

FREEDOMS CONTACTS PAGE

WE WELCOME news, articles, reviews, letters. Copy deadline for next issue (no. 16) is MON DAY 14 AUGUST

Next DESPATCHING date is THURSDAY 17 AUGUST. Come and help from 5 pm. (Help will also be welcomed the previous Thursday, 10 August, for folding Review section.)

Groups

ABERYSTWYTH. Mike Sheehan, 2 South St. Aberystrwyth.
BRISTOL. Phone Dave, Sally or Bob on Bristol 554660.
CAMBRIDGE. Raphael Salkie, Queens' College, Cambridge.
CHESTER. Anyone interested in forming group N. Cheshire area contact J. P. Simcock, Daisy Cottage, Old Moss, Tarvin, Chester.
CORBY. Terry Phillips, 7 Cresswell Walk, Corby, Northants.
COVENTRY. John England, 48 Spencer Ave. Earlsdon, Coventry.
DERBY. Anyone interested in forming group contact Andrew Huckerby, 49 Westleigh Ave. Derby DE3 3BY.
EAST ANGLIAN Libertarians, Martyn Everett 11 Gibson Gardens, Saffron Walden, Essex.
EXETER Anarchist Society, Univ. of Exeter, Devonshire House, Stocker Road, Exeter.
HASTINGS. Steve, 18a Markwick Terrace, St. Leonards-on-sea, Sussex.
HIGH BENTHAM. Ask at the "Dragonfly" on Market Day (Wednesday).
HUDDERSFIELD anarchist group meets fortnightly in the 'Zetland', Queensgate at 8 pm. For further details contact Polytechnic Students Union. Tel. 0484 41288.
LEAMINGTON & Warwick, c/o 42 Bath St. Leamington Spa
LEEDS, Box 101 'Leeds Other Paper', 30 Blenheim Terrace, Leeds 2.
MALVERN & Worcester area. Jock Spence, Birchwood Hall, Storridge, Malvern, Worcs.
MANCHESTER see N.W. Federation
NEWCASTLE UPON TYNE, Black Jake, c/o 115 Westgate Road, Newcastle NE1 4AG.
NORWICH Anarchist Group. C/o Students Union, University of East Anglia, Norwich.
NOTTINGHAM c/o Mushroom, 10 Heathcote St. (tel. 582506) or 15 Scotholme Ave., Hyson Green (tel. 708302).
OXFORD - suspended during vacation.
PORTSMOUTH - change of address pending.
READING university anarchists c/o Students Union, Univ. of Reading, Whiteknights, Reading, Berks.
SHEFFIELD - information awaited.
SWANSEA. Don Williams, 24 Derlwyn, Dunvant, Swansea.
THAMES VALLEY. Adele Dawson, Maymeade, 6 Congress Rd. Maidenhead. (tel. 062 2974).
WESTON-super-Mare, Martyn Redman, Flat 5, 23 Milton Rd. Weston-super-Mare, Som.
WILTSHIRE. Comrades in SWINDON wish to start an anarchist group (as well as existing Community Arts Group). Get into touch with Mike, Groundswell Farm, Upper Stratton, Swindon, Wilts.

FEDERATIONS

LONDON
Anarchist Communist Assn. c/o 182 Upper St. Islington N.1.
Anarchy Collective, 123 Upper Tollington Park, N.4.
East London Libertarians, 123 Lathom Road, E.6. (tel. 552 3985).

Freedom. 84b Whitechapel High St. (Angel Alley), E.1. (tel. 247 9249).
Hackney Anarchists, contact Dave on 249 7042

Kingston Anarchists, 13 Denmark Road, Kingston-upon-Thames (tel. 549 2564)
London Workers Group, Box W. 182 Upper St. N.1. (tel. 249 7042)
Love V Power, Box 779 Peace News (London office), 5 Caledonian Rd. N.1.

KENT
Ramsgate: Peter Ford, 22 Royal Road
Sevenoaks: J-m Endesby, 70 Bradbourne Rd.

MIDLANDS:
Secretariat: awaiting information.

Newly formed
NORTH-EASTERN ANARCHIST FEDERATION
Secretariat: Leeds Anarchists, Box 101, 30 Blenheim Terrace, Leeds 2. Publishes mthly bulletin. Next conference will be held in Sheffield, 23 September. Groups in Leeds, Sheffield, Huddersfield, Sunderland and Newcastle.

NORTH-WEST ANARCHIST FEDERATION
c/o Grass Roots, 109 Oxford Rd., Manchester 1
The various groups in the federation are:
Bolton Group (tel.387516)) All c/o
Lancaster Anarchist Group) above address
Manchester Anarchist Group)
Manchester Syndicalist Workers' Federation)
Burnley Anarchist Group, 5 Hollin Hill, Burnley, Lancs.

Newsletter & Quarterly Meetings. Contacts in other areas.

SCOTTISH LIBERTARIAN FEDERATION
Secretary: Nina Woodcock, 17 Cheviot Cres., Fintry, Dundee.
Aberdeen: c/o A.P.P., 163 King Street.
Glasgow: c/o Box G.P.P, 146 Holland Street, Glasgow G2 4NG

Meetings

SHEFFIELD Sept. 8-10. HOUSING ACTION CONVENTION. Squatters, licensees, short-life housing groups, housing co-ops, builder co-ops, empty property and housing action groups &c. &c., coming together to exchange information and skills, to set up a contact network and aim to produce policy proposals and a campaign to back them up. Bookings should be made soon. Cost to groups with paid workers, and individuals earning average or over wages, £ 15, to poorer groups and individuals £ 5 per person. Fees include main meals and accommodation. A coach will go from London, minibuses and/or lifts from elsewhere. Enquiries and bookings to SELF HELP HOUSING RESOURCE LIBRARY, Ladbroke House, Highbury Grove, London N.5. (tel.01-607 2789 extension 5027).

MANCHESTER Wed. 30 August 'The Patriarchal Society : Sexism in our midst'. Discussion mtg. arranged by Manchester Anarchist Group 8 pm in the back room of the Castle Pub, Oldham Street, off Piccadilly Gardens.
CAMPAIGN AGAINST THE ARMS TRADE. National Meeting in Oxford 15-17 September
Early September arms exhibitions: 3-10 Farnborough International '78. 5-7, Electronics Displays at Mount Royal Hotel, London, W.1.
Programme details from CAAT, 5 Caledonian Road, London N1 9DX. (tel. 01-278 1976).
LONDON. A.U.M. (anarchist united misfits for revolution and self-realisation) meet

Mondays at 7.30 pm in Clements Building, L.S.E., Houghton Street, WC2. New members welcome.

ANTI-SEXIST Anarchist-Feminist Weekend. Sat. 2-Sun. 3 Sept. in Bromley, Kent (very accessible by Southern Region from Charing X or Victoria).

Saturday: Workshops including Patriarchy; Is sexuality political: Yoga; Awareness; Co-counselling; The anarchist movement; SWP; Video; Spain and Syndicalism. (Other suggestions welcome, as are any papers people might be thinking of writing, but as soon as possible please.)

Sunday: Unstructured and will no doubt depend on the success/failure of the previous day's workshops.

Bring Food, Music, Toys to share.

Accommodation: Since space is limited we must ask everyone to try and find somewhere to stay on Saturday night— friends, etc. If you're desperate to come but have nowhere to stay, drop a note in with your reply and we'll see what we can do.
Also, we ought to have some idea of the number of people turning up, for our own peace of mind, so can you fill in and return to Box 5. Freedom, 84B Whitechapel High St. E1 7QX

I will be coming to the weekend with

... friends, bringing ... children aged
.....

MIXED non-sexist anarchist group forming, concentrating on study/action/anarchist consciousness-raising. New Cross/Lewisham area. Contact Rosanne tel. 692 1970.

Come to a Party
A Great Benefit Show in aid of the victims of racist attacks is to be held on 5 August at Conway Hall, Red Lion Square, London WC1, with Sugumugu, Lord Eric and Agor-Mmba, Steel and Skin, cheapside. Also featuring Jimmy Scott and introducing the fabulous Princess Sonya, Wizard Kid and Keith Armstrong. African music, dance and new wave sounds 78/79. Entrance fee £ 1 or over; couples £ 1.50, unwaged 50p. 7.30 pm - 11 pm.

PRESS FUND

13 - 21 July 1978

EXMOUTH: A.B.H. 50p; BURGESS HILL: N.B. 50p; SOMERVILLE, Mass.: W.N. £ 5 24; ST. CLOUD, Minn.: M.G.A. £ 34.40; LONDON W.C.2.: L.S. £ 1.40; WOLVERHAMPTON: J.L. £ 2; J.K.W. 20p; BERKELEY, Calif.: A.G. £ 2.75; WAKEFIELD: B.W. £ 1; LONDON S.W.3.: B.B.F. 50p; LONDON N.W.8.: D.S. £ 5; WOODFORD Bridge: C.M.S. 15p; LONDON S.W.5.: S.S. £ 5; MATLOCK: H.C. 50p; 50p; WHITIANGA, NZ: W.D. £ 1; LONDON E.16: R.H. 50p.

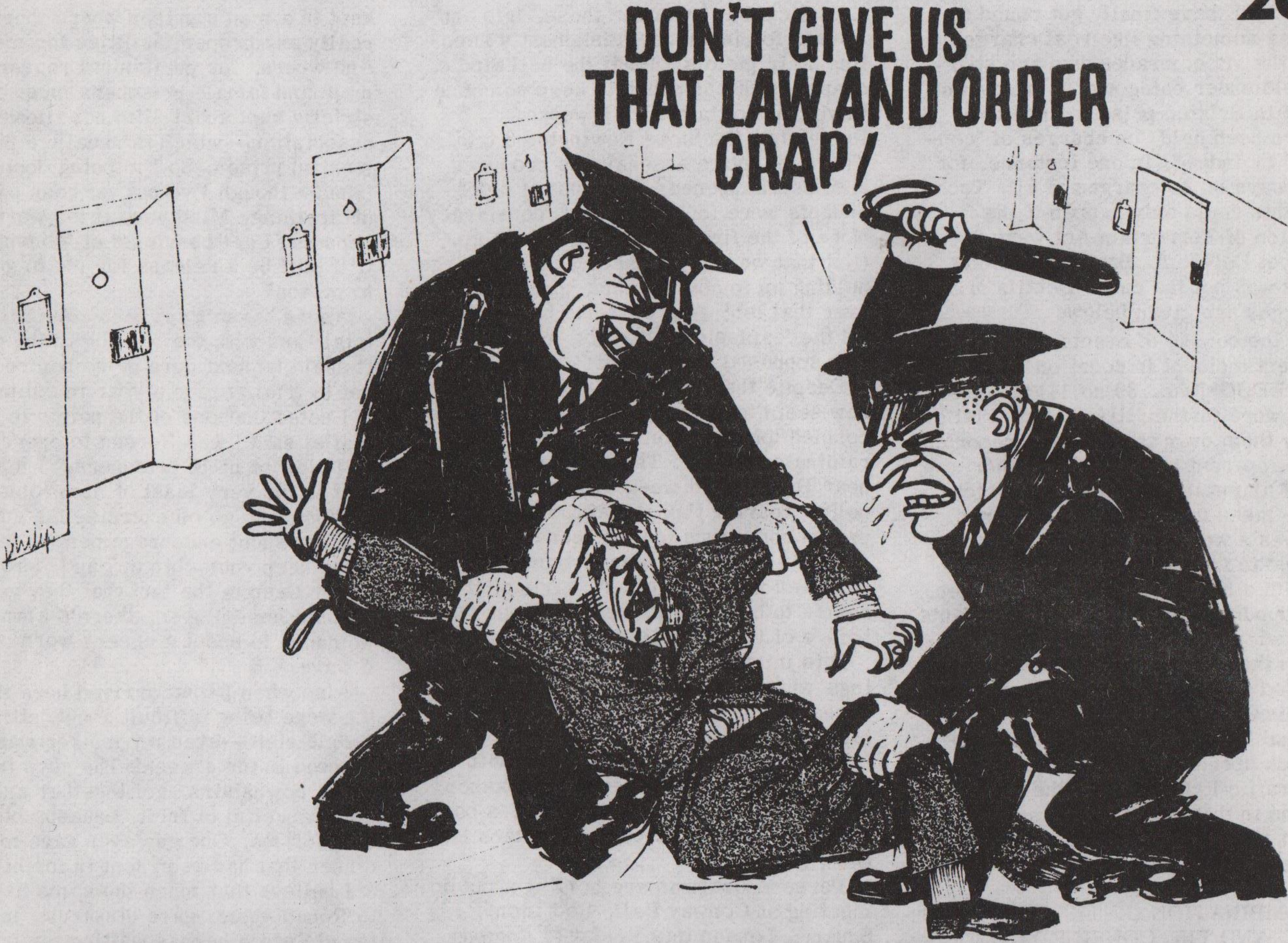
TOTAL £ 60.64
PREVIOUSLY ACKNOWLEDGED £ 644.90
TOTAL to DATE £ 705.54

Published by Freedom Press, London E1
Printed by Magic Ink, Margate, Kent.

anarchist fortnightly Freedom

Vol 39 No 15 AUGUST 5/78

20p



WHOSE CONTROL?

