

GETTING NOWHERE FAST

COLIN BUCHANAN, the dissenting member of the Roskill Committee on the siting of London's third airport, was the author of a controversial report on the motor car, calling it a 'mixed blessing'. Recent events, not the least the third re-siting of London's third airport, have reinforced the growing conviction that the aeroplane is an almost unadulterated curse.

Many people need it, to extend a meagre ration of holiday, to pack in urgent business, or fulfil a tight schedule. Governments need it to give them speed, mobility and weight of attack—and prestige. Workers need it to give them labour in exchange for which they can get the wherewithal to live. Manufacturers need it to give them a source of profit-making.

But nobody wants it. Nobody wants its gigantic consumption of space. Nobody wants its ability to destroy natural beauty. Nobody wants its wastage of agricultural land. Nobody wants its pollution of the air and unmeasured effects on the stratosphere. Nobody wants its destruction of valuable silence. Nobody wants its potential for the catastrophic accident. Finally, nobody wants the complexity of its technology and astronomical financing making it vulnerable not only as a product but as an industry.

THE PUBLICITY CIRCUS

Tolstoy once said somewhere that the faster a person travelled the less important was the business to be transacted. These hectic business deals, these important diplomatic visits—couldn't they all be carried

out by telephone? Surely the tense condition of statesmen and businessmen arriving with their inner time-clocks all out of condition may be an explanation for the bad statesmanship and bad business deals (e.g. Rolls Royce) which have put us so frequently in the cart . . . or maybe not. As for the valuable marketing of the celebrity properties on the hoof as it were, from Royalty to movie stars to pop stars, they are exploitable properties which demand to be worked for all they're worth (to their managers) whilst they're still of use. The airport VIP lounge is part of the publicity circus both for the celebrity and the airlines. This leaves just the plebs who need to go by air to extend their ration of holiday.

It was pointed out in FREEDOM in 1958 that workers could take an extra (unpaid) week of holiday and go by boat and train and still be in pocket with the money saved from air fares. Whether the mathematics of this are still correct I do not know, but the exclusive 'snobbisme' appeal of travel by air has departed and one of the results of accessibility and the exploitation of the holiday business and packaged tours is the tendency of one airport, indeed one resort, to look very much like another. Indeed, there are those who would not wish it otherwise and the more like England the better!

When an aeroplane is really needed for fast service in an emergency, the existence of so many commercial airlines makes it difficult for a plane to make a solo emergency flight. The number of aero-

planes required for such functions is very few.

IN AN OVERCROWDED ISLAND

The demand for airports has increasingly thrown up a demand for sites near large towns, in our abnormally centralized society (without which there would be little need for the aeroplane). This itself is indicative of the function of the aeroplane. Such is the condition of traffic in our larger towns—the only ones large enough to support an airport—that one could quite easily take as long to get to the airport as to get to one's destination. Short of a revolutionary lop-sided improvement of transport—our old friend the mono-rail keeps cropping up—there is no way for the big city to deal with the increased demand for transport out to airports.

We are told that we live on an overcrowded island—this may be so—but in the sites where they seem most convenient the airport will take an enormous area of useful land not only for the length required for take-off and landing but for passengers' accommodation, servicing and administration. Some American airports are as big as small towns. It has been suggested that the vertical take-off plane would be a solution to the space problem but it has to be admitted that this contributes greatly to the noise problem. The question of noise also applies to the helicopter which is in use from SE London to ferry VIPs to the main airport.

The simple solution up to now has been to take good open land, perhaps a village or two which may have to be destroyed, and level it out to make a noisome airport. The former residents in the area are paid compensation, the farmers get their share, and those on the perimeter get the noise and the all-important work on the airport. Attitudes about the construction of an airport in a neighbourhood vary but the net result is the destruction of natural beauty, the annihilation of farming land or even land available for housing. The usual criticism of any objections is 'sentimentality'. The usual objection is based upon, 'We need aeroplanes and airports . . . but not here'. This was the case of many at Cublington, at Stansted and now at Foulness; this indeed is 'sentimentality'—the failure

to take an idea to its logical conclusion. The logical conclusion of objections is that nobody should be asked to accommodate an airport.

It could be that British farming is in such a decline and our entry into the Common Market will accelerate this decline so much



further that the wiping out of farmland will be no loss anyway. Many disagree with this idea, including some farmers, but it will not be disputed that land for housing is also a crying need. We cannot afford the aeroplane with its profligacy regarding space.

POLLUTION AND NOISE

The problem of air pollution itself is rendered even more complex by the aeroplane. In addition to the vast consumption of fuel and its consequent discharge into the air there is the new hazard of supersonic flight which Anthony Tucker in the *Guardian*, 8.11.70, summarizes as 'man does not really know what he is doing'. There will be an increase of water in the stratosphere and an increase of cloudiness 'affecting large areas of the globe'.

The most obvious invasion of the aeroplane is upon our eardrums. Some of us have become habituated to the noise endemic to modern cities and modern living, in fact one speculates that the generation gap

is probably just a sound-barrier. Living near an airport is sheer hell but it is argued that the decibels are no more than those in ordinary town living—this of course is in addition to 'ordinary town living'. But the discordant effects of Concorde will top this. Not only will you be able to hear Concorde but you'll also be able to feel it! The effects of the shock waves from Concorde are unpredictable. Richard Wiggs in *Concorde: The Case against Supersonic Transport* lists cracked and broken windows, slates falling from roofs,

broken mirrors. There were reports of stampeding cattle and ponies, hysterical hens and turkeys, and panicking flocks of sheep. Children screamed and ran crying into their homes.' Concorde has not yet come into full service.

THE GREAT ILLUSION

Enough has been written to point out the curse of the aeroplane. Other factors will be explored at a later date but the aeroplane is obviously part of the great illusion of 'progress'. If we can travel faster, more dangerously, more noisily, more noisily and in greater numbers we consider it 'progress'. 'Progress' is an indication of motion not of direction. The aeroplane, even discounting its contribution to the barbarities of warfare, has degraded human living to a considerable extent and looks like doing it further unless it is restrained. It must be resisted by all means possible—starting with a boycott.

JACK ROBINSON.

THE CENSUS & AFTER

THE NCCL has been inundated by complaints and queries about the Census; it seems that people decided they couldn't take government promises on trust. And no wonder. Some enumerators were being recruited from the ranks of officials of local authorities, inland revenue and customs, all of whom have a professional interest in obtaining personal information for other purposes. The Registrar-General announced that enumerators, except in some rural areas, would not be used in their own districts; yet locally recruited enumerators are being used in areas as urban as Hammer-smith and as suburban as Maidenhead. Most complaints referred to the question of parents' country of birth and several immigrant organisations advised their members not to answer this question. The Civil Service and the Armed Forces advised their personnel not to say too much. And when challenged, the Registrar-General refused point-blank to stop the sale of Census information about comparatively small groups of people to commercial interests such as direct mail companies.

