during periods of slump and unemployment is a cry for 'The Right to Work'. This is humbug; what one requires in society today is the right to the income produced by work—even when that work is no longer available. Work in itself is not a 'right' which one requires, if it were compulsory labour camps (à la Germany and Russia) or compulsory industrial re-training would be welcomed.

In the 1880's Paul Lafargue (Karl Marx's son-in-law) wrote *The Right to be Lazy*. In this he denounced the passion for work as part of the Protestant ethic. He says, 'Jehovah, the bearded and angry god, gave his worshippers the supreme example of ideal laziness; after six days of work, he rests for all eternity.'

He points out that the classes which love 'work for work's sake' are the peasant proprietors and petty shopkeepers. Lafargue criticizes the linking work with the idea of 'Progress, the eldest son of Work'. Some economists quoted by Lafargue (with an echo of the doctrine of increasing the Gross National Product) say, 'Work to increase social wealth' but Lafargue quotes Cherbulez, an economist, writing, 'The labourers themselves in co-operating toward the accumulation of productive capital contribute to the event which sooner or later must deprive them of part of their wages' (Witness the Stock Exchange record price level in 1972).

This leads, as Lafargue points out, to over-production which is the crisis of the system. The outlets of war (which is merely the distribution of goods by other means) and space research have proved insufficient to consume the mass of goods which automation is capable of producing.

This competition for 'the right to work' leads to depression of wage levels. Accompanying this is the demand of the small manufacturer for loans to tide him over bad times. Inevitably this leads to bankruptcies and the wiping out of small businessmen and the growth in power and prestige of the financial houses.

Lafargue examines the benefits of the introduction of labour-saving devices in ancient and modern times and says, 'In proportion as the machine is improved and performs man's work with an ever increasing rapidity and exactness, the labourer, instead of prolonging his former rest times, redoubles his ardour, as if he wished to rival the machine. O, absurd and murderous competition.'

Today it is questionable whether the machine has given us more leisure. For example labour-saving devices and convenience foods have 'freed' housewives to go out to work at dull repetitive jobs which bring in enough money to pay for the convenience foods and labour-saving devices. There is also 'moonlighting', or working at two jobs (not always in the same trade or at union rates) to make ends meet. Finally with the dispersion of housing and industry (in many cases complete separation), we find an enormous consumption of 'leisure time' in travelling, necessitating expenditure on fares or on personal transport. There is also the question of overtime.

To continue with the examination of Lafargue's ideas. He makes the point that the traditional holidays have been gradually eroded, and he details that before the Reformation there were thirty-eight holidays (plus Sundays) when it was forbidden to work. The pace of work was slower too and there was very little work after dusk, owing to the lack of efficient artificial lighting.

The Protestant ethic of the virtue of work was the driving force behind Elizabethan England, Puritanism and the Industrial Revolution.

Lafargue makes great, if heavy, play with the necessity of the capitalist class to be the over-consumers. Later Thorstein Veblen developed these ideas much more subtly and ironically in *The Theory of the Leisure Class* but he never foresaw the transformation of the working class into 'non-producers and over-consumers'—to use Lafargue's phrase. When the worker had been alienated from the method of production and was constantly pressurized into being an over-consumer, Lafargue saw the possibility (of being non-producers and over-consumers) for some of the working-class.

The obvious solution for Lafargue and other like-minded socialists was the

abolition of capitalism and the usage of the wealth and leisure created by the machine for the benefit of the community as a whole.

It is perfectly true that work is not all it's cracked up to be. As that well-known economist Honar Thompson said, 'I don't see why a man should get up and go to work whilst he has the strength to stay in bed' and it is assuredly true that the majority of inventions were created by lazy men who saw ways to eliminate hard work, and it can be contended that philosophers and artists are usually dreamers. Clive Bell once argued the necessity for the creation of a leisured aristocracy, maybe the machine has given us the chance.

However it is obvious that much of the unemployment at present (Mr. Heath mentioned that Britain was not only securing the same production as two years ago but was using 400,000 men less to do it (*The Times*, 25.1.72)) is technological in its nature. That is to say, profits are being made without the outlay on manpower, so therefore the displaced workers should share some of this profit, in any case many of them have contributed for years to Social Security stamps.