THE present wave of 'militancy' among prison officers raises some pretty theoretical problems for class warriors. Are not prison officers workers? Do not most of them have 'nothing to sell but their labour power'? Are they not entitled to a fair day's wage for a fair day's work? Or decent conditions at work? Should we not support them in their struggles?

For anarchists the questions are laughable. Of all those who have to sell their labour to live, those who sell it by playing the turnkey against their fellow workers are among the lowest of the low, in the same business as torturers and executioners.

In fact the present unrest among warders arises precisely because some of them have set themselves up as unofficial torturers of the prisoners in their charge - and are taking umbrage at being called to task for it. Oh, certainly, they have not set up the rack and thumbscrews in Pentonville - but they have set out systematically to beat up prisoners in Winson Green and in Hull.

Although some officers were charged with assaulting Irishmen on remand in Winson Green for the 'Birmingham bombings' and it was conclusively shown that assault did take place, nobody to this day has been found guilty. Now prison officers are being charged with assaulting prisoners after

the riots in Hull prison two years ago - and are screaming about injustice!

On a less lurid level, officers have taken unilateral action at Pentonville to close down a Visitors' Centre, run by volunteers, which helped wives and children of prisoners to get through the long wait and harsh conditions they have to endure when visiting their menfolk.

Are we paranoid in seeing a link between this increased authoritarianism and the recent recruiting drive carried out among prison staff by the National Front? Are we unduly nervous about the apparent extension of police powers whereby they can hold prisoners for weeks without preferring charges?

Both the police and the Prison Officers Association have objected to a recent BBC TV programme on 'Law and Order' - the police demanding the right to censor programmes in advance and the POA withdrawing all co-operation with the BBC, which means effectively blocking any programmes on prisons which do not please the screws.

What is becoming increasingly obvious is that the 'Forces of Law and Order' are taking more and more power and openly flouting the law which they are supposed to uphold.

Most of us know that they have always done this behind the scenes. To do it openly is much more sinister.

REAL CHARGES?

THE POLICE have finally got round to producing something like real charges against the six comrades who are still being held under category 'A' maximum security in Brixton prison. Until now they have been held on charges of 'conspiracy' or indeed, in one instance, for several days on no charges at all. Technically this could only happen if the Prevention of Terrorism Act were invoked, yet Det-Supt. Bradbury insists that this was not the case. Details of the charges are given below.

First the course of events. Following the violent incident in court on 13 July (see FREEDOM vol. 39 no. 14) the defendants were further ill-treated. Visitors who saw them over the weekend reported several apparent injuries. A further cause of alarm is the manner in which they are taken to the remand hearings. This gives a wonderful opportunity for the police to indulge in the theatrical displays, with a bulletproof van, marksmen on surrounding roofs etc. The defendants are locked into small separate compartments in the van and, on occasion, even handcuffed in. The reckless manner in which this van is used is a matter of considerable concern. It is driven at breakneck speed and orders are given to ignore traffic lights. So far the toll of collisions in this case alone amounts to a parked Mercedes (with diplomatic plates yet), a gatepost and a police motor cycle!

THE COMBINATION OF THE RECKLESS DRIVING AND THE CONFINED CONDITIONS INSIDE THE VAN MAKES SERIOUS INJURY LIKELY IN THE EVENT OF AN ACCIDENT.

Persons Unknown demands an immediate halt to this dangerous use of these vehicles which seems designed solely as an outlet for the overheated shotgun riding mentality of the cowboys who drive them and an extension of the securicor approach to processing remand prisoners as if they were used banknotes or dangerous chemicals.

The police are stepping up their harassment of the support group. When one member went to the court for the July 20 hearing he was stopped, searched and questioned. When Martin Walker, another member of the group, protested he was whipped away and sometime later charged with obstruction. During the hearing Bradbury was pressed to actually produce some evidence. He failed to be convincing, but bail was refused yet again.

The next week, at the July 27 hearings, the police finally showed a bit of their hand. (After all, there had been no need before; they have managed to keep the defendants confined - in Iris' and Ronan's case since May 24 - with vague allegations of 'conspiracy.' The actual charges are:

Just cast an eye over these. Iris and Ronan, for instance, 'dishonestly handling 3 air pistols.' What the hell kind of charge is that? Enough to keep someone in virtual solitary for 10 weeks? Remember the Stoke Newington 8 trial. There an entire arsenal was produced and what happened? Four out of 8 defendants were found guilty of 'conspiracy'. None of the firearms charges held up. (Not that we are suggesting that a charge holding up in court means 'guilt', whatever that is!) And what has happened to all the 'explosions' that the 'conspiracy' was supposed to be about?

Despite the fact that the police would now seem to have decided that they have cobbled together some sort of case the raiding continues. There were two raids near Bristol last week by gun-waving police wearing flak jackets. Meanwhile prison conditions for the men have improved slightly and some association is allowed with each other. Iris still seems to be in the same conditions as before of virtual solitary confinement.

It is interesting to note that the bombings which have occurred (all since the arrests!) have mainly been on left wing targets. Two more are reported today (Monday) on targets connected with the Communist Party - Collett's Bookshop and the Morning Star. (However, a bomb was delivered to Tory headquarters last week).

Persons Unknown are holding a public meeting at Conway Hall, Red Lion Square, London this Friday (4 August)

DP

FROM IRIS

18 July
Tuesday evening

Hi!

Received another copy of FREEDOM - thanks very much. Thanks also for the support. I fear you'll have to change a few details however - now we are six! I hope this isn't going to become an annual event! Do you remember writing about Ronan and I when we were held under the PTA this time last year? I think that May is not a very good month for anarchists! I might say that June/July hasn't been too fantastic for me either!

The support that has been shown on our behalf has been very encouraging (for us). And I do appreciate, and send my thanks to those who arranged the picket and leafleting outside the prison. Having said that however, I must go on to say that I don't agree with 'all women' events. I have heard that a guy - a friend of mine - was turned away from a picket because only women were allowed.

I find that attitude rather depressing and not one I'd expect to hear from a 'support group' expressing 'solidarity'. I want to be supported because I'm an anarchist, not because I'm a woman - after all it is because of my beliefs that I'm here - not for my sex.

On the other hand of course I do see that as a woman I'm caught in this mad bureaucratic loophole - I can't be kept in the women's prison at Holloway because I'm too dangerous (!!!) so I have to be kept in a men's prison where there aren't really any proper facilities for me either. And where, for puritanical reasons, male and female prisoners must be strictly kept apart. I'm not allowed any association - which is usually a punishment in prison. So I'm being doubly punished - though I've not yet been convicted of anything. Mind you, if the worst happens and I get convicted of 'conspiring', it'll still be a release for me to get sent to prison!

As we haven't yet been committed for trial, and with the backlog in the courts it could be next June or so before we get to trial, I face a year in solitary.

I noted that one of the points in the leaflet said I was 'forced to exercise in full view of male prisoners.' I must say that is the very least of my problems!

When I do go on exercise the guys usually shout encouragement to me - like 'keep your chin up' and 'how are you'. Despite the fact that they get into trouble for doing so, there's always someone to shout a cheery word or give a wave.

Also when I first arrived here the police were being difficult about letting people visit - even my mother wasn't allowed in for a week! The guys in my wing, downstairs, got together and sent up a basketful of fruit, squash, biscuits etc. for me. One guy even gave me a dinner that had been sent in for him!

I believe that much the same happened to Ronan - guys gave him fruit, milk, tea etc while he was waiting for friends to be allowed to visit.

Ronan and I have now been allowed one visit a week with each other - in the presence of four guards! - for 15 minutes, which is the 'regulation' visit period. The governor was against us having these visits and is being very grudging in following the Home Office's approval - for which we petitioned specially.

I think the support we are receiving is a tremendous help - as well as a boost for us! Although the police obviously find it irritating, as shown by their complete over-reaction to the protest in court last Thursday (13th), when the guys got beaten up and put in handcuffs for attempting to say something! It's obvious that they don't want us to have a say about anything. Although whatever they say about us is printed, without question, in the press.

As I say, if there is a trial, it'll be next year sometime and it's important that support will be solid - and durable!

Meantime we're allowed letters - if people aren't put off writing! - a postcard will do - and we like to keep in touch and to hear from the 'outside' world.

Thanks again everyone! Love Iris
H. M. P. Brixton
Jebb Ave, Brixton (no. D01993)



HUNTLEY STREET

BY THE TIME this appears the Huntley Street squatting community might well have been kicked onto the streets and its members be doing the best they can as isolated individuals to sort out somewhere to live. Let's hope not!

As of this moment (Sunday) we have turned the block of 54 ex-police flats we have occupied for 17 months into a veritable fortress. All entrances to the block have been barricaded; a 24 hour watch is being kept on all persons entering the building and on any police activity in the area. The community cafe is open all day to provide food for the hungry campaigners and all are bracing themselves for the bailiffs' attack, whenever that might be.

We are doing this because, although we lost the 3 day court case which resulted in the Area Health Authority being granted possession orders on their property on July 20 we certainly do not think the matter is over. This is the culmination of the long dispute between the Health Authority and the squatters over the authority's plans. They intend to spend nearly £1 million to convert cheap family flats into single person medical staff accommodation, for which they have, as yet, not proved a need. They have given up a purpose built block of single person accommodation - the Maple flats, because of excessive building costs and they intend to give up another, the Grafton Way nurses' home, merely because the government have a policy of not using leasehold accommodation for staff housing needs.

But even if the owners' plans were the best in the world we would not move, and in fact cannot move, for the simple reason that so far no one has made any attempt at providing rehousing for the community. Most of the squatters are

young single people whom both Camden Council and the GLC say they have no responsibility to house. There are also a number of families, including 30 children, but even the majority of these have not been offered alternative accommodation other than bed and breakfast and hostels.

Well, that's not good enough. The families are sticking together with the single people till we have won our fight for rehousing for all. Camden's so-called 'progressive' council has done nothing so far, despite senior officials making various promises of negotiations with the GLC and the health authorities. This is the same authority which is responsible for trying to close the Elizabeth Garrett Anderson Hospital and for the chaos surrounding the Polygon health centre. A light is shed on their competence by the fact their Huntley Street plans will lead to a net loss of nurses' accommodation.

Huntley Street is a test case. For one thing it will be the first major eviction since the Criminal Trespass Law was passed. For another it will be the largest ever, 180 people being involved. It is not good enough for families to be shunted into temporary bed and breakfast and for single people to be thrown onto the streets. Even Steven Ross, the Liberal MP who proposed the Homeless Persons Act, admits that it is totally inadequate in this respect.

Our allotted time runs out on Monday morning. By the time FREEDOM goes to press we may know if the authorities are going to try to cover their bungling by a blustering display of strength. Or perhaps they will delay it for a few days. In the meantime we will continue (against the orders of the bailiffs!) to publicise our case.