In retrospect, there can be no doubt about the value of the controversy. Above all, it vindicated the NCCL's long campaign for a right to privacy. We first expressed our reservations about the Census to members of the Parliamentary Civil Liberties Group before the debate on the Draft Census Order in February 1970. Its Chairman at that time, Eric Lubbock, received little more than bland reassurances. A year later, they began to look a bit thin. In fact, one of the most repressing aspects of the affair, apart from government insensitivity, was the failure of parliamentarians to check and extract reasonable guarantees from the government when they had a chance to do so.

Our next move must be to ensure that the genuine concern about the Census is now directed to even more threatening invasions of privacy in both government and private sectors. We must also try to achieve the same degree of public vigilance towards other pressing civil liberty issues. It is a tragedy, for example, that the Immigration Bill has received only a fraction of the public attention devoted to the Census. It panders to racial intolerance and social division and invests immense arbitrary power in the Executive. Yet in the lobby of the Standing Committee, the NCCL is fighting virtually a lone battle and immigrant groups are getting only minimal moral and political support.

The real measure of public concern for civil liberties will not be the response to the Census but the reaction to the threats posed by discriminatory control. Fortunately there is still time. The work of the Standing Committee is proceeding at snail's pace; the government is being confronted by cogent criticism from both sides of the House; and many NCCL amendments have been tabled. However, when the government decides that delay in Committee has gone on too long, it may try to reach an understanding with the Opposition or the Enoch Powell faction. Opponents of the Bill must prepare to fight such a development. We must also prepare for the next phase of the battle in the House of Lords, on the understanding that only the repeal of the Bill or radical redrafting can possibly satisfy civil liberty objections. If we are to achieve this level of Parliamentary pressure, our members, groups and other organisations must conduct an infinitely more vigorous campaign outside parliament.

—From NCCL May Bulletin.

Making the Lads Pay!

THE BARBICAN building scheme in the City of London has become a battleground of legal action with writs being served left, right and centre, making it a lawyer's Paradise. All the writs are concerned with money to meet the ever-increasing costs of completing the scheme.

Turriffs are claiming the sum of £5.33m. from the City Corporation for breaches of contract on the £6m. Phase 2 of the scheme. They are saying that they cannot pay sub-contractors and because of this they are issuing writs. The Transport and General Workers' Union has also taken this step against Turriffs because the management have reduced the bonus earnings of operatives after both a regional and national commission had found in the men's favour.

Usually in these situations where an employer catches a cold, the employees go down with the flu and this is no exception. Turriffs have decided that they can no longer afford to pay the usual bonus payments which average around 32p per hour and these have been cut to 7½p per hour. The stewards felt they had a good case, but that strike action would only help the employers. They therefore took Turriffs through procedure and gained the Regional Commission. The management appealed and the case was taken to a National Commission which recommended a return to previous bonus payments. Turriffs have ignored the findings of these two commissions which are part of the conciliation machinery that employers are so often exhorting workers

TO USE. FIVE DEMANDS

- A mass meeting of the workers employed by the four main contractors on the Barbican—Turriffs, Laings, Mytons and McAlpine—did decide on a half-day stoppage on the scheme and drew up five demands:
- (1) That the unions get writs served against the company for illegally withholding monies earned.
 - (2) That all Turriff sites be 'blacked' and deliveries stopped at their Barbican site.
 - (3) An end to Conciliation Panels that have no authority over employers.
 - (4) That approaches be made to the City of London Corporation to use Direct Labour to finish Phase 2.

Continued on page 4

THE SOCIAL CONTRACT, A Personal Inquiry into the Evolutionary Sources of Order and Disorder, by Robert Ardrey (Collins, £2.50).

OH DEAR, oh dear. Science—what crimes are committed in thy name! The anarchist movement has practically always avoided the vexed question of the inequality of man. The general attitude among anarchists has been that everybody is more or less good at something, and anyway in a non-governmental society the more intelligent and energetic would not have the social machinery at their disposal to dominate their less favoured brethren, and in any case they would probably not have the desire to do so. In any case, in authoritarian society, it isn't usually the most intelligent who rule. Usually it is a certain type of aggressive individual, but often of course it is simply someone who is descended from such a one. He holds power because in the past his family achieved wealth. He himself may be quite ordinary. The Stuart and Hanoverian dynasties are not exactly an edifying spectacle, nor were most of their members exactly supermen. Social custom has a lot to do with social inequality.

So on the whole anarchists have never bothered with arguing whether men and women have different capabilities because of environment or heredity. And so I come to Mr. Ardrey's book without too much bias. I can't claim to a completely scientific objectivity, but neither, as we shall see, can he. In fact one of my favourite authors has for many years been the exceedingly conservative, if not reactionary, Lord Raglan, who used to write on folk customs, from the study of which he drew conclusions that

SCIENCE AND EMOTION

do not tie up at all with the liberal-democratic dream. I merely say this to show that I am not reviewing a book in order to attack it. I am quite prepared to accept the inequality of man. What I am not prepared to accept is... well, the sort of thing I shall shortly describe.

Mr. Ardrey believes, as I used to for many years, though I drew quite different conclusions, that man is a part of nature. This seems obvious you may say, of course man is a part of nature. But what he means is man's social customs are evolved from animal customs. In short, war, the state, the ritual burial of the dead even, are natural things. He cites examples of elephants burying their dead under broken tree branches. If true this is amazing indeed, particularly as I have read elsewhere that at the end of the last century there were still a few primitive human groups who simply left their dead lying and walked away. From which one can only conclude (if both accounts are true) that elephants may have a more complex culture than some men.

From this Mr. Ardrey draws the conclusion that one cannot say that the structure of civilisation is an artificial thing, invented by men in exceptional circumstances, perhaps never repeated. From this follows the further conclusion that an authoritarian society, on traditional lines, is the best that can

be hoped for. Which is reasonable as far as it goes. One may feel that the elephant story sounds a little like Sinbad the Sailor's adventure in the elephants' graveyard, but there is much more material besides this. To be a conservative (with a small 'c'), take the world as it is and try and make the best of it, is a reasonable thing to do, even though I personally dislike this attitude. It seems to shut the door on the future.

My theory, for many years, was that originally men and women lived in small, peaceable groups of food-gatherers. This was humanity in a state of nature. The discovery of agriculture, leading to settled communities, set in train a series of problems, social and psychological, which have never been really solved to this day. Man is a species that evolved to live in a certain way, and found himself living in a way unnatural to him, but from which escape was no longer possible.

I like this theory. It is a charming theory, and I did not invent it. I got it out of books. Different ones from those that Mr. Ardrey has read, but probably just as 'scientific'. I am now sceptical about it, indeed about all theories about social origins. They are all constructed to fit the psychological needs of the constructor. They may be partly true, or contain elements of truth, even when they appear to contradict each other. I

believe that my primitive men and Ardrey's wise elephants live in the same forest. It is a land where fantasy and reality mingle.

Mr. Ardrey leads an enthusiastic assault on the social scientists, because he believes that they are distorting science in the interests of a liberal-humanitarian ideology. He quotes from Sol Tax's introduction to *Horizons of Anthropology*.