Another contribution to the theory of constructive idleness is Bertrand Russell's essay *In Praise of Idleness* (published in a collection of essays under that title in 1935). Russell defines 'work' as being of two kinds: 'first, altering the position of matter at or near the earth's surface relatively to other such matter; second, telling other people to do so. The first kind is unpleasant and ill paid; the second is pleasant and highly paid.'

Russell also speaks of leisure as being essential to civilization. 'And with modern technique it would be possible to distribute leisure justly without injury to civilization.' Russell points out that in the war (of 1914-18) enormous numbers of people were withdrawn from productive occupations, for example the men in the armed forces and those engaged in spying, war propaganda or government offices connected with the war. 'In spite of this,' says Bertrand Russell, 'the general level of physical well-being among unskilled wage-earners on the side of the Allies was higher than before or since.' (Written in 1935.) He goes on, 'The War [of 1914-18] showed conclusively that, by the scientific organization of production, it is possible to keep modern populations in fair comfort on a small part of the working capacity of the modern world. If, at the end of the War, the scientific organization, which had been created in order to liberate men for fighting and munition work, had been preserved, and the hours of work had been cut down to four, all would have been well. Instead of that

the old chaos was restored, those whose work was demanded were made to work long hours, and the rest were left to starve as unemployed.'

We are often taunted today with the accusation that people prefer to be idle on Social Security rather than take underpaid and boring work. Since Social Security is presumably worked out by sociologists and economists at at least minimum rates for subsistence it is obvious that employers should be criticized for their failure to pay a rate sufficient to compensate for the occupation of people's leisure with boring if not also arduous work.

The amount of work which is satisfying must necessarily grow less and less in a developing technology. Marx spoke of the worker being alienated from the profits of his work. The worker has gradually been alienated not only from the nature of his product, but also, by technology, from the work itself.

Russell points out that the possibility of reducing work to four hours a day shocks the well-to-do, who resent leisure for wage-earners, although they do not find it extraordinary that, although they often work hard themselves, and expect their sons to do so, they do not mind their wives and daughters having no work at all (this was written in 1935). Russell writes, 'When I suggest that working hours should be reduced to four, I am not meaning to imply that all the remaining time should necessarily be spent in pure frivolity. I mean that four hours' work a day should entitle man to the necessities and elementary comforts of life, and that the rest of his time should be his to use as he might see fit.'

We can see, and have seen, the growth of leisure industries to fill (for cash) those yawning abysses of leisure. Can we detect in the sporty Mr. Chataway's offer of more television and radio time an attempt to provide circuses during the temporary breakdown of bread distribution? Certainly Mr. Morley of the Bingo Meccas had an eye on the main chance when he introduced reduced admission to his 'Clubs' for the unemployed.

There is much talk and we could add to it of the need for education for leisure. It would seem and it is arguable whether it is reversible, that the consumption of leisure-time has become more mechanical and more vicarious. Nevertheless the fact remains, to paraphrase Eric Gill, that at work we do what we have to do and in our spare time we do what we like to do. The proliferation of hobbies (no matter how insane) is never-ending, and the backbone of much of our social (and political) system is the freely-given toil of volunteers who give of their best because the work (no matter how mis-directed!) is freely chosen.

We cannot, we are assured by those who frequently stop it, put the technological clock back. If we are to have unemployment let us call it leisure, and submit gracefully with the maximum of income to an adjustment of values in the use of this leisure.

The point must be stressed that loss of work must not be further penalized by the loss of income. We also have the right not to work.

JACK ROBINSON.

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Victory at Saltley

LAST WEEK in Birmingham, at Saltley Coke Depot it was the Police State versus THE PEOPLE. Well, last Thursday morning the People won a small victory through their solidarity without which the gates would not have been closed. About 8,000 people gave their open support to the Miners—women from the Valor factory, GEC, Rover, SU Caruretors, Building Workers and Claimants' Unions, etc., and hundreds of Trades Unionists and their wives, turned up to stop the scab lorries from getting into the coke depot.