SQUATS

S.AFRICA

THERE ARE an estimated 250,000 to 300,000 squatters living around the city of Cape Town in South Africa. A large proportion of the people are coloureds while between 80,000 and 90,000 are Africans. Conditions in coloured and African squatter areas are equally poor yet the authorities have adopted different attitudes towards the two groups. The Cape Town area has been designated a 'coloured labour preference area.' The Africans are regarded in terms of the apartheid policy to be migrant workers whose permanent homes are in the Trans-kei or Ciskei 'homeland.' Africans who are 'legally' in the Cape area are supposed to live in one of the three black townships - Langa, Nyanga and Guguletu - where most of the accommodation is in single men's hostels. The official policy regarding the African squatters is not to find alternative homes for them but to send them back to their 'homelands.'

The conditions that give rise to the large numbers of squatters are intimately related to government policy and it will only be possible to outline some of these here. The most obvious one in the case of the coloured squatters is the acute housing shortage. At the end of 1975 there was a shortage of 38,000 houses for coloured people in Cape Town district. Existing housing is already overcrowded: in the coloured housing estates there are about one and a half times as many people as the estates were meant to house.

In the case of Africans the mechanisms of migratory labour policy only allow for certain people to settle in 'white areas,' notably male contact labourers recruited in the 'homelands.' These men are not permitted to bring their families with them and so the only way they can live together as families is to squat. Hence the high proportion of 'illegal squatters.' Basic economic forces drive African men to the urban areas, there are simply no jobs in the rural parts and the limited number that do exist are extremely badly paid. In addition the poor health standards in the rural areas resulting from overall poverty forces many people to 'in-migrate' to the urban sector where the chances of children surviving to adulthood are much higher.

In 1976 the government passed the 'Prevention of Illegal Squatting Amendment Act' which aims to clear the entire Cape Town area of squatters by forcing the coloureds to the housing estates (which are insufficient anyway) and removing the Africans to the misery of the homelands. Already in 1977 major demolitions have been executed. Squatter camps at Modderdam, Werkgenoot and Unibell have been bulldozed to the ground and thousands of people been rendered homeless. There is no mention in the Act of

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LANCASTER CONFERENCE

A DIFFERENT PERSPECTIVE

THE report on the conference at Clapdale Farm (FREEDOM no. 13 July 8th) by our friends from Reading gave a very clear overall view of the events which took place. As one of the organisers I found it helpful and will know what mistakes to avoid in future. My thanks to them for the report.

However, as they weren't in attendance for the whole weekend they did miss one or two things which I feel must be pointed out.

Their remarks about child care were spot on but were only one specific of a general attitude which marked the conference. This was the heavy attitude shown by some men regarding patriarchy.

Controversy: around the topic of patriarchy looks as though it is becoming a regular feature of anarchist gatherings (remember Essex?) We had hoped that by including this as a main talking point for the weekend and also by sending out Mike Goldsbury's pamphlet "Masculinity, Men's Groups and Me" that people who came would be aware of the issue and would come prepared.

As it turned out the entrenched differences that exist within the movement concerning patriarchy came to the surface in (largely) unconscious form. Superficially there exists agreement that patriarchy must be subverted. But as was shown once again, for some men this agreement is merely superficial, with the resultant lip service to the WLM we're all familiar with and which women must be sick of. As I see it, men must begin to realise that spouting patronising platitudes about sexual liberation is mere piss and wind and does nothing to change the present patriarchal oppression, an oppression which favours us men. (I readily admit that I was as much at fault as the other men there with regards to caring for the children. This is something I'm struggling to overcome).

Perhaps I am naive, but I was truly shocked to hear it said in the men's group on the Saturday that "I can't be sexist 'cos I'm an Anarchist", as though the mere incantation of the word 'Anarchist' brings instant liberation. Such sentiments reflect the fear of change that most men feel when it comes to challenging their own privileges, conditioning, superior position - indeed their whole identity. It is far easier to present an anti-patriarchal image than to dig down into one's own raw, real fucked-up conditioning, but it is only the latter that will bring about change. Surely no-one expects change without struggle?

The biggest bone of contention of the weekend was the issue of separatism, an issue which so challenges people's complacency that it was actually heard said (obviously defensively) "separatism is next to fascism." Again, to look at the matter superficially, it might appear that separate groups somehow reinforce sexual divisions and hinder the struggle, but in practice separate groups allow people to drop their enforced relations of reproduction (man:- dominant, aggressive, supercool/rational, competitive; woman:- submissive, irrational, emotional, passive, subordinate etc) because the situation and stimuli aren't what our heterosexual conditioning (from birth, remember, from birth) is

used to responding to. In such groups our untapped human potential has a chance to come to the fore once our character armour is shed and traits and tendencies which enforced sex roles usually repressed can begin to flow. In such situations we can discover new non-role bound ways of relating with one another; can begin to see our sexuality in its broadest sense; begin to see how our playing roles (roles which we have not chosen) oppress others and ourselves and begin, just begin mind you, to see how we can consciously change ourselves. This, I believe, is where patriarchy must be attacked - in the very quick of our bodies and minds, for this is how far patriarchal conditioning has penetrated (sic).

For men to insist on only mixed groups, as a fair number of men did, is not only missing the point but is yet another example of the male will to dominate. This insistence a) constrains women's freedom to choose with whom they wish to work in the fight against patriarchy, (an oppression which, as if it needed to be pointed out, oppresses them more than anyone) and b) is based on the assumption that men and women are already equal, already liberated and that therefore no oppression would occur in such groups.

I would here like to make a point about change, which after all is said and said (so much is merely said!) is what we, as anarchists, are struggling to achieve.

Over the past ten years women have profoundly challenged female roles and have made inspiring advances towards authentic non-role bound modes of relating to one another, children, men and society generally. It is they more than anyone who have politicised Everyday Life. This change in women's consciousness and behaviour forces us men to make a choice:- either we subvert and combat our (mainly) oppressive conditioned roles and consciously seek real communication with other men, with women, with children, or we choose not to choose, refuse to change and continue to pay lip service to sexual liberation, i.e. continue to keep down one another's, women's and children's human potential.

The former choice means a great struggle, lots of pain and anguish but with the knowledge that it is a collective struggle in which we will give and receive support and encouragement from like-minded brothers, knowing we are revolutionising a part of the present lethal society at its very roots.

The latter choice, I believe, reveals an essential conservatism which Jeanne Charles in her *Arms and The Woman* describes far better than I ever could - "Those who claim to be revolutionaries say they want to change the world and their own lives. But in reality, these individuals hope that they will be changed by a revolution. They thus remain passive individuals, ready to adapt themselves if they have to, but who fundamentally fear all change." All I can add to this is that, brothers, the choice is ours.

I don't know if this 'different perspective' will surprise the Reading group, sticking as it does to the sexual without reference to the other matters that came up at the conference.

I haven't bothered with these because our friends gave a clear picture of them. I've written about the sexual because that was what most energy at the conference was expended on and have written about it in the way I have because, generally, I see it, i.e. the subversion and overthrow of all things patriarchal, as vitally important to the advance of the revolutionary movement and, specifically, because after a heated argument on the Friday night, which our Reading friends missed, communication between some people was not as free flowing as it was hoped to be, thereby severely limiting the possible. I sincerely hope that at future anarchist gatherings the differences I've outlined above will be prepared for and that when they do arise, for they inevitably will, they are met with open-ness, honesty and trust.

K.W.

Lancaster Anarchist Group

Towards a North-Eastern Federation

A CONFERENCE for anarchists in Yorkshire and the North East was held on the 22 June in Leeds with the purpose of setting up a North Eastern Anarchist Federation. It was convened by a anarchist groups in Leeds and Sheffield and attracted over 40 people representing groups in Newcastle, Sunderland and Huddersfield, the anarchist group and the Young Autonomous Group from Sheffield and Leeds Anarchists, Leeds Autonomous Group and Leeds University Black and Red Society, plus various unaffiliated individuals from Leeds and Wakefield.

Reports were given on the experience of the previous Yorkshire Anarchist Federation and earlier attempts by the Leeds group to reorganise a YAF. A report was also given on the recent raids in Huddersfield by armed Special Branch officers looking, without success, for evidence of bomb-making conspiracies. There was a heated discussion on methods of combating fascism and then eventually the conference was closed, every item on the agenda having been discussed.

We judged the conference a success and are optimistic about the future of the federation. The next conference will be in Sheffield on 23 September.

Solidarity

Yorkshire Tony Kearney



Manchester Festival

LIBERTARIAN FESTIVAL/conference being arranged for w/e 14-15 October. Main purpose to exchange ideas and experiences within the libertarian left. Activities and workshops on a wide variety of topics. Suggestions and ideas welcomed by Manchester University Libertarian Society, c/o 178 Waterloo Place, Manchester M3 9QQ.

Towards a better Freedom

WE HOPE we are not expected to make apologies for the increase in price introduced with this issue of FREEDOM. The last increase was made purely to cope with increased postal charges and now the steady advances in costs - materials, printing, transport, overheads, etc. - make it impossible, even with the generous contributions to the Press Fund regularly made by some of our subscribers, even to approximate to paying our way.

And still, at the new cover price of 20 pence, your FREEDOM costs you less than half a pint of drinkable beer, half a packet of cigarettes or a small whole-meal loaf. Stupid comparisons, perhaps, so make your own!

One of our costs, in spite of inflation, has remained stable over the years. It is labour. With the single exception of printing, all the editorial and production work on this journal is done voluntarily - i.e. it costs nothing in money terms. What it costs in terms of effort and strain by a few persons can only be understood by those who are themselves involved in comparable work.

The fact is, however, that in the anarchist movement there is no similar work which is strictly comparable, for FREEDOM is the only anarchist journal in the English language which appears as regularly as fortnightly.

Regularity, however, as even the makers of Beechams Pills would doubtless agree, is not everything, and it is the understatement of the year to say that FREEDOM has not satisfied everybody in the movement. Nor, of course, is that possible. Over the past few years several other anarchist journals have appeared, expressing widely differing tendencies, claiming to be within the

libertarian ethos, stressing various priorities and wrapped in packages varying from the exotic to the deplorable.

These inevitably took some support from FREEDOM which, remaining a 'mainstream' anarchist journal, has had its ups and downs, resulting from changes in group personnel as well as from production problems. Early last year, from the point of view of personnel problems in particular, was very much a downer.

Thanks, however, to the determined efforts of the very small group which maintained production through last winter, we hope that observant and regular readers will agree with us that we are now on the up-turn again. Which is why we have the confidence to ask you for more money not merely to continue the work, but to expand and improve.

One of the economies which we have practiced has been to reduce our print order to only those copies we know we can sell. This has effectively meant printing only enough to supply our regular orders from bookshops and groups and for our subscribers. Which, while cutting our print bill to the minimum, has meant no extra copies for street selling, for rallies, special events or, in fact, reaching new readers.

So part of our increased revenue from a higher cover price will go towards printing more copies - and we ask readers and those comrades who appreciate FREEDOM's efforts, to make it their job as well as ours to make sure that those extra copies are sold.

To make the task of selling easier, we want to improve the appearance and readability of the paper.

This is why we are launching the

FREEDOM Typewriter Fund

from our archives for £80 and another comrade rounding the figure up, we have £200 to start the Fund with.

You can see, dear reader, from the quality of the type in this issue, in spite of the splendid efforts of Ian the Printer, that the matter is urgent! Our battered old typewriters are giving our devoted typists (two regulars and one sometimes) such headaches that both our machines and our comrades are going to collapse any day.

PLEASE HELP! Please send as much as you can manage - even long-term loans would help. Make your cheques etc. payable to Freedom Press, but mark them for the Typewriter Fund. They will all be acknowledged personally and in print, unless you specify otherwise.

And PLEASE regard this matter as URGENT!

FREEDOM TYPEWRITER FUND

Target:	£1,000
In hand:	£200
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SOUTH AFRICA SQUAT

continued from page 3

the need to provide alternative housing for families whose homes are destroyed.

Another large camp, Crossroads, faces the same fate in September. Crossroads is a camp started in about February of 1975 comprising 4,000 shacks housing about 22,000 persons. In 1976 the local authorities declared it to be an emergency camp and piped water, refuse removal and night soil sanitation services were provided. All this at a cost of course. Residents were expected to pay 5 pounds a month.