'Whether we are archaeologists or linguists, students of the arts or of geography, whether we study the behaviour of baboons or the refinements of the human mind, we all call ourselves anthropologists. It will become evident also that we all carry within us the liberal tradition of the first ancestors. Humankind is one: we value all peoples and all cultures; we abhor any kind of prejudice against peoples, and the use of power for the domination of one nation by another. We believe in the self-determination of free peoples. We particularly abhor the misuse by bigots or politicians of any of our knowledge. As scientists we never know all the truth; we must grope and probe and ever learn; but we know infinitely more than the glib racists—whether in the United States or South Africa. We are equalitarians, not because we can prove absolute equality, but because we know absolutely that whatever differences there may be among large populations have no significance for the policies of nations. This comes from our knowledge as anthropologists: but it also pleases us as citizens of the world.'

As a friend of mine, who called himself an anarcho-cynic, once remarked, 'The most important fighter for the revolution will be Comrade Cliché.' The passage above seems unexceptionable, but not exactly exciting. It infuriates Mr. Ardrey however.

'These are not the words of a free mind,' he writes, and quotes with approval from Julian H. Steward, 'To those who claim that the social scientist cannot separate his science from his

human compassion, I answer that he can and he must...' All right, fair enough, we must be cold and icily detached, and more original. I doubt very much whether anyone, however devoted to science, can really cut himself off from his compassion. Or at least he may succeed in cutting himself off from compassion, but not from emotion altogether. I would say that Professor Tax was writing his liberal sentiments in a warm glow of kindness, but the emotion inspiring Mr. Steward was, I should guess, a hard and somewhat bitter feeling. There are emotions and emotions, and compassion is not one of the least valuable.

But if Comrade Cliché is to be expelled through the front door, let us not admit his disreputable, hippy colleague Purple Patch through the back. Let us not write this sort of thing.

'The dusk of the twentieth century spreads: through our city streets, along our highways, into our factory parking lots. It enters our gardens, our hallways, our administrative offices of industry and state. Are these our children? They seem unfamiliar. Are these our parents? We do not know them. The dusk falls deeper, and it does not discriminate between rich and poor, educated and illiterate, Soviet, Chinese, Frenchman, American. The races themselves become indistinguishable, and we must peer most closely if we are to see each other at all. We must hold the printed word rather close to our eyes, and even then an unnatural shadow obscures its meaning. Yet this dusk is a strange one, an abnormal one, for the sun, if we could see it, stands at noon.'

You can't consistently write this sort of thing and then blame poor Professor Tax for confusing science and ideology. The above passage is not in any sense scientific or detached. It is a piece of emotional humbug, and resembles some of the Nazi writings quoted in Reich's *Mass Psychology of Fascism*. After reading that, I felt a loss of interest in Mr. Ardrey. Whether you are politically Right or Left or neither, some consistency and fairness is demanded in any debate.

ARTHUR W. ULOTH.

I should like to add that the book has some beautiful little black and white illustrations in the text, of animals, cities, people and even a portrait of the virtuous Jean-Jacques Rousseau, another Ardrey, but on the opposite side of the barricade.

Years of Boredom

Dear Comrades,

I am glad that *The Outsider* did after all serve a useful purpose. It is true, I have lived all my adult life in London, surrounded by books, bookshops, secondhand shops and libraries, and so I probably have tended to take things for granted. The English provinces, I know, are pretty grim.

However I think the anarchists are entitled to be bitchy about *The Outsider*. Consider the situation. For years and years the anarchists have been publishing books and papers, some of them of the highest quality. They have devoted years of thought and study to social questions. They have worked extremely hard. Some of them, in other countries, have risked their lives.

In spite of all this their ideas were, in the 1950s, very little known in England, and not taken seriously anywhere.

Along comes a young man, bubbling with ideas, some of which would seem to an anarchist to be mystical or even confused. One of his heroes is Jack the Ripper, another is Adolf Hitler. He writes a book, and overnight becomes famous, and everyone hears of him and his theories.

So naturally enough the anarchists are peeved. We ought to rise above this sort of feeling I suppose, but we do not claim to be saints.

Fraternally,

London

A.W.U.

Who are the Guilty?

JACK ROBINSON has a marvellously spiky and cantankerous style, but I find articles like 'Who are the Guilty?', too simplistic by half.

Where is his evidence that 'North Vietnamese troops have also slaughtered peasants whom they suspected of being pro-American'. Surely he's still not hung up on the Hué affair, when the US heaped up their napalm and artillery victims and called it a grave of Communist victims.

Naom Chomsky's 'War in Asia' contains an example of a N. Vietnamese

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regular in Laos shooting a buffalo—and being executed despite the appeals for clemency by the villagers. What a comparison with the US army in which atrocities are so commonplace that the doctors near My Lai didn't bother to report it, so common were such occasions!

Of course Jack Robinson might now want to accuse the N. Vietnamese army, not just of not being pacifist, but of being authoritarian. Is not capital punishment a barbarous relic? People who adduce such arguments in favour of a 'Plague-on-Both-Your-Houses' stance need their heads examined.

Doubtless 99% of the millions of Jews slaughtered by the Nazis believed in a State of some sort. Doubtless some Jews may have murdered other Jews they knew to be actively collaborating with the SS. A Plague on Both Your Houses?

Chomsky, who is no Leninist, gives clear evidence, as have others, that the N. Vietnamese in North Vietnam have got a good thing going. People are healthy, well-fed, relatively well-housed, albeit simply, and 100% behind the Government. A solid base of intermediate technologies and training has been established, on top of which scientists, doctors and scholars of the first rank are being turned out.

To be sure all this takes place within the formal hegemony of the State. The point is that, until the war is won (or America drops her H-bombs), the State-structure cannot overmuch inhibit the spontaneous initiative and self-reliance of the masses simply in the interests of efficiency in fighting and building.

The same general logic goes for the other liberation forces in Indo-China.

Fraternally,

KEITH PATON.

Doomsday Day

Dear Comrades,

After reading JW's reply (Letters, 10.4.71) to my criticism of his review of *The Doomsday Day* it seems that I need to further explain my views about

prostitution, homosexuality and contraception in order to shake off the description 'puritan'.

Of course I agree about the need for 'rational contraception' but what I do not accept is that homosexuality and prostitution constitute 'rational contraception'. In fact, I see no rational connection between prostitution, homosexuality and contraception. Contraception is a means of averting births. Homosexuality is a form of sexual relationship which can be as fulfilling or as superficial as a heterosexual relationship. Prostitution is a business.

Resorting to a prostitute seems an absurd way for a heterosexual couple to satisfy their need for contraception! It also seems a means doomed to failure for anyone in search of fulfilment. (Save your money and have a wank—it will probably do you more good.)

JW's remark about seeing homosexuality as a 'practical means of averting births' is factually correct but it is a futile observation in practical terms. Homosexuality is not a 'practical means of averting births' for heterosexual couples, and homosexual couples do not need contraception.