All week up until Wednesday myself, Sue and Steve and a few friends were giving out leaflets telling the Single Strikers about Section 13 which gives them payment for urgent needs such as rent and food. We had a great response to this by the Miners, about 2,000 leaflets were given out to the Miners on the picket who came from Wales, Barnsley, Doncaster, Durham, Stoke, Rugeley and Coventry.

On Monday the Police arrived in force to the Saltley Coke Depot. There were about 500 keeping the pickets back and letting the scabs in, but we all surged forward as soon as a lorry came and forced the lorry to stop, about 20 lorries got through. The Police then started to show to everyone who and what they were protecting and exactly what their role is—the boots came in and the vicious strong-arm fascist methods came into force. They arrested 14 Miners indiscriminately and at one stage we tried to block the road.

On Tuesday the Special Branch appeared, trying to look not obvious and failing as usual—but they managed to earmark and point out the people whose faces they knew and who they thought were activists, paper sellers and leafleters.

etc. This was the day a lorry forced its way through the picket lines and dragged a policeman under the wheel fracturing his leg and injuring other pickets—20 pickets were arrested and there were 700 pigs.

On Wednesday about 800 pigs turned up—not counting plain clothes pigs in the crowd, who, when they were discovered, were isolated, and a cry went up not to mix with them! 800 pickets today but as more lorries were getting through the frustration was being felt and the pickets started pushing to break the Police cordons every time a lorry turned up.

I had been speaking to some of the Miners about their Social Security problems about 10.45 a.m., when a lorry turned up and they all began surging forward and I was jumped on by two heavy sergeants and pulled out of the crowd by my hair and frogmarched into a police van with six other pickets. We were made to lie on the floor of the van, face downwards, with our hands in our pockets.

One of the lads who was in the van was Peter Beaver, a lad from Rotherham, who was attacked by six pigs (as seen on BBC 1 News on Wednesday). We were all charged with 'abusive words and behaviour, etc.'. Load of rubbish and trumped up charges as usual! There were 30 arrested that day—we are all on bail and will appear on February 29.

THURSDAY, AFTER MASSIVE CALL FOR SOLIDARITY 3,000 TO 10,000 PEOPLE CAME TO SUPPORT THE MINERS AND THE DEPOT WAS CLOSED. IT WAS A VICTORY FOR THE FIRST STAGE IN THE BATTLE!!

SUE AND TERRY COOPER.

LETTER

Help Joe Schock!

Dear Friends,

This is an appeal for funds for the legal defense of one of our comrades, Joe Schock, captured by Canadian police on the 2nd or 3rd of February. The FBI is seeking extradition back to the States in order to try him on a charge of felonious destruction of federal (read State) property.

The facts briefly are these. On May 5, 1970, four student demonstrators were murdered by the National Guard at Kent State University in Ohio. On the evening of the same day, as an act of protest against this brutality, a person or persons set fire to 25 National Guard vehicles at the Lewiston (Idaho) armory, causing \$250,000 damage. Joe was picked up by police, charged with the 'crime', and held on \$100,000 bail. Much to our own and the State's surprise, he was finally released on his own recognisance pending trial. Feeling that the cards were stacked against him, Joe split and walked the streets until captured by the Canadian police. Whether he did in fact do the act for which he is charged is irrelevant. We recognize it as a political act of protest against the Ohio outrage. Joe, a marine veteran of Vietnam, hated the war, and worked with us here in the Radical Union (formerly Pullman SDS) to bring about its end. For the moment, he is in jail. But he is fighting extradition. For this money is needed. Please contribute what you can to:

Joe Schock Defense Committee,
c/o Jerry W. Calvert,
P.O. Box 2331 C.S.,
Pullman, Wash. 99163 USA.

In solidarity,
JERRY W. CALVERT.

Victims of Political Persecution

THE COMRADES of the National Committee for the Defence of Victims of Political Persecution, of the 'Anarchist Black Cross', the Italian Anarchist Youth, the Italian Anarchist Federation (FAI) and the Political-Legal Defence Committee, met in Rome on January 9.