A group of activists formed the Cape Flats Committee for Interim Accommodation in order to assist squatters in establishing community committees, community schools, creches, sports facilities and community centres. They initiated a number of legal actions that brought the plight of South Africa's squatters to the public's notice. This group has been active in Crossroads for some time trying to generate resistance to the government's decision to demolish the camp.

During a visit to Cape Town in May I was fortunate to meet this group and attend a meeting of Crossroads residents with them. So it was a severe shock to me to receive information about the arrest of a member of this group, Rommel Roberts, under section 6 of the Internal Security Act. This implies that Rommel can be held in solitary confinement for an indefinite period without recourse to a trial or any charges being laid. With the number of cases of security police murders of political detainees standing at around 50 or more the fate of Rommel causes much concern among those who know him. The situation regarding the other members of the action committee is unknown at present.

Rommel's arrest must be seen as an attempt by a brutal regime to block any attempt people make to help others help themselves. Similarly one must see their hostility towards the squatters in the same light. Squatting, besides being a situation of abject misery for thousands is also the solution to a problem for those people. Also it is a self-initiated movement that sustains itself on mutual aid. For this reason it is logical that the apartheid regime should deal harshly with squatters as they do not adhere to the rules of segregation and total manipulation.

For further information about squatters in South Africa and about the welfare of Rommel Roberts write to:

John Hansen
Kana
Sundbylillevej 20
3550 Slangerup, Denmark

LETTERS

DUBLIN

CENSOR?

WE HAVE JUST had the Charismatic Renewal Festival in Dublin. This is supposed to be the creme de la creme of christianity. A revival of the Paraclete speaking directly to everyone, etc. I had to go down Anglesea Road, from whence one enters the Royal Dublin Society grounds where this revival was being held. I could not do so. Why?

Because there were cars parked upon every inch of the pavement and to walk in the road where other cars were tearing along regardless of speed rules was frightening.

I found a car containing two civilian women and two nuns parking on the very last bit of pavement as I arrived. I said "Please do you mind not parking on the pavement. The pavement is meant for pedestrians and some of us are old, or lame or blind so it is dangerous." The reply was "The spirit told us to park here, it is so much safer". I said, "Yes, for your cars but not for those who cannot afford a car and must walk. Also it is against the law of the land." Remember, they are supposed to be setting us all an example. This time they nudged a bit further onto the pavement and said "Praise the Lord." I also could not go to the bakers as this shop is down a very narrow laneway with a very narrow pavement. Vans tear in and out all the time from the bakery. The whole pavement was completely taken up by cars and to walk in the road would have almost certainly have meant death or maiming in a country where more people have been killed or injured by the well wheeled people than in the North.

There really is only one sin in Ireland. SEX. Even within marriage. If you do marry you must NEVER limit your family to the number you can afford, you must have a baby every year. Rather begrudgingly the Hierarchy now gives permission for you to play Vatican Roulette and practise the Billings method, and they are sturdily backed by elderly spinsters such as the Hon Secretary of what she calls 'The Irish Family League'. A lady who is a sour puss and cannot get statistics right and actually said "There is an international plot against me by those who make money out of the sale of contraceptives"!!!

These Holy Leagues are dangerous people. I was coming out of court after reporting the Banning of the Planned Parenthood books when I was physically attacked. They terrify the simple and poor with tales of Hell Fire and the rewards if they have 17 babies (in one slum room without water).

I have offered increasingly large sums to be paid to the Society for the Prevention of Cruelty to Children if they will show me the verse in the Bible which forbids Family Planning. No-one has been able to do this, as they say it is so

well known that there is no need for a mention, and that "Thou shalt not commit adultery covers it."

Oddly I have noticed that the same people who are keenest on Park Course are also keenest on not wasting the holy sacred male sperm. The vagina must not have any 'device' near it or men may be less male. The old chauvinist tendency is very strong over here. One fool man says animals do not feel pain (shades of Descartes who said the same thing and then spent half his life dissecting the brains of living animals to find out where their fears and memories were situated). Another says (he is a VERY keen anti-contraception man) "God made the hare to be chased, and the hound to chase it. It does not feel any fear at all."

If your Margaret Thatcher gets in "God Help Ireland" indeed for she will torture off the minority in the six counties. Prices now are impossible and most of us are not having enough PROPER food. One cannot live on bread and margarine. Fruit is ridiculously priced. DON'T come to Ireland for your holidays. SHUN IT like you do South Africa, and by golly let the tourist offices and the government know why you won't come. As long as there is torture in Ireland it is a banned hell to every decent person.

H. C. J. B.



LABELS

Dear comrades

The letter from John Bradbrook (June 24) shows how necessary it still is to write the kind of article I did on the secret police in relation to party politics. While I must confess to not having known at the time the Stalinist origins of the term 'social fascist' I do not for that reason see that it invalidates my point. I am not attaching a disagreeable label - though I know it is easy enough to do - just for the hell of it. Believe me, I could expatiate at length on my reasons for thinking that Labour's drift to corporate fascism is potentially as alarming as anything the Tories could produce, and why anarchists who vote are a contradiction in terms - let alone libertarian socialists within the ranks of the Labour Party!

GF

I accept a lot of what Nick James wrote (July 8) in response to my article in FREEDOM about libraries and censorship in Lambeth. I agree that I dealt with the subject very superficially and I'm grateful to Nick for widening its scope.

But, like most people, I see librarians as being there to stamp books and keep them in some sort of order. They may imagine their qualifications entitle them to think for us as well, but that is something I prefer to do for myself as far as possible. I object to anyone else, however 'committed', putting obstacles in the way. That's what censorship is.

BOOKWORM



inspired

Dear Comrades,

Having only quite recently entered the Libertarian Movement, in fact up to two years ago I was a very disillusioned Marxist, I have been both deeply impressed and inspired by the pro-Anarchist and libertarian literary works I have read since then. Not only do I find them intellectually stimulating, they are also extremely diverse in subject matter. Using as a starting-off point Woodcock's 'Anarchism' and 'The Anarchist Reader', and also the excellent review section of this paper, not only have I become acquainted with the classics of anarchist thought like Godwin, Thoreau, Wilde, Kropotkin, Stirner, etc., but also the writers of this century. Some of these writers of the present century provide extremely relevant works. In the psychological writings of Fromm, the Art & Literary criticisms of Read, the Ecological studies of Bookchin, and the various fields covered by Goodman's writings, we can find a coherent critique of today's society and are given an optimistic alternative.

The only regrets I have on reading these works is the thought that I wasted years in reading the heavy, ponderous, dull works of Marx, Engels, Lenin, etc., and these works tended to fit me into a mental straitjacket and, eventually, instill the necessary poisons into the Psyche required for the hoodwinking and stubborn, blind obedience to the Party Politics and Authoritarian rule which all the so-called revolutionary Marxist parties impose.

We all live and learn, and thankfully I have now, through immersing myself in libertarian thought, developed a healthy, radical philosophy, which gives me a faith in the better World to be made.

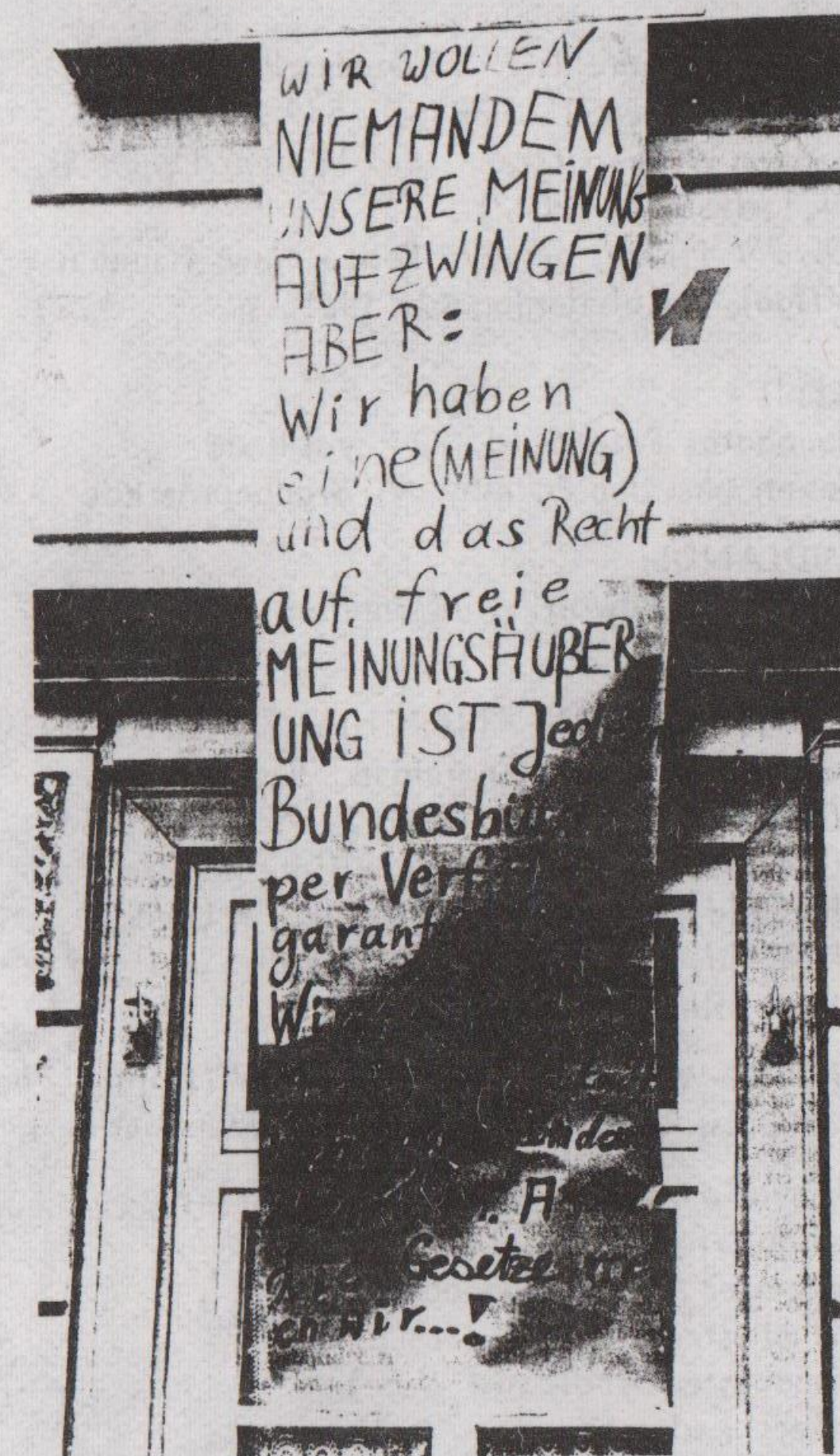
To All my comrades in Flesh and Spirit,
Yours fraternally,
F. JORDAN.

Support Wetzlar youth

ANARCHISTS in Wetzlar, West Germany are appealing to comrades and papers in Britain in connection with the occupation of the local youth centre by the young people of the city, including many anarchists. The occupation has taken place as a protest against the activities of the local CDU (christian democrats) who won a majority of seats in the Wetzlar city council some years ago. Since then they have been campaigning to close down the centre which they see as a symbol of the values most abhorrent to them - those of self-management and cultural freedom. This attack on the centre has been mounting steadily. First there were attempts to present the young people in a bad light in the local media, and to stop circulation of newspapers and magazines sympathetic to them. This was followed by an attempt to ban the consumption of alcoholic drinks such as beer and cider, which have been available in the centre for five years, and by the decision, approved on 29 May this year, to ban three youth organisations from using the premises - a war resisters' group and two German Communist Party youth groups.

Since the occupation began at the beginning of June a self-management structure has been developing within the centre and cultural shows and other entertainments of various kinds have been staged together with a number of action groups in the city. The youth centre is being kept open day and night. More than 1,500 local people have signed resolutions in solidarity with the occupation. But it is hoped that a display of international solidarity also will help prevent violent eviction by the police, destruction of the self-management structure, and indeed complete closure of the centre.