I object to prostitution not because I am a 'puritan' but because of the shallowness of the relationship between prostitute and client. The whole thing is so symbolic of a repressive, loveless system which insists on putting a cash value on everything. (Of course, both the prostitute and the client are victims of the system and not its perpetrators.)

JW is 'fairly sure they (prostitutes) get more out of life than most women and often enjoy sexual activity'. This is contrary to all the evidence I have ever seen which suggests that very many prostitutes are incapable of a loving, heterosexual relationship—that's why they become prostitutes. Unlike the majority of women who look upon fucking as an expression of love (however fleeting), the prostitutes can approach the whole thing with complete, erection-shattering indifference.

In my original letter I asked JW to explain why a woman would become a prostitute if she was not forced to do so by physical, economic or psychological coercion. Surely this—not 'puritanism'—is the basis of the anarchist critique of prostitution? I'm still waiting for an answer.

Fraternally,

Northants.

TERRY PHILLIPS.

THEY'RE ONLY HERE FOR THE BIER

A CERTAIN AMOUNT of indignation has been caused in left-wing circles by the appearance on poster sites of similitudes of Castro, Khrushchev and Mao in the act of consuming a beer whose name at the moment escapes me. We are promised a revolution in beer-drinking or something of the sort.

Apart from the fact that the revolution in beer-drinking is likely to be as non-revolutionary in regard to personal freedom as those carried out or forwarded by comrades C, K and M, it is also probable that adulteration in beer has gone as far as the adulteration of the revolutionary doctrines of Comrades C, K and M so in that respect they are not unconnected with the product.

However when all is said and done, Comrades C, K and M are all in the advertising business and that goes for all the ruling brand images in the world today. Last week Comrade Walter Ulbricht, hardline Stalinist, stepped down from power in East Germany

(probably just in time to save his image) and the revered Voodooist Papa Doc of Haiti departed this life and lay in state in the church. There he was given the compulsory reverence which the image he had built up demanded. His product was death and torture to his political opponents, exploitation and misery to his people (see the name Papa Doc is stamped on every tablet).

It is ironic that the Russians have so far progressed with the debunking of the role of the personality that the worthy Kosygin was deemed unworthy of reproduction even to the greater glory of beer and the unworthy Khrushchev was given that honour.

Maybe on advertising posters or lying in state is the best place for those who set themselves up as leaders. That way they do no more harm than the thousand and one blandishers who appeal to us daily and hourly. We can refuse to buy the product whether it be beer or bombs.

J.R.



All correspondence to
Peter Le Mare, 5 Hannaford Road,
Rotton Park, Birmingham 16

ANARCHIST FEDERATION of BRITAIN

AFBIB—To all Groups.

Next AFBIB Meeting and Production, Sunday, June 6. Please send a delegate to Birmingham. (Accommodation provided if necessary.) Address all letters to:

Peter Le Mare, 5 Hannaford Road, Rotton Park, Birmingham, 16. Tel. 021-454 6871. Material that cannot wait for the bulletin to be sent to R. Atkins, Vanbrugh College, Heslington, York. The Contact Column in 'Freedom' is also available for urgent information.

Groups should send latest addresses to Birmingham. New inquirers should

write direct to them or to the AFB information office in Birmingham.

AFB REGIONAL GROUPS

There are now anarchist groups in almost every part of the country. To find your nearest group write to:

North West Federation: Secretary, Les Smith, 47 Clarence Street, Primrose, Lancaster.

Cornwall: A. Jacobs, 13 Ledrah Road, St. Austell. (M, Ma, B.)

East: E. Hertz, P. Newell, 'Aegean', Spring Lane, Eight Ash Green, Colchester. (QM, PL.)

Surry: G. Wright, 47 College Road, Ipswich.

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

Scotland: Temporary Secretary, Nell Munro, 203 Cornhill Drive, Aberdeen.

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

N. Ireland: c/o Freedom Press.

S. Ireland: 20 College Lane, Dublin, 2.

University and Student Groups: c/o P. L. Mare. (Abbreviations: M—meeting; Ma—magazine; B—badge; Q—quarterly; PL—see leaflets.)

'Freedom' & 'Anarchy'

Starting with *Anarchy 4*, *Anarchy* will be editorially and financially autonomous. All subscriptions, including joint ones, and back number orders, will still be handled by Freedom Press at 84B Whitechapel High Street, London, E.1. All editorial matter, bundle orders and street sales for *Anarchy* will be handled by

the Anarchy Group at 95 West Green Road, London, N.15, as from May Day. (Phone number to be notified.)

Press Fund donations for both publications will still be welcomed at their respective addresses, and it would be appreciated if, when writing, comrades would put on the

envelope some indication of the contents, such as **Editors, Subscriptions, Bundle, Bookshop**, etc. Freedom Bookshop will continue as now with new books and Freedom Press publications, but the secondhand department will be allowed to run down.

A Spectre is Haunting Mr. Briginshaw



FOR THOSE WHO don't know it, Richard Briginshaw is the General Secretary of one of the printing unions—NATSOPA. Like all union leaders he has to contend with an opposition in the ranks but, whereas most union leaders declare the opposition to be Communist, Maoist or Trotskyist, Briginshaw is different. The spectre which haunts him is—*anarchism!*

The reasons for this are interesting. Whilst the Communists and Trotskyists oppose certain policies of Briginshaw and no doubt would like to replace him with someone more sympathetic to their views, there is, side by side with this element in the union, a quite different opposition—it is *opposition to leaders as such*. Briginshaw calls them 'anarchist outriders' and gets very angry with them.

There is a background to all this development. In October of last year SOGAT—the biggest union in the print—was split by the Executive Council of Division One who decided that they didn't want SOGAT any more and, accordingly, instructed the membership to consider themselves from thereon out of SOGAT and into a separate and independent union known as NATSOPA.

The members were not asked their opinion, they were not asked to vote on it, and certainly there was no ballot (as is provided for in rule). They were just told that it was an Executive decision which must be obeyed. Naturally a lot of members didn't like this arrant display of dictatorship and demanded a ballot—but they didn't get it.

The biggest opposition was in the London Clerical Branch where two Chapels—the Press Association and the *Guardian*—refused meekly to submit to this diktat of the Executive. They declined to recognise the independent union, NATSOPA, at least until the membership had, by ballot, decided otherwise.

THE BIG STICK

The resulting confrontation between these two Chapels and the union officials ended—after threats had failed to frighten the members into submission—in the expulsion of the PA's Father of the Chapel (myself) for 'refusing to carry out the orders' of a union which neither the FOC nor his Chapel recognised! (This expulsion has not yet been operated as a High Court action on the case is still pending.)

It must be stressed that the opposition of the two Chapels concerned (and in others which didn't hit the headlines) was to *dictatorship*, to direction from above, to the Executive riding roughshod over the rights of the members. Not everyone was opposed to the creation of two unions, some thought it was inevitable, some were against it, while others thought the real alternative was a Federation of completely independent and autonomous Chapels—but ALL were opposed to the dictatorial manner in which the split was carried through.