The meeting was called to co-ordinate on a nation-wide scale the various initiatives intended for the defence of comrades who are at present awaiting trial with other projected demonstrations to fight repression.

After a careful study of the present economic situation of the various Committees it was decided to launch an appeal to all comrades and movements asking them to collect as urgently as possible the sums of money needed. In their respective countries, the various organizations are requested to start collecting contributions.

To avoid losses and assure the correct administration of funds, all the money should only be sent to the address of the CNPVP: EURO SPADONI — Casella Postale n. 20 — 60019 SENIGALLIA (AN) Italy.

Anarchists - and Proud of it!

Dear Editors,

I am consistently impressed with the balance of the comment found in *Freedom* as compared with the other left-wing newspapers: on every subject except one—Anarchism. Last week's lead article was excellent in most respects, and I write rather to suggest important additions than to criticize George Cairncross for his own interpretation of Anarchism. There is, however, one point which must be taken up, and this is his statement, in paragraph two, that the majority of Anarchists are 'certainly not pacifists', which I would have thought to be the diametric opposite of the truth. He reinforces this statement in his second last paragraph where he says: 'it may well be on the streets where the actual revolution is decided'. Surely Anarchists, of all people, have long abandoned this pointless pursuit of the most superficial of all revolutions, the violent uprising to obtain change that must be maintained by more violence. Kill all the bad people and only the good murderers will be left. It didn't work in France, Russia or anywhere else and it will not work here. If an Anarchist tells me that he is not a pacifist then I can only reply that he cannot have thought out his position sufficiently carefully.

Perhaps George will accuse me of offering a definition of the ideology that is so idealized that it admits of no action to bring about the Anarchist society. Nothing could be wider of the truth. The old order really is running itself out. A new generation is growing up intensely aware of the utter bluff of 'democracy' (government of the people by some people for those people), utterly rejecting irrational authority and the worship of meaningless symbols and abstractions (money, nationalism, religion, government, 'success', middle-class morality) and above all *murder*, state-licensed or private, in all its forms and degrees. It remains only for us to explain to them and to show them by setting up viable models that there is an alternative—that things do not have to be the way they are—and believe it or not we are winning! Perhaps if George had lived in Belfast as I do and seen a little

of private and semi-private murder he would be a little slower to accept it as a path to a free anti-authoritarian society.

Anarchy is almost synonymous with civilization. The law of the jungle says that the strongest gains power and survives at the expense of those more weak. So does capitalist society. The law of civilized living and the crux of the Anarchist ideology says that society exists to care for and keep all its members, strong and weak alike, in happiness and comfort. It asserts that human worth and dignity do not depend on earning capacity, accident of birth or skill in manipulating symbols called money. It does not need the extraordinary piece of metaphysics on which Marxism is based and does not talk of any imaginary 'historical inevitability'. Anarchy may come for a while and then be rejected. The world may sink back into the militarism and barbarism that exist today. Civilization has to be freely and rationally chosen in preference to bestiality. But it is because I believe that man is, ultimately, rational and loving that I trust him with his own future. The Anarchist state and the Anarchist world-state will come, despite the ingrained prejudice and abhorrent terror of freedom found in so many unfortunate individuals today. I say unfortunate because I believe the capitalist and the exploiter to be as much a product of his blinkered upbringing as the stoop-backed miner, and perhaps more to be pitied for it is his mind and his soul that are misshapen and diseased and he must pass away his existence in hatred and fear of anything that is good and loving in life.

But let us admit that classical Anarchism has limitations and flaws. It does not offer a solution to the population problem, for example, and it barely comes to grips with the problems raised by modern science. But these flaws are inconceivably smaller than the flaws in other systems, and anyway there is no 'Anarchist way of life'. It will be the way of life people in real societies want, and this is why it cannot be anything but better than

LETTERS

life directed by outside agencies for external motives of personal gain. The whole thing is so beautifully open-ended and undogmatic that it hardly qualifies as an ideology at all. Like the Principle of Justice, the principle that there should be principles, it is the ideology that there should be no ideologies.