Wetzlar is twinned with Colchester, and for this reason a special appeal is being made to the people of Colchester to support the cause of the Wetzlar youth centre. Letters have been sent to various



representatives and bodies in the city. Apart from this the anarchists feel it is of the utmost importance for them, as a local group, to show that international anarchist solidarity can work.

Requests for information, as well as messages of support and protest can be sent to the: Haus der Jugend, die Vollversammlung (general assembly), Hausergasse, 6330 Wetzlar. Also to the anarchist paper Freie Presse, c/o impuls, Postfach 1704, 633 Wetzlar/Jahn. Messages could also no doubt be sent direct to the city council of Wetzlar.

Secret census on Gypsies

ON July 12 the government ordered a secret census of Britain's gypsy population. There was no form of consultation with any gypsy or civil rights organisations about the census, which will provide the information that will form the basis for future government and local authority provision for travellers.

The last national census of gypsy families was in 1965 - it is now acknowledged by everyone including the government that it was inaccurate and grossly underestimated the number of gypsies living in Britain. The result can be seen in the lack of camp sites provided by local authorities and in the miserly provision for the education of gypsy children.

July is a bad time of the year to take such a census, with many families working on farms in areas other than where they usually live; as a result the inaccuracies will be magnified.

If it were a census of householders none would stand for a secret count, yet the state's anti-gypsy control 'designation' will be based on this survey. For this reason alone it will be important to challenge the accuracy of the census, so if you live near gypsies, send a note of their numbers and the sites to the Minority Rights Group, marked for Bill Forrester, 196 Stapleton Hall Rd, London N4 as soon as possible.

Readers might also try comparing the amounts of money spent evicting gypsies with other items of local authority expenditure on gypsies. Many local authorities spend £10,000 - 18,000 a year on anti-gypsy activity. Rotherham Borough Council spent £35,000 during the financial year 1975-6 alone.

ME

Sexual politics

I am sorry if I misunderstood Mark Hendy's contribution to the Cienfuegos Press Review in my review (July 8); but I'm not sure I did, despite his letter (July 22).

I said he "suggests that sexual problems are a preoccupation of the middle class and can be solved only by joining the working class." He says he suggests that "so-called 'sexual politics' are" a preoccupation of the middle class, and he adds that "sexual politics" are simply the adjustment of authoritarian morality", that "the middle class must have this morality", and that, while "the working class has more than its share of sexual misery ... not being a social elite, it doesn't need it."

This rigidly mechanistic view of sexual politics may be found in an even more bizarre form in the original article. This says that "personal and sexual politics" are essentially preoccupations of the middle class and that "this class is the principle upholder ... of ... obedience to authority", and it refers to "the revolt against male domination and sexual orthodoxy within the middle class" alone.

The article then says that "anarchism takes its ideals from the daily life of the working class", that in its struggle against the middle class "the working class evolves instead its own morality of equality, solidarity, freedom", that "anarchist ideas on personal relationships, like anarchist ideas on anything else, simply strive to clarify or develop or perpetuate the best ideas produced by the working class", and so on.

I suggest that this inverted snobbery is based on a crude caricature of middle class life and a sentimental fantasy about working class life, that it implies sexual problems are somehow a middle class invention which can be solved only by some sort of mystical union with the working class, and that my summary of its message was an understatement. I repeat, are we expected to take this kind of thing seriously?

NW

Literature

POSTERPOEMS by Dennis Gould. Children's Manifesto : Oxford Cafe Gossip : Inside the Belly (for the Whales!) : Punch & Judy : May Day (collage) : Football Team (collage) : Redruth Days (collage). Each 25p (+10p post) from Dennis Gould, 4 Wameford Rd, Oxford. CAAT Newsletter no.28 (14 July). Reports of the Aldershot British Army Equipment Exhibition and list of companies engaged in arms sales. From CAAT, 5 Caledonian Rd. London N.1.

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combs of ordered death to grace many a living 1978 cultured living wall space. Pilate may jest on the nature of truth but that old music hall comedian in her tatty clothes cross talking with her slow witted female stooge was right when she would ad lib to her audience that "She knows you know she knows" for truth lies not in the hands of the artist but in the mouths of the un-recorded masses and is passed on from generation to generation. And after drinking with Robert Melville in the basement bar of the Royal Academy talking of ancient gallery battles I help the gentle old man down the steps for fear he might die on me and half cut return to Griselda and Great Victorian Pictures.

ARTHUR MOYSE

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Freedom

Anarchist Review

Vol 39 No 15

August 6/78

FREEDOM, SPAIN AND PORTUGAL

THIS REVIEW IS AN ACCOUNT OF ALAN ALBON'S RECENT TRIP TO PORTUGAL AND SPAIN. HE ATTENDED THE LIBERTARIAN FESTIVAL IN LISBON AND THEN TRAVELLED TO BARCELONA, WHERE HE RENEWED ACQUAINTANCESHIPS WITH MANY FRIENDS FROM LAST SUMMER'S 'JOURNADAS LIBERTARIAS'. BOTH IBERIAN COUNTRIES HAVE NEWLY REVIVED AND FAST EXPANDING ANARCHO-SYNDICALIST MOVEMENTS. THEIR EXPERIENCE PROVIDES LESSONS FOR US ALL.

THIS IS an account of fact and feeling, for if nothing else anarchism is concerned with feelings as well as thought, and the integration of the two. If our Portuguese and Spanish comrades detect mistakes in impressions and facts I hope they will write and tell us, for the purpose of the journey was communication, of which there is not enough between anarchists of different countries.

I hope the journey has done something to remedy this. I must apologise for understanding neither Portuguese or Spanish which will account for errors in fact or impression. However, with imperfect French and patient translators, I think a considerable area of understanding was reached.

The importance of Portugal to the Iberian Anarchist Movement should not be underestimated, and that fact that in 1936 when the Fascist coup occurred in Spain Portugal had a firmly entrenched dictatorship must have contributed in some measure to the eventual victory of Franco. The Anarchist movement never took the same hold in Portugal as in Spain. No doubt some academician will some day go into the reasons for this.

I was met at Lisbon airport by three English-speaking comrades patiently awaiting my arrival. Why is it that these much vaunted modern means of transport are always late? I must make some comments on this means of travel as it has some relevance to later experiences in the journey across the Peninsula from Lisbon to Barcelona.

It was the first time for me travelling in a modern commercial (sic) aircraft. You wait five boring hours at the airport, spend much time being processed by the controlling bureaucracies at each end, and, packed like sardines in a can, provided with a large quantity of plastic food, you are whisked very quickly, very boringly and very noisily to some other place.

I am sure that the whole question of modern transport merits a study from the anarchist point of view, to find a system which does not cause noise and pollution to the inhabitants of places near airports (whatever happened to flying boats?).

There is no point in saving time in order to spend it on producing some piece of useless plastic crap or to scribble or some bureaucratic piece of paper that would serve mankind better as a tree.

Wanted: a technology for Space, Time and Communication. Let's work on it!

LISBON

On arrival in Lisbon one is struck by the enormous amount of street propaganda of all kinds. The Maoists are well in evidence, but so are anarchist posters and the circled A is all

over the city. In this respect Lisbon is similar to Barcelona last year.

On arrival at the office of A Batalha we find a meeting preparing for the coming events. Leaflets and posters are being distributed for fly-posting and the usual means of advertising the programme. Although it was difficult for me to follow, being there for the first time and not understanding

Continued on page 14



BACK TO BARCELONA

I UNDERTOOK the journey from Lisbon to Barcelona by train to see at least part of the country. Lisbon will require another visit to really learn about the movement there in the absence of festivities. Barcelona is an altogether richer place than Lisbon. But Lisbon has the vast, cool and relatively unpolluted Atlantic, while Barcelona lies on the warm polluted Mediterranean, polluted by that affluence.

The journey to Madrid was long and the train about four hours late. It was not unpleasant as it was marked by a phenomenon almost unknown in most modern industrialised countries - people actually spoke to perfect strangers, and a foreigner at that. Oranges, food and drink were passed around. Then, as the train was so late the rail company provided each passenger with a bag containing a ham sandwich, a bottle of beer and a banana.

A Spaniard speaking a little English got on to the train. We passed several mountain ranges with snow already on them, for the plateau in central Spain is quite high. There are vast areas of grassland devoted to sheep and we went by a place where they rear bulls and horses for bull fighting. There seemed to be big areas of fertile soil, but a shortage of water. It has to be remembered that much of the water flows west to Portugal and much smaller rivers flow east to what is potentially the most productive area of Spain.

Madrid is the centre of the most agriculturally unproductive part of Spain and in the past it has also been lacing in industrial development. Spain has never been happy about centralised control from Madrid but its importance increased with the victory of Franco. Now, of course, the traditional resistance to dom-

ination by central power in Madrid is reasserting itself.

At Madrid I changed stations. As I was so late I had to use the Intercity type train to Barcelona. The atmosphere was quite different; there is no doubt that affluence separates people from one another. The old friendly atmosphere was gone. We passed the Guadalajara where Franco's forces were held up so long. On the journey to Saragossa, Durruti's target, we went by Aragon and the Ebro scene of the last ill fated offensive. One remembers those one knew who died there and those who came back to tell us of the Stalinist influence that was as counter-revolutionary as that of Franco.

To the south of the Pyrenees there is much of interest to an agriculturist. One sees the old irrigation systems with the land in small squares surrounded by ditches, so that the water feeds the roots. Then, modern farms with large irrigation systems which require pumps and enormous capital; obviously big business is moving into the farming scene.

Irrigation is a technique which really has to be studied and water in a country like Spain is a scarce and expensive item. It seems to me that these highly capitalised systems which spray water into the air with great losses, by evaporation, are a very extravagant way of using the resource.

In some of the foothills one noticed the terracing of fields - a very ancient way of preserving the soil in mountainous country. The agrarian question in Spain in 1936 was a most important one, and it would be interesting to go into it more deeply in the future.

When I arrived in Barcelona I was glad to be back; the libertarian days of last year had many pleasant memories.

LIFTING THE LID

'DEATH BY MONOTONY, by sameness, by loss of identity is - if we are spared destruction in another war - the fate held out by the brave new world of universal control and amalgamation. Against that death Spain will put up a long drawn out resistance', said Gerald Brenan in the preface to the second edition of *The Spanish Labyrinth*.

Barcelona is the richest city in Spain and paradoxically the area where the CNT has most members. Last year's festival provided the enthusiasm of a renewed movement, but everybody was busy and excited and the most one could do was make initial contacts.

This year's visit was very interesting and more productive. All the offices are still hives of activity; there are also restaurants where one can contact foreign anarchists and one is able to get a good idea of the difficulties facing the Spanish movement.

One member of the CNT I spoke to, who had been in England for some years, told me that the situation is confused. He is a member of the syndicate of 'Espectaculos Publicos' which covers all public entertainment and also acts as a job centre. In Barcelona, as here, there is an unemployment problem, so they share the work available. As the comrade said, although they had arguments they were all friends and he preferred it that way.

This is an aspect of self-help that we, with our governmental, cradle-to-the-grave social legislation, do not find. If anarchist attitudes are to gain a foothold among the workers of Britain, the ideas of self-help and mutual aid apart from government agencies must somehow take root.

The situation in Spain has changed very much and 40 years of centralised control have left their mark. Dependence on the state, together with modern industrial consumerism, have brought some membership to the CNT which is looking for dependence upon it. This creates temptations in regard to power within the organisation.

In this respect, although the movement remains strongly working class, the growth of the middle class in Spain could bring leadership problems with those who can express themselves better than others.

In his preface to the first edition of *The Spanish Labyrinth* Gerald Brenan remarks, 'The first point to be noted is the strength of provincial and municipal feeling. Spain is the land of the patriachica. Every village, every town is the centre of an intense social and political life.' This essence of participation no doubt has been eroded to some extent by the fascist dictatorship and industrial capitalist development. However, one of the difficulties in communicating with the CNT is this close involvement with their own affairs.

While I was in Barcelona there was a demonstration outside the Catalan administration office (town hall). A child had been in bad housing conditions and the occupants had slept outside for nine nights with nightly violence from the police. They were demanding to be rehoused.