ENTER THE SLANDERERS

Unable to silence the opposition, the officials then decided to slander them. Writing in the NATSOPA *Journal* in December, the Assistant National Secretary, Mr. Owen O'Brien, declared that

'these extreme views in no way reflect the views of the vast majority of the members of our Clerical Section, or indeed our members at large'. (How did he know, since the Executive resisted all attempts to hold a ballot on the question!) He went on: 'but this noisy and vociferous minority, hell bent on creating the maximum of disruption and anarchy seems to have made considerable inroads in some areas of the Clerical Section, largely due to the apathy and passiveness that is shown towards union affairs by their colleagues'.

Later, in February, Briginshaw himself wrote a similar piece in the *Journal*—but this time more vicious and even more ignorant.

Having expressed his horror at the bomb attack on the home of Mr. Robert Carr, he went on to make a direct connection between the Carr-bombers and the opposition to himself within the union. He wrote: 'We have in these notes and in indications of our policy, warned our members to be alert for anarchistic outriders in our movement who have sought to penetrate and divert us from our proper tasks. It may be that whilst the French description of some of these elements was well-known to an earlier generation in our movement under its French description of *agents-provocateurs*—in plain English "agents of provocation"—it seems that this term will have to be learned and assessed afresh in the coming period.'

So Briginshaw and O'Brien—men who have REALLY disrupted the union, split it without so much as a by your leave from the members, have the bloody cheek to call the opposition 'disrupters' and *agents-provocateurs*. Both these union officials are State Socialists, both are members of the Labour Party (although Briginshaw was for many years a prominent member of the Communist Party—and oh how it shows!) and both of them believe that life without GOVERNMENT to give orders is impossible... whether in the country or in the union.

They hear that their orders are not being obeyed and they shout Chaos! Disruption! How can we live without

Government! These people must be *anarchists!* Well, if people who won't bow the neck to dictators, who insist on the members having the right to decide, who think the administration of the union could be done a damn sight better without full-time officials, armed with penalties and rule books, chucking their weight about, if such people are anarchists then there is a whole lot more anarchists in the union than I have ever met!

But maybe, maybe—if the meaning given to the word anarchy by the ignorant leader-writers of the gutter press was removed—lots of workers could be anarchists. For this reason I conclude this article with an extract from an article written in 1907 by that great Italian anarchist, Errico Malatesta. No doubt when he wrote it, he had in mind the Briginshaws of his day and age.

JOHN LAWRENCE.

MALATESTA ON ANARCHY

'Anarchy is a word that comes from the Greek, and signifies, strictly speaking, "without government": the state of a people without any constituted authority.

Before such an organisation had begun to be considered possible and desirable by a whole class of thinkers, so as to be taken as the aim of a movement (which has now become one of the most important factors in modern social warfare), the word "anarchy" was used universally in the sense of disorder and confusion and it is still adopted in that sense by the ignorant and by adversaries interested in distorting the truth.

'We shall not enter into philological discussions, for the question is not philological but historical. The common interpretation of the word does not misconceive its true etymological signification, but is derived from it, owing to the prejudice that government must be a necessity of the organization of social life, and that consequently a society without government must be given up to disorder, and oscillate between the unbridled dominion of some and the blind vengeance of others.

'The existence of this prejudice and its influence on the meaning that the public has given to the word is easily explained.

'Man, like all living beings, adapts himself to the conditions in which he lives, and transmits by inheritance his acquired habits. Thus, being born and having lived in bondage, being the descendant of a long line of slaves, man, when he began to think, believed that slavery was an essential condition of life, and liberty seemed to him impossible. In like manner, the workman, forced for centuries to depend upon the goodwill of his employer for work, that is, for bread, and accustomed to see his own life at the disposal of those who possess the land and capital, has ended in believing that it is his master who gives him food, and asks ingenuously how it would be possible to live, if there were no master over him?

'In the same way, a man whose limbs had been bound from birth, but who had nevertheless found out how to hobble about, might attribute to the very bands that bound him his ability to move, while on the contrary, they would diminish and paralyze the muscular energy of his limbs.

'If then we add to the natural effect of habit and education given him by his master, the parson, the teacher, etc., who are all interested in teaching that the employer and the government are necessary, if we add the judge and the policeman to force those who think differently—and might try to propagate their opinions—to keep silence, we shall understand how the prejudice as to the utility and necessity of masters and governments has become established. Suppose a doctor brought forward a complete theory, with a thousand ably invented illustrations, to persuade the man with bound limbs that, if his limbs were freed, he could not walk, or even live. The man would defend his bands furiously and consider anyone his enemy who tried to tear them off.

'Thus, if it is believed that government is necessary and that without government there must be disorder and confusion, it is natural and logical to suppose that anarchy, which signifies absence of government, must also mean absence of order...

'When this opinion is changed, and the public are convinced that government is not necessary, but extremely harmful, the word "anarchy", precisely because its signifies "without government" will become equal to saying "natural order, harmony of the needs and interests of all, complete liberty with complete solidarity".

'Therefore, those are wrong who say that anarchists have chosen their name

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Riff Raff

'All exercise of Authority perverts. All submission to Authority humiliates.'

THIS PHRASE OF BAKUNIN'S is now silk-screened onto a poster with a portrait of the man. If you like posters and see the use of them as decoration and propaganda you can get this, and others, from *Black Flag Bookshop*, 1 Wilne Street, Leicester (Red and Black on Orange, 30p each)—and Freedom Bookshop.

With all the hooahaa over the masturbation and sexual intercourse film it is easily forgotten that many of our teachers and student teachers are themselves shy of sex; unused to much sex themselves; and quite often positively hostile to the spreading of *practical* knowledge about sex.

Herewith a booklist for one and all: *Eros Denied* by Wayland Young (Corgi Books);

The Function Of The Orgasm by Wilhelm Reich (Panther); *Sex In Society* by Alex Comfort (Pelican).

Furthermore such voluntary groups as the Family Planning Association give advice on

- 'birth control for everyone over the age of sixteen, married or unmarried, male or female';
- pregnancy testing service;
- sale of contraceptives at prices below those normally found in chemists' shops;
- free leaflets on birth control and contraception;
- panel of speakers to talk on sex education;
- mail order service;
- book centre at national office.

Worth having some of their leaflets and

PRESS RELEASE

SOUTH EASTERN CONFERENCE
SATURDAY, JUNE 5
SUNDAY, JUNE 6
to be held in
BRIGHTON

TALK — SESSIONS — SOCIAL
Crash pads available. Please let us know AS SOON AS POSSIBLE how many people are coming and what you would like to talk about.

The idea is to get together as many Southeastern comrades as possible to make friends and contacts FOR FUTURE ACTION!

Please send your ideas and literature to
N. Heath,
Flat 3, 26 Clifton Road,
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all the above-mentioned from:

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London, W.1.