These are some of the additional points I would like George to have made when he set out to summarise Anarchist thought. I fully appreciate that it was a daunting task in the space available, and I think the article will do a great deal to clarify the Anarchist position to new readers. It is wrong to underestimate the mental flexibility and breadth of vision needed to make

the shift from a conventional socialist outlook to the Anarchist viewpoint. Enlightenment only comes by way of careful reading, extensive discussion and hard thinking. Once understood, as he points out, other political theories can be seen as the inconsistent and superficial nonsense that they are. It is surely worth a little effort on all our parts to present a political philosophy which is so pleasing, rational and comprehensive in such a way that everyone has the best possible chance of grasping its meaning. By doing this we bring the day nearer when our children or theirs will be citizens of a free world, living in peace and harmony with all human differences.

DAVID GARDINER.

Romantic Assassins

Dear Comrade,

My thanks to you and the other comrades of CIRA for sending the copy of *Freedom* which I have received.

I was able to read the article by Arthur Moysse and thus you have given me a chance to defend myself and in turn make my own accusations.

It isn't the first time that comrades of a certain faith have blamed me for giving too much leeway in my work to the 'illegalists'. Let's go back to the old diatribe.

I have taken note of the disputes dating from the last century, between comrades, over what judgement should be made on the works of Ravachol, Henry, Vaillant, etc. Comrade Moysse is crying over 16 victims of the Irish religious war. I think the fact, other than a vague humanitarianism, doesn't regard us in the least.

Many more people die every day on the motorways. Masters of themselves, they slaughter each other for their god.

I think there is an abyss between the anonymous bomber of Belfast and Emile Henry.

One identifies the actual social ghetto with the idiosyncrasy of religious and patriotic convictions. He only wants to change master: from Dublin to London, from Christ to Luther.

The other, Emile Henry, didn't want any master and fought his personal war against the lackeys of power.

'Cette masse protestataire et bete d'employes a 300 ou 500 francs par mois, plus reactionnaires que les bourgeois leurs maîtres'.

I accuse Comrade Moysse and, perhaps, his newspaper of this comparison between two facts and two people so diverse.

It's not by chance that on the same page of *Freedom* they ask for money and aid for Bangla-Desh 'Operation Omega'. I've seen the photos in this newspaper of what they are doing in Bangla-Desh under the protection of Indian arms.

To be humanitarian and impartial, now one must promote an 'Operation' (I wouldn't like to comment on the irony of this word which reminds me of 007) ... I was saying, an 'Operation' on the most recent victims of Bangla-Desh.

The victims become killers. It doesn't surprise me, it's one of the rules of the game.

Not coincidentally, on the same page of *Freedom* there is a letter by Nicolas Walter which tries to excuse Kropotkin from having written a certain article.

I have much esteem and respect for Kropotkin who probably would have

cried for the 16 victims of the Irish religious war like Comrade Moysse. However he hasn't cried, on the contrary he undersigned (Manifesto of the 16) together with Malato, Cornelissen, Grave and comrades, the massacre of 16 million proletarians.

Is there room for pity, non-violence, for passive resistance in a world like ours, where everything is violence, oppression, outrage, fraud, tyranny?

Why not exalt the memory of solitary individuals who have rebelled against all this filth in the only way possible for them: outside the law, bandits, thieves, assassins, bombers?

I admire the blind rage of Ravachol and it doesn't scandalize me if they've 'profaned' the tomb of some baroness.

Instead it moves me, looking at that photograph of Spanish militiamen firing at the huge statue of Christ in Barcelona (or wherever). It's a useless, childish

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gesture. But it emancipates them from the secular castration complex.

I'm not saying that Anarchy is only this but it is also this. And I want to finish with the words of Galleani because I haven't anything else to say in my defence:

... but in the cells of Mazas or in the sorrow of exile, one morning the echo of a dynamite explosion reached us: a "justice shop" had blown up along with some of its accomplices, and the obscure artifice of the unyielding insurrection vindicated the full responsibility of his act, he rose, singing, to the kiss of the window.'

(Luigi Galleani: *La fine dell'Anarchismo?*, p. 118.)
Fraternal greetings,

Rapallo, Italy FLAVIO COSTANTINI.
(Tr. M.C.)