They saw my CNT badge and wanted to know if the CNT would support the action. In England it would undoubtedly have been supported strongly by a variety of groups.

Speaking to various CNT members about the incident I was told that there were many such demonstrations and that such actions by groups outside the parliamentary set-up (which, of course, now includes the Communists), were rarely tolerated by the authorities and were met with immediate, violent, armed police reaction. (There were, indeed, many armed police outside the town hall). The CNT attitude appeared to be that they wanted to spend their energies on building up their grass

roots strength rather than expend it on demonstrations which accomplished little. For the violence of the state is still massive when the occasion arises. A demonstration following the killing of a student in Pamplona, for example, brought immediate heavy police response.

A new form of violence, incidentally, which has grown out of Spain's relatively rapid industrialisation, was spot-lighted by the recent explosion of a gas tanker at a holiday camp near Tarragona, and many people in the movement are very concerned about this. As some comrades observed, the whole population participates in this kind of environmental violence.

At the central office of the CNT lawyers were dealing with the sort of problem that comes up at our Citizens' Advice Bureaux or law centres here. No doubt this feeds the arguments of those comrades who think the CNT is getting too bureaucratic and reformist, that it is not anarchist enough; but there are others who think that it must grow with the ability of people to emerge from the long night of Franco's repression.

As in all libertarian movements there are enormous differences of opinion, reflecting the uncertainty of the political situation in general.

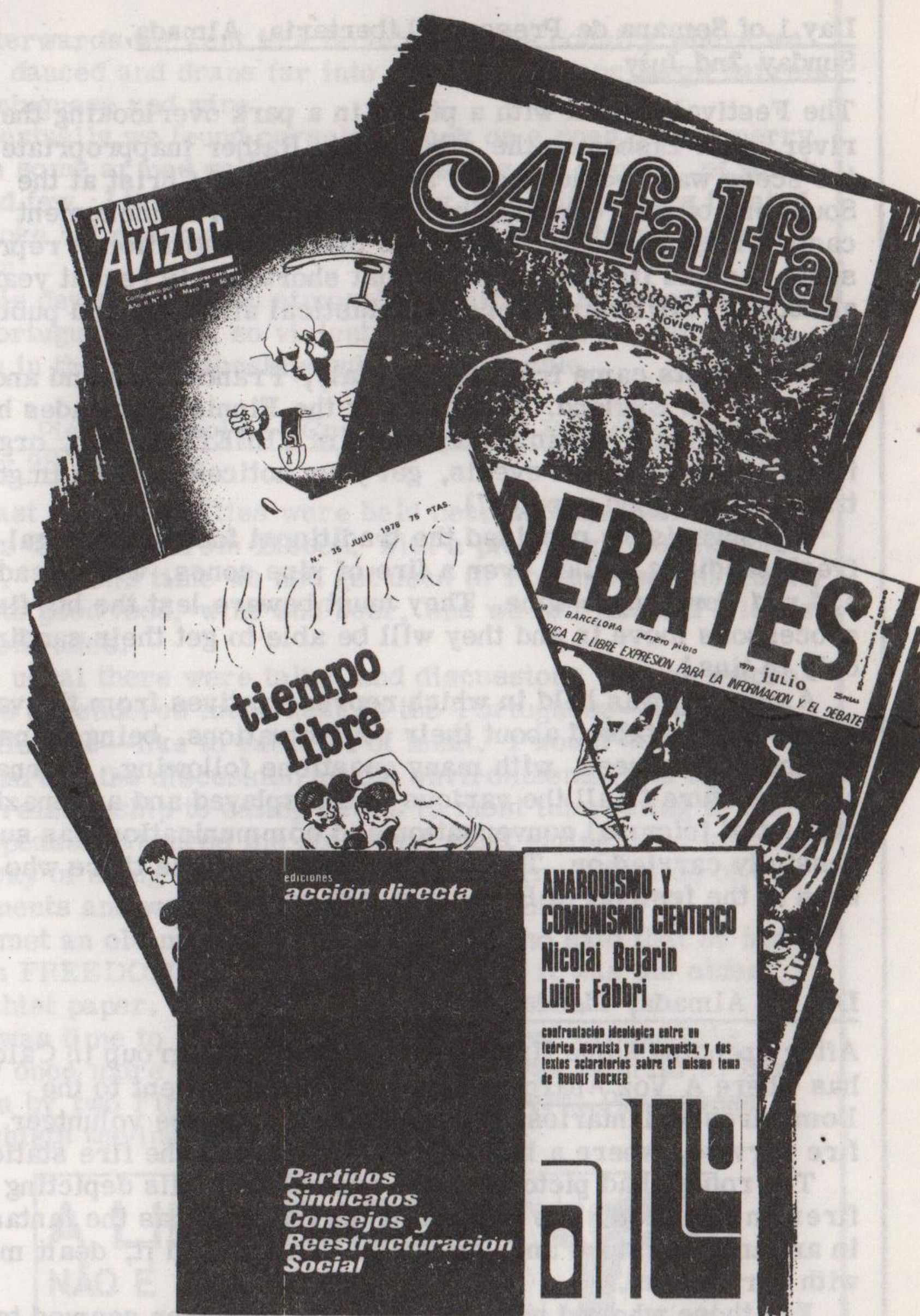
This uncertainty even affects the police, who nervously wonder whether just a slight lifting of the lid will not result in the whole Spanish pot boiling over. One obvious fact that restrains them is that tourism plays an important part in the economy - and a few tourists caught in the crossfire would not be good for business!

But the polemics going on inside the movement are not, of course, new. Talking to Abel Paz, author of the book *Durruti - The People Armed*, he pointed out that there had always been argument about the relationship between the CNT and the FAI, for example, and drew my attention to a passage in his book where he quotes Ascaso:-

Ascaso, in an article called 'Union Independence?' maintained among other things that, under the pretext of union independence, an attempt was being made to empty the CNT of all communist libertarian content, in order to make it into a neutral and amorphous union body. With this in mind the fable of the dictatorship of the FAI in the CNT had been invented. But Ascaso wrote: 'There is not a single militant who as a "Faiista" intervenes in union matters. I work, therefore I am an exploited person. I pay my dues to the workers' union and when I intervene at union meetings I do it as someone who is exploited, and with the right which is granted me by the card in my possession, as do the other militants, whether they belong to the FAI or not.'



'On your left is the statue of the National Liberator of our Glorious Republic and on your right the new Police Headquarters.'



The breadth and vitality and scope of discussion in the movement are reflected in the number of publications; for apart from the official journals like *Solidaridad Obrera* and *CNT* there are many well produced magazines.

To mention only a few, *Ajoblanco* and *Alfalfa* are concerned with alternative technology and ecology; a small publishing house, Ediciones Sintesis, is bringing out an extraordinary number of titles with a special one to coincide with world cup fever on Latin America, and a pilot issue of a journal called *Debates* has just been launched by a small group.

There is a great hunger for information. Both Abel Paz and the secretary of the Catalan CNT, in response to my request for more information on Spain, said that they wanted more information from us too. Another comrade in the office stressed how important it is to have at least one anarchist paper in every country which comes out regularly.

I was glad to be able to point to *FREEDOM*'s record in this respect and certainly hope that one result of our personal contacts will be a general improvement in communication.

The difficulties we have here are in the main those of dealing with an apathetic population. There, they are faced with the problem of rapid growth from political isolation - but they are making rapid growth.

POSTSCRIPT

In his book *Anarchists in the Spanish Revolution* Peirats added a postscript after the death of Franco. He wrote:

"A promising new stage is opening up for anarchism in Spain. The old militants, still ready for the struggle, are contemplating former successes and failures; the young, having recently entered the arena, are supplementing inexperience with their devastating dynamism and superior intellectual preparation. The revitalisation of anarchism in the Iberian peninsula may herald an anarchist renaissance in Europe and America."

Oh that it may be so!

ALAN ALBON

Day 1 of Semana de Presença Libertária, Almada, Sunday 2nd July

The Festival opened with a picnic in a park overlooking the river, with Lisbon on the other side. Rather inappropriately the scene was overlooked by a huge statue of Christ at the South end of the relatively new toll bridge. The monument casts a huge shadow; one hopes that the institution it represents has had its shadow somewhat shortened in recent years, although it still stands for ecclesiastical affluence and public poverty.

Anarchists came from Spain, Italy, France, Finland and myself from England. (Incidentally the Finnish comrades had read about the event in a May issue of FREEDOM—so, organisers of international events, get your notices in to us in good time and get good results!)

The organisers provided the traditional food of Portugal—fresh sardines grilled over a fire of pine cones, with bread and red Portuguese wine. They must beware lest the big fish processors move in and they will be able to get their sardines only in tins!

A meeting was held in which representatives from the various countries talked about their own situations, being translated into Portuguese, with many questions following. Journals and literature in all the various was displayed and an amazing amount of informal conversation and communication was successfully carried on. There were several people there who had been at the festival in Barcelona last year.

Day 2. Almada, Monday 3rd July

After spending some time in the offices of the group in Calci-has where A Voz Anarquista is produced, we went to the Bombeiros Voluntários, which is the Portuguese volunteer fire service, where a meeting was held above the fire station.

The rooms had pictorial tiles around the walls depicting firemen in action. The subject of the meeting was the fantastic in art and literature and, as far as I understood it, dealt much with surrealism.

For those who did not understand the speaker seemed to go on for a long time and a Portuguese comrade, sympathetically noticing how I felt, leaned over and said 'Even if you do not understand what he is saying, I am sure you will understand this'—and handed me a bottle of wine!

Day 3. Faculty of Letters, Tuesday 4th July

There was a debate, with a contribution from a member of the CNT, on the subject of criminality, delinquency and prison. The following account is from notes in English by a Portuguese comrade.

On the platform two ex-prisoners talked about the general problems in jail, including the absence of sexual relations and compulsive homosexuality. They spoke of the problems they have had after they have come out—no money to live on and social discrimination.

They talked about conditions of life in jail and police favouritism towards informers.

With regard to the generally bad state of buildings, sanitary conditions and lack of amusements, the jail directors try to ignore some of the problems and say that anyway there is no money for improvements. The ex-prisoners accused the directors of two prisons of suppressing a prisoners' newspaper, while two newspapers in which the establishment of the prison was involved got support.

The people in the audience were making suggestions on how to help prisoners and one of the speakers read a communication from the prisoners in Alcoentre about their troubles and struggles. There was much discussion about the practical ways of fighting. Some were reformist and others took a revolutionary stand, contending that the reformers were not seeing the basic problem and isolating it from the anarchist criticism of society and the state.