'Sex and sexual activities are pornography'. As a matter of fact the so-called pornography has always been available to the rich; and it is only now that it is available to the poor that the Lord Longfords and David Holbrooks muster reaction and one-eyed censorship. It is a fact that people find comfort in lonely or guilt-ridden masturbation or whatever else—but why deny them films, books, magazines or the means to relief of sexual tension? All means of sexual expression should be available to all people without guilt and with prospects of pleasure without exploiting or using others. What is so puffed about the haters of porn is that little is done in school or home to make the reading of 'literature' any the more likely by those who feed their minds on this porn. In the secondhand bookshop I am acquainted with, copies of *Mayfair* (huh!) and *King and Penthouse* and *Playboy* are very rarely bought by the young. It is the *lonely middle-aged men, and older*, who buy the female body views.

For the attitude of the young is certainly curiosity and a stage of giggling at the naked body. But it rarely wants more than one mag or nude figure for masturbation uses. Rather the attitude of young people is to find sexual partners to seek a more open, honest and enjoyable sexual fling. In Saxon... to fuck and to wank. O Desire! And meanwhile the pornography of violence trundles on in army and navy and prison and seldom gets the anarchist analysis which it deserves. For who is to release the chains of violence but the non-violent? Who to replace institutional violence with personal care and personal love? Who to remove the need of professional policemen and professional priest? Who to subvert this violent, non-permissive society? Society attempts to stifle any move which creates its breakdown—for institutions are powerful in looking after their own interests—naturally!

We should help distribute *The Little Red School Book*. Sell copies of *Ink and Oz*. Put up literature stalls in our schools and colleges; start our own communal 'schools' like that soon opening in the Scotland Road part of Liverpool. We can support and run our own advice centres like *Release* and *Bit*. Form our own bookshops like the *Black Flag* and *Freedom Press*; create our own and locally relevant news-sheets; and attempt to educate through anarchist philosophy and politics.

Should you have missed *The Libertarian Teacher* (No. 6) I urge you (or your contacts in 'educational establish-

ments') to send for a half dozen copies to sell in your area. It is an issue containing all you need for 'effective ways of liberating the institutions in which we find ourselves' as their editorial puts it. Copies from LTA, 36 Devonshire Road, Mill Hill, London, N.W.7 (10p a copy).

As most people give *The Times* a miss, they will have been deprived a preview of *The Greening Of America*, a £2.50 book on the consciousness of the young; and the changing spirit of many, many people from within the ranks of the army to within the ranks of the 'educated' and the 'dispossessed'. It is another book to pass on to your mates; to give to a girl- or boy-friend as yet docile and passively awaiting God or some other human being to do the thinking and the living! It must come into paperback. Or get it given as a Christmas present; or steal it from ffoyles.

People struggling for power and position rarely read poetry or listen to music since both poetry and music are rarely amenable to the pursuit of power. Indeed a close study and enjoyment of poetry and music will only deaden the desire to gain power and maybe even profit as well! There are exceptions of course. However it isn't surprising that poetry and music should gladden the hearts of the young and make love and friendship (seem) a greater force than commands and institutions. Our poets have become balladeers and poets of song and dance as well as words. Our musicians have become free-form musicians of freedom if not dare we say—*anarchy*. Unfortunately many are illiterate politically and socially which leaves them money-worshipping not freedom-loving. Again we have not yet a music magazine which can inform with open political and social comment (ZigZag?). We have few organized groups of opinion though many organized 'Groups' (Rock & Roll, etc.). There is a need for a poetry newspaper committed to that anarchy of thought and ideas which poetry is and should be about... besides all that fey stuff which gives the romantic lie to the hardheaded bodies of our better informed and intellectually capable poets. Hey?

Meanwhile we have cotereries of artists each devoted to creepy dogmas and 'statements of fact' the wholefood truths you might say. The open-minded anarchist poets and magazines can continually turn people on to becoming the poets and musicians that they as yet only dream about. It's all up to you.

DENNIS GOULD.

Freedom Press

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and distribute
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Anarchy	12 issues	\$10.00	
	6 issues	\$6.00	

badly, because it is erroneously understood by the masses and leads to a false interpretation. The error does not come from the word, but from the thing. The difficulty which anarchists meet in spreading their views does not depend upon the name they have given themselves, but upon the fact that their conceptions strike at all the *inveterate prejudices* which people have about the function of government, or "the state", as it is called.'

Meetings at Freedom

Every Wednesday at 8 p.m. Doors open at 7.30 p.m. Those who have early transport to catch have asked that our meetings commence more punctually in the future. Scheduled now:

- May 19: John O'Connor—'The Interior Decorators'.
May 26: Social Evening. Planning of future activities.
June 2: Philip Sansom—'Make Anarchism Relevant'.
June 9: Mark Kramrisch—'Human Nature, Individualism and the Anarchist Revolution'.
June 16: Miguel Garcia—'The CNT in the Spanish Resistance'.
June 23: Bill Dwyer—'Island (Dublin)—an experiment in co-operative living'.
June 30: Peter Neville—'How liberal is liberal studies in further education'.
July 7: Martin Wright—'American Blues 1920-1945' (with music).

Anarchist Black Cross

ALIVELY and well-attended meeting on May 5 in FREEDOM with Stuart Christie, Albert Meltzer and Gerry Bree explaining the philosophy and work of the ABC. Stuart Christie outlined the work of assisting those in Spanish prisons and the encouragement of revolutionary action.

Student Folly

By refusing the use of union premises and facilities to the Conservative clubs on the campus, the Southampton University student body has shown a nasty streak of intolerance which everyone who cherishes free speech and freedom of association will condemn. It is no justification of intolerance that right-wingers are amongst those most guilty—indeed, those who use this argument (mostly socialists and communists) are themselves as guilty. Translated into political perspective one might observe that 'socialist' countries are as fascist as Franco's Spain or any other rightwing dictatorship.

Making the Lads Pay!

Continued from page 1

(5) That continuity of work be sought for the remaining phases.

CAMERON INQUIRY

Fears were expressed at the meeting that the other contractors would follow Turriff's lead as they are also making claims against the City Corporation for more money. It will be remembered that Mytons, in their evidence at the Cameron Inquiry into the twelve months' dispute on the Barbican, said that continual alteration to designs had meant the demolition of work already completed. Mytons claimed they were losing money and were subsequently granted more by the City Corporation.

Workers on the Turriff site continue to work for 7½p per hour bonus. Meetings between officials of the unions and the Department of Employment have failed to make Turriff honour the machinery. Although the T&G have issued writs, no action has been taken against Turriff on other sites. Workers, disgusted at this lack of action, visited the headquarters of the Amalgamated Society of Woodworkers and Painters at Clapham, but so far little has been heard of George Smith, the General Secretary of this union and aspiring head of merged unions in the industry.

In the meantime, while all these writs are being sorted out in the courts, workers are having to suffer reduced pay packets. Employers are after the juicy pickings from one of the richest building clients in the country and the decision to go ahead with the Arts Centre means more for Laings whose tender was successful for this phase.