This Week in Ireland

THE NEWRY MARCH was a triumph for the Civil Rights, and the troops did not dare slaughter as in Derry the week before, though they have issued summonses to most of the MPs who took part. Those of us who could not for various reasons make it to Newry held an equally successful march and meeting in Dublin.

Francis MacGuigan escaped from Long Kesh. He did NOT come out dressed as a priest and with their connivance as the Minister for Home Affairs (i.e. Faulkner) pretended. The chaplain is furious at this slander. Five priests went to Long Kesh all at different times. Each signed in with time, and signed out with time. A rumour that he went out dressed as a soldier is more likely. He is in Dublin.

Before Newry, Tuzo put out a Hitlerish yarn that the IRA had stolen British army uniforms and were going to fire on the march thus to provoke the people. He said a nameless woman had got through to him and warned him. This cock refused to fight. The day before the army said dozens of IRA from the South known to them had arrived in Newry, but as they searched everyone going in it is amazing if this was so and the men were not arrested. In fact the army made proper Charles of themselves trying to arrange in advance to put the blame for anything that happened onto the IRA.

Hillery has frolicked round America and France getting sympathy for Ireland. Some of us think he played the fool. Naturally England refused the help towards the peace offer of Kurt Weinhepp. Myself I do not see the point of the United Nations, as the guilty nation can always veto its aid, so it is useless.

The British were very quick off the mark in appointing an enquiry into the Derry killings as this at once made it *sub judice* and prevented the media exposing what really happened. We have had Compton and his whitewash and are very sceptical of Lord Widgery, an ex-soldier to boot. The enquiry should have international judges and dignitaries who are not biased.

The number of English people living in the republic who are queuing up outside the Ministry for Justice to hand in their British passports, and in the case of ex-service men their medals, and take out Irish citizenship is a great snub to the unspeakable Heath. Our papers too

are full of letters from England decrying what was done and disassociating the writers from approval, though one writer wrote to say how tired he was of the hysteria and lies, and good old army, etc. A real blimp letter, only vicious. I wonder if any reader saw the David Frost programme when he had Derry people first and then Shankill Road? I read about it in the papers. John McKeague said it was not bloody Sunday but Good Sunday and the pity was more were not killed. I gather David Frost was shocked at the stark hatred of these bigots. William Craig has started a new party. A sort of UDI one. The number of political parties in Ireland both sides of the border is legion.

There is talk of Westminster coming out with a new initiative. I wonder! I cannot envisage one now that would be acceptable to both sides. Two years ago, yes, but too much water (or blood) has flowed under the bridges. Too little and too late as usual.

Mr. Maurice Hayes has resigned from the Community Relations Commission. The reasons he gives are: (1) Security policies have alienated the whole Catholic community; (2) Failure of politicians to engage in constructive discussion; (3) Lack of initiatives necessary to recreate peace and stability. This resignation is a severe blow to the Unionists who rather wish to have a few tame 'Castle Catholics' around to show the world how liberal they are.

The formation of Craig's new Vanguard Party seems to have started the long feared Protestant backlash. A member of the Catholic ex-service men has been shot dead in the Ardoyne district. A Catholic church has been petrol bombed and people hurt. I only heard this on the news and reception was so bad I could not get the names. A 14-year-old boy has been shot dead by the army. They say he was a sniper. Those who saw say he was merely standing in his door. Remember the ex-B Specials have 100,000 licensed guns and Craig says they will use them for UDI if needful.

Dr. Noel Browne, TD, and Dr. John O'Connell, TD, introduced a bill to make the selling of contraceptives no longer a criminal offence in the Republic. Our Holy Joes threw it out.

H.

afb

Secretary:
Peter Le Marc, 5 Hannaford Road,
Rotton Park, Birmingham 16

ANARCHIST FEDERATION of BRITAIN

AFBIB—To all Groups.

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East & E. Herts: P. Newell, 'Argos', Spring Lane, Eight Ash Green, Colchester. (QM, FL.)