Sometone said that this was becoming an intellectual and theoretical debate when most of the people in the audience had never been prisoners; they should go to the poorest parts of

SEMANA DE PRESENÇA LIBERTÁRIA

LISBOA E ARREDORES

FESTIVAL DIARY

2 * 9 DE JULHO 1978

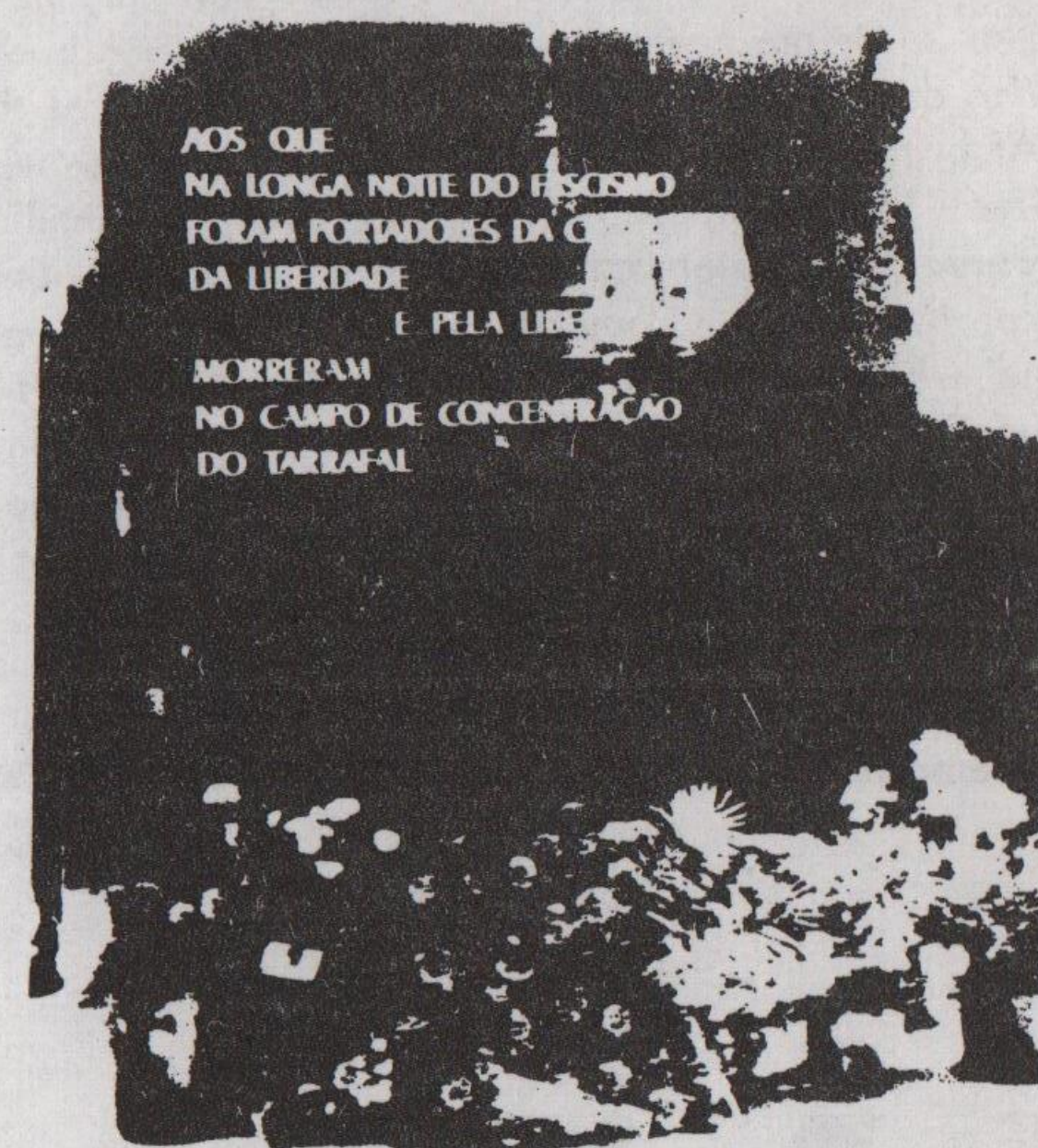
Lisbon to see the problems faced by those who live there today, perhaps with an organisation to help prisoners and transform society.

(On 17 July there was a report of a mass escape from Alcoentre—the prison mentioned in the debate. —Eds.)

Day 4. National Library Theatre, Wednesday 5th July

Films of 'Jaime' and 'São Pedro da Cova' were shown. One of them was about workers and peasants and their fate as old people, the other about the discovery of minerals on the land by a peasant and how the landowner took the benefit, but of how things should be, with a take-over by the peasants and workers.

It was quite a moving film, although, for me, there was the usual language difficulty. The film was made with ordinary people, not professional actors and the film-makers talked about it afterwards, with many questions being asked.



Day 5. Cemitério Oriental. Thursday 6th July

On the Thursday morning we went down to a cemetery where some old comrades had prepared a bouquet of carnations with red and black ribbons to place on a memorial for the people who had been killed in Salazar's concentration camp, Tarrafal.

A reporter came from Lisbon to ask why we were there.

The small party was composed of representatives from Sweden, Finland, England, Italy, Spain and several old Portuguese comrades who had known the victims. We walked through the cemetery containing the massive tombs where they seem to house the dead better than the living, came to this simple memorial and laid our tribute to those who went before us.

One of old comrades walked round the memorial with a small photograph showing us the various comrades recorded on small plates around it.

(It occurred to me that if ever Russia was liberated from its dictatorship the names of murdered anarchists would have to be recorded in their thousands. —AA)

That evening at the National Cultural Centre there was a debate on Syndicalism. As usual the subject generated much heat and we print elsewhere an article giving the background and history of syndicalism in Portugal.

The situation is very confused there but there is still some residue from the revolution of workers' control which, however, scarcely touches the vast area of commerce and distribution.

Many manufacturing industries are dependent on foreign capital. Over the City floats the BP sign and undoubtedly their manipulations have an effect on the Portuguese economy. Certainly retail prices are very high for a poor country, more expensive than here.

There are some hotels which are entirely run by workers. They are trying to get funds from the Government for modernisation. Perhaps here could be a field for international worker co-operation?

(Although written by left-wing social democrats, a Report from the Russell Commission 'Workers Control in Portugal', IWC pamphlet No. 52, price 20p, is quite a good account of the situation in Portugal. — AA)

Day 6. Meeting Academia De Santo Amaro. Friday 7th July

There was a public meeting which attracted mostly the committed, with the usual rousing speeches. One wonders whether the committed really want to come to this sort of meeting. New ways, new methods, new approaches to new situations to combat the modern media are needed.

However, the group arranging the meeting were another of the several groups dotted about Lisbon and here I met a comrade who worked in forestry. Just as in this country forestry workers are engaged in planting forests with the short-term needs of capitalism in mind—planting vast quantities of eucalyptus to meet the ever-growing demands for paper.

Day 7. Across the water again to Montijo. Saturday 8th July.

Here there was another group with its own premises and a scene of constant activity. Many old comrades surviving the Salazar dictatorship. A festival organised in a park.

One group presented a pictorial story of the problem of atomic energy. There is much concern about this problem in Portugal.

There was also a brief history of the anarchist movement in Portugal.

The festival attracted a much larger audience than the other events, with music, tombola, food, drinks and the various groups with their pamphlets and journals.

After modern music we had a group of country dancers rather like our own Morris dancers in black trilby hats and red neckerchiefs. Players with flat square drums, pipes and accordians played and sang traditional Portuguese songs from the countryside. They really were working agricultural workers, and soon the whole assembly, including many of the townspeople, joined in the dancing.

Afterwards we went to a farm out in the country where we sang, danced and drank far into the night among large barrels of Portuguese red wine.

Eventually we found ourselves back on a road, very merry, where some armed police arrived asking for papers, of which we had few. Like all policemen they didn't like being treated as a joke but eventually they left and we hitch-hiked back to Lisbon.

This day provided an atmosphere difficult to describe, for the Portuguese seem so violent in speech, yet so warm and gentle in their relationships with other people.

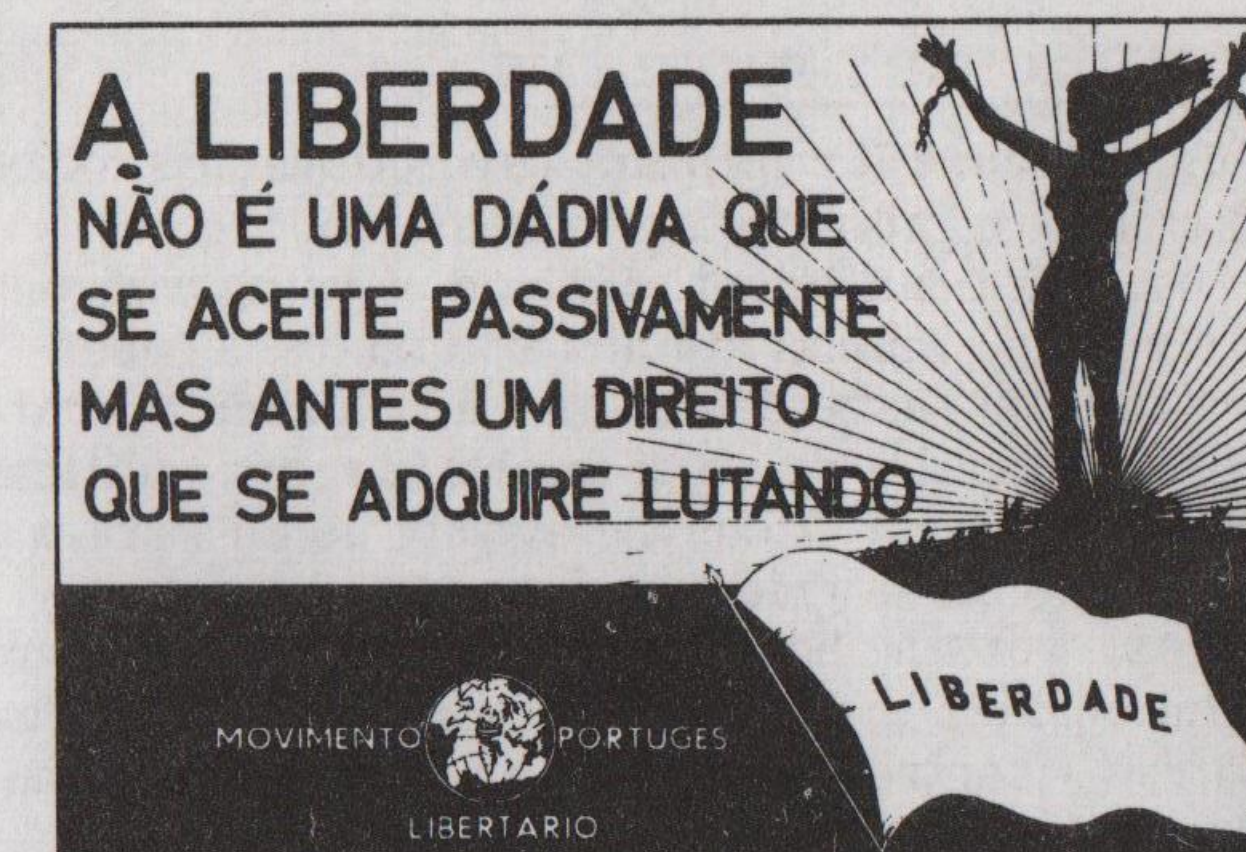
Day 8. Picnic—Convívio—Conferências at Barreiro, Sunday Sunday 9th July.

The last day's activities were held near another little town across the water from Lisbon, with a picnic in a eucalyptus grove. By this time we had got used to Portuguese hospitality with its good food, wine and beer, and we felt like old friends and comrades.

As usual there were talks and discussion; one on macrobiotics engendered much heat as the Portuguese—those who can afford it—like to eat a lot of meat. I would have liked to take part in the discussion as the environmental and agricultural relationship to eating habits is most interesting to me. The speaker laboured the point that meat eating is an uneconomic way of using cereals—but this is a simplification of the arguments and would take too long to go into.

I met an old man who spoke English who said that he had known FREEDOM for a long time and that it was the oldest anarchist paper.

It was time to make our farewells and we crossed the water once more to the station, where I was seen off to Barcelona by two Finnish, a Swedish and several Portuguese anarchists waving our red and black flags.



Going for the first time to an Anarchist Festival in a country where one does not speak the language makes it difficult to gather much hard information.

However, many good contacts were made and one can hope in the future to receive more news.

The movement there seems small but active and quite widespread, with several journals. There is much concern with the nuclear energy question—more than here—and ecology matters in general are widely discussed.

There is in fact a small paper A Urtiga (The Stinging Nettle) devoted to alternative living, ecology, resistance to urban transition and for a revival of the countryside.

The movement appears more working class than here with many more elderly members. The situation in the country is more confused as the difference between North and South is considerable.

Unfortunately the Communist Party is using the collective movement in the South for its own ends, which frightens the smallholders of the North.

I was informed that there are independent collectives. I would like to go again specifically to go into the country to visit these and have been invited to do so. Many of the English-speaking comrades were so busy with the Festival that little time could be given to talking about the general situation.

I look forward to returning to Portugal in the not too distant future.

ALAN ALBON

TO WORK, COMRADES!

A DEBATE has yet to be carried out among anarchists and anarcho-syndicalists in Portugal. A debate that was postponed with the death of our anarcho-syndicalist union, the CGT, at the hands of fascist repression before the Second World War.