HOUSING FOR THE WELL-TO-DO

When the scheme is finished it is likely to have cost £50m. In return for this the City Corporation will get 2,113 bed-sits, small flats and large flats of five and six rooms. All these will accommodate about 6,500 people, but none of them will come from the long housing lists of London's Borough Councils. No working-class family is likely to be able to afford the rents, ranging from £9 per week for a bed-sitter to £40 per week for a town house. These places are strictly for the well-to-do, providing prestige housing for the middle classes, whose rents will be subsidised to the sum of £1,400 per year by the City Corporation.

Compare the lavish amount spent on the Barbican with that spent on accommodation for working-class families. Compare these places with those only a stone's throw away. These comparisons illustrate at a

THIS WORLD

Public conscience

Perhaps the most hopeful sign of our times is the growing and massive opposition to the war in Vietnam—particularly in the United States of America. A few years ago a couple of thousand hippies took to the streets chanting 'Make Love Not War'. They were laughed at and held up as objects of derision. Yet from that tiny beginning an enormous revulsion with the criminal war has swelled up until now, according to the latest public opinion poll, the war is judged morally wrong by 58 as against 29 percent who follow the hawks' lead.

I think it can be safely said that this is the first time in history that a powerful and probably unbeatable nation has had its own population turn against its government's war. This should be an object lesson to those pessimists who maintain that the mass of humanity is permanently stupid and docile and beyond redemption. From Einstein to Spock a series of humanitarian thinkers and philosophers have been encouraging the people to take their destinies—at least where war is concerned—into their own hands. That this advice is being taken up and followed is plainly a matter of fact.

Wit from the Bench

They have done it again—pompous nonsense from our leaders which, to everyone except themselves and their robots, must come through as first rate humour. Lord Hailsham, the Lord Chancellor, in a learned address to the Law Society of Scotland, was complaining that too many prisoners availed themselves of legal aid and pleaded not

glance the class structure of our society. It is the same old story of the workers producing the wealth for a few. While the rich City Corporation, which owns the expensive land, reaps the profits of the City businesses, the workers who erected the buildings with their sweat, experience and knowledge are suffering cuts in earnings.

On the Laings site the management has given notices of sackings to all remaining workers when it is estimated that there is still about five months' work left and just after it was announced that they had won the Arts Centre contract. Could it be that they do not want to employ these workers on the new contract and that they would rather start afresh and operate a 'black-list'? It is not beyond the realms of possibility that Laings want to draw up a model agreement with General Secretary George Smith which would remove bonus negotiation out of the hands of the stewards and into those of the union officials.

Job organisation on the Barbican sites has achieved good wages and conditions, but stewards have had to constantly battle against tough employers and weak-kneed, collaborating trade union executives. The men have marched, demonstrated, come out on strike, worked to rule and thrown mud at union officials in their efforts to improve their lot and to gain dignity. They have done this so that the word 'Barbican' means something to both building workers and employers alike but for reasons that have nothing in common.

P.T.



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guilty when, in the opinion of His Lordship, they would be best advised to belt up and cop their punishment silently. Then followed this delicious piece of sanctimonious hypocrisy: 'But because he has no financial stake in the trial's costs... he often insists on instructing counsel to fight a hopeless case, and thus bring to the attention of the sentencing judge aggravating factors—including his own personality and demeanour in the box—which might otherwise have escaped notice.'

Paul's Bust

My friend Paul Pawlowski recently held a religious service with emphasis on such hedonistic activities as 'fucking and sucking and cannabis'. Perhaps a little unwisely he advertised this meeting extensively and everybody was welcome to attend. While the service was in full swing ten policemen, a dog and a police-woman unceremoniously entered armed with a search warrant. For three hours they searched the Church to no avail—the gods had apparently taken the forbidden fruit into their own custody.

Frustrated, the inspector-in-charge enquired where the cannabis was and from

whom it was to be obtained. The blessed Paul informed him that it was the sacrament of his Church and he intended applying to the Board of Trade for a licence to import same for religious services.

THE UNAVOIDABLE CRISIS

Last week's issue had a review of Jeff Robinson's pamphlet. Since then Jeff has asked that it be stated that this is available from Gregory Hill, 2 Church Crescent, London, N.10, at a cost of 10p—which includes postage.

The pamphlet should arouse plenty of controversy as it emanates from the individualist school of thought in London and is a classic statement of the pessimist position. Apart from grim—and I must add, in view of Jeff's challenge to prove him wrong with 'concrete evidence' not just pious hopes—and themselves unproved prophecies of future disasters the central theme is 'that no human progress is possible'. The prophecies range from the inevitability of a world dictatorship to cope with over-population, through the State's use of drugs to control us, to a nuclear and chemical war. I think there is food for thought in these arguments although we may query their unavailability. Even Jeff sees some signs of hope, himself, as he sees a way out in communes comprising free individuals. Considering the criticism of hope earlier the last sentence is illuminating: 'But so long as life survives hope can survive too.'

BILL DWYER.

THESE DAYS IN IRELAND

AFTER ALL THE THREATS of a 'very stiff budget', budget day has come and gone with a sense of anticlimax. It might well be called a standstill budget, and I personally would bet another and more severe one will be sneaked in if possible later in the year when the Government are sitting on a less hot seat. Beer and spirits are to go up, and social benefits have tiny rises, i.e. a non-contributory widow's pension goes up to £4.65, a contributory one to £5.00, and deserted wives will get £4.65. Big deal! How anyone could even exist on these sums beats me. When the Government begin talking about expenditure being £154,000,000 your writer's mind boggles and she is too completely at sea to make head or tail of it all. Beer and spirits are up by 2p a pint or glass—and that I think fair enough as these ARE luxuries—and while liking my pint as much as the next one I'd far rather see the unmarried mother getting a bit of help, or the old age pensioner, and can easily go without.

Two very cheering things have happened this week.

One, in the six counties an ever-mounting number of priests, schoolmasters and two MPs have refused to fill in their census forms as a protest about the one-sided justice administered, where a man who shouted 'Up the IRA' gets a year's gaol, and is refused bail while his appeal (not to be heard for a month) is pending, yet the Orange lads who shouted 'To Hell with the Pope' and 'Up the UYF' are not even arrested, while an RUC man admits to the Scaman tribunal that he did not arrest a Protestant with a sub-machine gun as it would have annoyed the 'much-attacked' Protestants if he had done so!!! Paisley says he will not fill in his form unless the priests are prosecuted. Why not start by prosecuting him?

In the twenty-six counties a number of priests have said that in spite of Humanae Vitae and our bigoted Archbishop's pastoral, contraception is NOT a mortal sin nor wrong if the consciences of those practising it approve, and at the meeting in Dun Laoghaire of the Family Planning Association a brave priest-professor from Maynooth spoke in favour of family planning and blew the gaff about 'Natural Law' which according to him does not exist except in the minds of those who dictate Church rules!