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Yorkshire: Martin Watkins, Flat D, 90 Chardonn Road, Leeds, LS2 9L.

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Scotland: Secretary, Mike Malet, 1 Lynwood Place, Maryfield, Dundee.

Wales: c/o P. L. Marc (address above).

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Help Fold and Despatch 'Freedom', Thursdays from 2 p.m.

De-schooling—any information or contributions welcome. Contact us for details: c/o Flat 1, 9 Birchington Road, N.8.

London Anarchists meet socially at The Marquis of Granby, Cambridge Circus, Charing Cross Road, Sundays from 7.30 p.m. onwards.

Bath Workers Alliance is a small but expanding workers controlled building and decorating outfit with a vacancy for a qualified electrician. Also urgently required is a cheap or free pick-up or small van. Contact Bath Workers Alliance, 21 Rivers Street, Bath, Som.

Free London Ecology Action March on London, February 19, will reach Marble Arch at 2.30 p.m. Will move off at 3 p.m. Further information from Brian Milton, Commitment House, 26 Grosvenor Road, St. Albans, Herts. Phone: St. Albans 50910. For Action in East London contact John Matthissen, 237 Eastern Avenue, Redbridge, Ilford, Essex. 01-527 8261.

The Wrekin Anarchists. Discussion Meetings first and third Tuesdays of the month. On other Tuesdays bring own bottle. At 13 Albert Road, Wellington, Salop. Phone: Wellington 54728.

'Peace News'—the other anarchist weekly—every Friday 7p from your newsagent or by subscription. FREE with trial sub. of 7 issues for 50p two sample copies which include illich on Deschooling and Communes Special. 'Peace News' for the theory and practice of nonviolent anarchism, 5 Caledonian Road, London, N.1.

Oxford Anarchists. Nicolas Walter: 'Anarchism, Marxism, Violence'. Nuffield College Large Lecture Theatre, Friday evening, February 18, 8 p.m.

Free Valpreda Campaign needs help, not just by way of support, but also involvement in planning and organising. Please contact c/o N. & E. London Group ORA.

Support the Miners: Stickers and Fly-posters with short slogans, from ORA, 68 Chingford Road, E.17.

Libertarian Book Club. Spring Lectures Series. Thursday evenings, 7 p.m., 369 Eighth Avenue, New York City.

February 24, Abe Bluestein: The Spanish Civil War and the Fight for Freedom. March 9, Paul Avrich: The Unknown Revolution. March 23, Olga Lang: Chinese Anarchism. April 13, Irving Levitas: G. B. Shaw and the Anarchists. April 27, Sam Dolgoff: Bakunin and Nechaev. May 11, Murray Bookchin: Marxism and Anarchism.

Croydon Group meets first Tuesday every month at Jacquetta Benjamin's, Top Flat, 4 Warminster Road, S. Norwood, S.E.25. Phone Pete Roberts 01-684 5723 or write or phone Bernard R. Miles, 38 Farm Fields, Sanderstead, S. Croydon, Surrey (01-657 4860) or contact Jerry Peck, 45 Sylvan Road, Upper Norwood.

Commune, Ramsgate, welcomes visits from potential members (especially with children). Crafts and education bias. Write to P. Ford, 22 Royal Road, Ramsgate, Kent.

Liverpool Anarchist discussions normally held first Sunday in month. Write to 39 Lilley Road, Liverpool, 7, for venue, or ring 263 4890. John Cowan.

Can any comrades help us out with copies of the following issues of the First Series 'Anarchy' for binding sets: Nos. 2 (Workers' Control); 5 (Spain); 28 (Future of Anarchism); 32 (Crime); and 37 (Why I won't vote). We will pay 25p each if in good condition. Contact Freedom Press

Revolutionary Workers Forum meets at 170a Deptford High Street, S.E.8, 7.30 p.m. every Monday.

Help! Stoke Newington 8 Fund. Comrades now on remand in Brixton and Holloway need financial aid urgently for meals, fruit, papers, books (which must be new) and cigarettes. Please send donations to the Stoke Newington 8 Fund, c/o Compendium Books, 240 Camden High Street, London, N.W.1, u.s.s.p.

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