This debate should provide a deep analysis of the libertarian thesis in relation to the labour movement and also develop into a total commitment on our part to the organisation of an anarcho-syndicalist movement as fierce and untamed as an overflowing river!

THE NEED FOR ANARCHO-SYNDICALISM

All of us who are forced by the necessity of life to sell our labour daily or to remain unemployed, but who are also ideologically anarchists - anarcho-syndicalists or anarcho-communists, feel the need for a strong syndicalist organisation. Although it is impossible to rebuild the federal structure of the old CGT yet, as we do not have the parts to make it (militant workers, syndicates, regional syndicates etc), there are other ways to organise ourselves today. An example is given by some comrades from Coimbra who have set up a local group called the 'Syndicate of Assorted Professions', or by other comrades who have been active in promoting anarcho-syndicalist propaganda both inside and outside the actual trade unions. Such forms of organisation are not yet, of course, anarcho-syndicalist structures proper, but form the basis for anarcho-syndicalist activity within a reformist labour movement politically controlled by the Marxist left.

CLASS AND REVOLUTIONARY PROBLEMS

Why then all this? Because for militant revolutionaries today's trade unions, which are organically an extension of the old fascist trade unions, are insufficient. Instead of being weapons of working class struggle, mutual aid and solidarity between workers, they are in most instances brakes and levers operated at the whim of those parties wanting to obtain more political power. This situation does not of course satisfy us as workers, for we believe that some class grievances need to be solved at their roots (wages, working hours, holidays, legal problems etc), and as revolutionaries there are other problems which we feel need to be solved - control of production, distribution and consumption, workers' education, general strikes, abolition of the state, etc. Consequently we need an organisation capable of bringing together these two aspects of our ideology - the economic claims of all us and the revolutionary aspect of our ideology - using in practice methods of struggle which are our own and which we need as a basic weapon in the war we are fighting against capital and the state in our place of work.

THE LABOUR MOVEMENT TODAY

In a labour movement that is politically fragmented, as is the case with the Portuguese trade unions, and in which all manner of Marxist theories and sub-theories have gained a base, the political unity called for by the Portuguese Communist Party is growing more difficult to obtain. This is because lately some leading posts within the unions have fallen into the hands of socialists and even conservatives and right wing elements. For us anarchists the political reformism of the Intersindical (Portuguese TUC) is clear, and we believe that a rupture will occur between the various political factions (extreme left, centre and right) and the PCP which represents ideologically only part of the Portuguese working class. To be tied to the Intersindical is to be tied to the politics of the PCP, to its reformism and its counter-revolutionary policies.

BREAK AWAY FROM THE INTERSINDICAL!

To break away from the Intersindical, in an anarchist direction, is also to break away from centralised bureaucratic and hierarchical structures such as presently exist in the Portuguese trade unions that are federated to it. Essentially the Intersindical has preserved the corporative structures bestowed on the unions by the fascist dictator Salazar in 1933, after the physical destruction of our anarcho-syndicalist organisation the CGT (Confederacao Geral do Trabalho).

To break away from the Intersindical in an anarchist direction is also to say No to the Marxist methods of 'political struggle'. It is a way of introducing direct action methods, federalism and anti-parliamentarianism to the social and economic struggles of the workers. It is also to refuse to be part of the organised crime directed by the international bodies with headquarters in Prague, London or New York who, under the guise of trade unionism, cooperate in the repression being carried out by police and industrial bosses all over the world.

To break away from the Intersindical is above all to embrace revolutionary self-management and the struggle against the state; it is to take the first steps towards the building of a strong anarchist labour movement that will follow in the path of our comrades in Spain (CNT) or Italy (USI). This is a necessary pre-condition for our social revolution as well as for the more immediate battles which loom on the horizon.

ANARCHIST ORGANISATION IN OUR PLACE OF WORK

To break away from the Intersindical we need to start work in earnest and in doing so to gain an influential presence in the labour movement. We must create anarchist organisations at our place of work, in our towns and villages and wherever possible promote anarcho-syndicalist propaganda. We must show that there are practical and theoretical alternative methods of struggle in whatever situation workers find themselves. We must come out in the open and popularise our ideas and distribute our publications which show the difference of our methods and ideology from those of the orthodox political struggles.

Today, for instance, we can keep in contact with our comrades from the emerging CNT in Spain and exchange ideas and speak out in Portugal about this anarcho-syndicalist organisation, criticising it if necessary. For a wider knowledge in Portugal of the activities and struggles of the CNT can only help us to develop such a (badly needed) anarcho-syndicalist organisation in our own country. There are of course other possible alternatives - but everything depends on our will and determination.

The various Marxist sects are determinist. We anarchists prefer to be voluntarist. That is why we should all get down to work!

FJA

(Translated from A Batalha, no. 42, July 1978)

FREEDOM, SPAIN and PORTUGAL

Continued from page 9

the language, I understood that the fact that the festivities were planned for seven different places and organised by many different groups was in accord with the anarchists' feelings of autonomous decentralisation.

At the offices comrades were arriving from Barcelona and from other parts of Portugal. With the help of a translator from Oporto I was able to give the editor of A Voz Anarquista of Calcilhas an account of the scene in England (as I see it).

I went to the house of one of the comrades and from there retired to his parents' house, where I stayed. To them I extend my greetings and thanks, for it contributed greatly to a very pleasant and productive stay in Lisbon.

Across the river from Lisbon there are several small towns accessible by cheap and frequent ferry service and they nearly all have their groups with premises where they print, duplicate and distribute literature. Across the river I met many old anarchists who had survived the Salazar dictatorship.

MIDDLE CLASS AGITPROP

MASS communication is a tool of the middle class and the image of our society and our understanding of history is seen through their eyes and it will always be so for the middle class are the clerks of the status quo and their perk is first dip into the communal pig trough, the right to kiss arses and the administration of the State of the day, be it feudal, State Communist, gutter Nazi or lovable old laissez-faire capitalist. The views and the social and political opinions of the children of the poor are conditioned and shaped by the images in paint and print of a class who by sheer logical necessity struggle to survive using their own tools, control over the organs of administration and the mechanical means to manipulate mass opinion. And what they cannot destroy they absorb into their own way of life into that beautiful sugar coated, wine saturated bossomy sponge be it those revolutionaries of the fashionable left, Hitler the original historical sad sack, the Rolling Stones, Bob Dylan and in the space of weeks from pub to Park Lane the punk groups, for it is a class that feeds on creation and revolt with the same need and amoral indifference that we the masses eat the innocent and inoffensive potato.

At this particular moment in time there is no great mind shattering break through in the visual arts, at least not this week, and state and private gallery are rambling through the attics to display the masterpieces that filled a thousand glossy pages, made journey-men painters rich and warped the minds of generations as yet unsullied by Littlewood Football Pools. The Royal Academy are offering the Town and his long skirted frau Great Victorian Pictures and let us accept that each and every painting give and gave pleasure to everyone in the act. Solid uninspired craftsmanship that was flogged to willing purchasers for fantastic prices, paintings whose subject matter was intellectually on a lower level than that of most children's comics and whose appeal was to the most simplistic of base or noble emotions with a good dollop of tit painted in for the soft porn fur coat art lovers. Most of the paintings on display within this Royal Academy exhibition are rejectable rubbish but I would hold that their major flaw is that they fail to reflect, even as background, the society of their day. Unlike the Victorian novelist seeking by necessity that vast lower middle class paying readership the Victorian painters sought their market among the rich minority of the day and for them they moved in and out of history providing a world of well fed cuddly peasant children, gormless nude Grecian broads for ever forming human circles and red coated soldiers of the line, departing, charging, dying or parading for the after battle roll call and with narry a whimper of pain or a missing limb. One could argue, and rightly, that like Stalinist painting or Social Realism it is not very important but when the Stalinist hacks and the Soviet state academics in the name of Social Realism attempted to use their brushes to falsify history by portraying me, the worker, as a sweating muscle rippling male chauvinist pig forever posed with a red flag in one hand, a spanner in the other glowing in the reflected glory light cast by Lenin and Uncle Joe their opposite numbers in the 'Free World' upped typewriters to expose and to expose their compatriots tinted lies in the 'Socialist World', but the Victorian falsifications have permeated our social thinking and have come to be accepted as a true brief.

In 1891 Sir Luke Fildes handed over his painting of The Doctor for £3,000 and that painting did more for the image of the medical profession than the aspirin ever did. From a figure of fun and of fear the quack and the sawbones and the medical charlatan moved into our social thinking as the beloved father figure, the daily diet for every television soap opera in the western world and a member of a work force that can dictate his wage demand to any government merely by standing white coated and arms outstretched before the cameras of the middle class media and appealing to the emotions of the mob by murmuring "I am a doctor" and I would argue that it is that one painting, now on exhibition within the Royal Academy, that

changed the image of the doctor for Sir Luke Fildes calculated propaganda for a particular group of differential seeking skilled workers has reaped almost a century of economic and social status reqrds. And what of the workers within the Victorian painting. Absent, for brutish factory conditions do not provide good subjects or monied customers. So one wonders where all this garish muck will finally find its limbo. From Roy Miles in Jermyn Street to the Cash and Carry Bond St galleries all are flogging their Victoriana bright and burnished tear stained, mildewed or revarnished according to the emotion of the hour but for those tired of Brighton's Gardens of the West the Fine Art Society in Bond St. offer the s/he who has everything 'Eastern Encounters 19th C. orientalist Painters' a rip off of the Desert Song. Letters from home by western painters of the mystic east sans flies but a full whack of sand and camels in almost every painting and lovely placid slave girls not one of whom is wearing a vest. Paintwise I'd leave them alone but for those with the loot and who want the East without having to take the tablets them join the Fine Arts Society caravanerai 148 New Bond St.

It is this belief that at some time there was a golden age peopled by heroes larger than life size that sells this framed nostalgia and it was never ture. If it was not for the awful silent film she made Sarah Bernhardt would have joined the great myths but the old girl was pure ham and her brief moment on film robbed her of eternal stat status and what dare we say of poor Nijinsky who died mad these 28 years ago in a London hospital. In the quest for the old nostalgia Gimpel Fils Gallery, to whom as ever I bend the knee, are exhibiting 33 photographs of 'Nijinsky's first choreographic masterpiece'. Behind the clicking camera was Baron Adolphe de Meyer and as ever the whole performance was overshadowed by Serge Diaghilev. I see some rather amateurist photographs of badly posed groups or individual shots centred around the unfortunate Nijinsky and for those who wish to dream and have the bread the cost of the exhibition album of these 33 photographs, produced by Eakins Press and issued by Dance Books Ltd. London is £395.00. I do not believe in heroes, I do I do, and I doubt if leap for leap there was anything to choose between Nijinsky or Nureyev. It is written of Nureyev's pas de deux that he gives it a Byronic romanticism and I feel that the reason that Nijinsky had the Town and his twinkle toed frau screaming over the balcony over half a century ago was because of his gamesmanship leap through the open window in the finale of the 'Le spectre de la Rose'. It is the old cry that has haunted every young male "You will never be the man your father was" and every time Nureyev waltzes onto the stage or someone mounts that public platform they stand in the shadow of created heroes. Nijinsky, the Baron, Diaghilev, Tamara Karsavina and Alice Nikitina are dead and only Serge Lifar is left to survive the myth of that 'Golden Age' and now in Paris begins the great legal wrangle as to who owns the corpse of Nijinsky, Serge Lifar or Nijinsky's dead widow.

This is the end product of heroic legend and my only prayer is that no Bond Street gallery tries to palm the body onto me for with two rooms I have no place to keep it. The creative artist is nature's liar and the world's fool and they bend facts into fantasy and let it be so. There across the town are the sculptures of Henry Moore from the Serpentine to the Tate and everything that can be said has been said of these monolithic masterpieces yet the master errs. There comes a time when the artist/sculptor has to choose between the long months on the single carved stone or the quick plaster work and when that happens then the discipline and the truth to materials is jettisoned and this I feel has happened with too much of Moore's later work. Too much carved plaster cast in bronze for too many college campuses and did the master falsify history and the answer is yes as any old man or woman would know who slept in those lighted rowdy untidy Underground tube shelters during the war time bombing for Moore gives posterity cata-