We have had a bigish quota of fires and explosions both sides of the border. Between 10 and 10.30 on Tuesday two leftish pubs in Dublin went ablaze at the same time, and in The Baggot Inn a girl who was sleeping there (fortunately on the ground floor) was brought out unconscious and taken to hospital. It was her day off and she was having a lie in. Had she been upstairs her death would have been a certainty. I happened, going about my lawful occasions, to be there passing by (only I could not) before the fire engines arrived and the two upper floors were belching flames right across the street and tiles flying off the roof. It was quite terrifying to watch. The Bailey discovered and put out their fire quickly with little damage. These fires cannot have been coincidence. A

lot of silly things happen too, like 20 people going to the American Embassy and pouring bottles of ox-blood all over the steps and getting down the flag and burning it. Of course the war in Vietnam is utterly wrong BUT at the moment these tactics by just a tiny group who have broken away from 'The Voice of Vietnam' do more harm than good to the cause. They were all arrested and their case is due to come up on Tuesday next.

Thoreau wrote, 'In any society that imprisons a man unjustly the only place for a just man is in prison.' So Bernard Falk of the BBC is in prison in the Crumlin Road gaol in Belfast for 'contempt of court' because he refused to violate his professional integrity as a journalist and given word and identify a man as the masked man with his back to the audience whom he had interviewed for a TV programme on the IRA. A journalist must respect confidences in the same way as some think a priest should and we used to think doctors did?

Fianna Fail still try to pretend they have no crisis and are hanging on to power like grim death. Nevertheless starting with ex-Minister Kevin Boland member after member is resigning, whole cumann resigning en bloc. Noirin ni Scollain, former member of the executive, has said Lynch is the greatest menace since Cromwell. How long Fianna Fail CAN hold on without going to the country becomes more of a speculation every day, but my own guess would be to the bitter end, they are obstinacy personified and have a very real genius for begging questions and evading issues.

The contraception controversy still rages, with our Holy Marys and Joes accusing the priests who are not against it of 'jumping on the band wagon' and screaming for them to be disciplined.

A petition for a Bill of Rights for the six counties has been handed to Mr. Healy by a delegation led by Lord Brockway.

Seven opposition MPs at Stormont from the Social Democratic and Labour Party have called for the removal from office of the Chief Justice (whose name with singular appropriateness is Topping) and the censuring of the Attorney General, Mr. Basil Kelly, because of the unfair way the law is administered in riot situations, the charges against a Catholic being such as carry a mandatory sentence of at least a month imprisonment, while a Protestant will be charged only with being drunk and disorderly and get off with a fifty pence fine.

In all 32 counties unemployment rises and rises. Factory after factory closes and the men are declared redundant. Even Guinnesses, who have in the past been considered good employers as capitalists go, are to pay off twelve hundred men over the next five years. There has been an immediate cry for the nationalisation of Guinnesses.

The May Day parades brought out 2,000 in Dublin on Saturday under a multiplicity of banners and a very varied bunch of speakers. In Dun Laoghaire on Sunday there was a smaller march

Contact

Contact Column is for making contact! Use is free, but donations towards typesetting costs are welcome

Lecture in Spanish at Holy Trinity, Kingsway Hall and Club Hall, Kingsway, W.C.2 (opp. Holborn Underground Station). 'Spanish Political Situation', given by Jose Peirats (journalist and author of various books on the Spanish social problem) on May 16 at 5.30 p.m. CNT and FIJL in Exile.

Police Raided Paul's Place on April 30. Next Meeting. Hellenic Group on Thursday, May 20, 8 p.m., Peace News Hall, 5 Caledonian Road, London, N.1.

Libertarian Book Club Dinner and Lecture, Dr. Irving Levitas on 'Proudhon and American Anarchism', Saturday noon, May 22, 5.00 each at Grand St. Boys Club, 135 West 56th Street, N.Y.C., U.S.A. Tickets from L.B.C., Box 842, General Post Office, N.Y.C., N.Y. 10001.

Will T. P. Mytchett contact Farnborough Group, 81 Mytchett Road, Mytchett, Camberley, Surrey.

One Day Conference: 'Women in Prison—The New Holloway and Alternatives to Prison for Women', 9 a.m.-6 p.m. at Kingsway Hall, Holborn, Saturday, May 15. Admission Free.

Baby bath—good condition, large, but no stand. Free to anyone who can collect from Freedom Press, Tuesdays.

N.E.L.P. (Barking). Anarchist Bookstall, Friday lunchtimes, 'C' floor.

AFBIB. If any group has not got the 'Bulletin' it is because we have not received a subscription or a request for it.

Anarchist Bookshop, 6a Hunters Lane, off Yorkshire Street, Rochdale. Call if in town.

Cheerful girl/woman wanted to share unpolluted, creative life with bloke on primitive, remote farm in Northern Ireland. Write plenty and I'll write lots in reply. Box 003, Freedom Press.

Proposed Group—Exeter Area. John and Jill Driver, 21 Dukes Orchard, Bradninch, Exeter, EX5 4RA.

Leeds Direct Action Pamphlets: 'The Japanese Anarchists', 1p; 'Who are the Brain Police', 1p (Breakdown of the Power Structure of yer Leeds University—stripping away of liberal bullshit, etc.). Coming soon: 'Listen Marxist', 5p. All these available from the Anarchist Bookshop, 153 Woodhouse Lane, Leeds 2.

Preston Libertarians. Please contact Dr. Charles Shaw (for Mad research work), 12 Elmsley Street, Preston, PR1 7XD. Telephone: (0772) 52659.

Proposed Group—Dundee. Mike Malet, 1 Lynnewood Place, Dundee.

Anyone interested in forming a Cambridge Anarchist Group contact John Jenkins, 75 York Street, Cambridge.

Kropotkin Lighthouse Publications. 'The Revolutionary Catechism', Nechev, 5p + 2½p post. 'Song to the Men of England', Shelley; 'Poster Poem' with Walter Crane's 'Workers' Maypole', 10p + 2½p post.

'Poems', Jim Huggon, 5p + 2½p post. Discount available on bulk orders. Jim Huggon, c/o Housmans Bookshop, 5 Caledonian Road, London, N.1.

Spanish lessons given in London. Rates on request. Write, in first instance, to Box 02/71, Freedom Press.

Meetings at Freedom: Every Wednesday at 8 p.m. For details see 'This World' column.

Urgent. Help fold and dispatch FREEDOM every Thursday from 4 p.m. onwards. Tea served.

and meeting but good for Dun Laoghaire which is very conservative and tourist-minded. One generally speaks to three children and a dog!

More eternal fires, burnings and another tar and feather incident. I wish these ultra-activist chaps could see that the more they just blow up and burn unselectively and stupidly, not having bothered to do their homework first, the more repressive legislation is passed. In any organization it is the solid back-room-boy work and preparing of the foundations that counts, then strike WHEN THE TIME IS RIPE. Who said 'If you are bound to be beaten run away. If you can win attack'? It is sound advice. Martyrs are all very well but a live ass is more helpful than a dead lion.

H.