

Labour Party Conference

CONVERTS OR HYPOCRITES?

WATCHING THE TELEvised

Common Market debate at the Labour Party Conference I was reminded of a famous plea for tolerance written during the English revolution of 1642 which declared that compulsion doesn't make converts—it makes hypocrites.

For about fifteen years Messrs. Wilson, Callaghan, Castle, Healey and Wedgwood-Benn have been enthusiastic supporters of Britain entering the European Common Market. When in office they opened negotiations with the 'Six' to this end. But now they are out and the Tories are in and suddenly Wilson and his friends have discovered all sorts of reasons why they should oppose entry. It should never be forgotten that these people are professionals who have 'gone into' politics like other men go into banking or insurance and for the same reasons—to make a 'good career'. Their whole lives are spent in either seeking power or wielding it and right now they are seeking.

They were probably resigned to some five years of Opposition after the other lot took over but now their little hearts leap up at the prospect of getting back to the corridors of power much sooner than they expected. Popular discontent with the Tories is growing apace as prices rise, unemployment approaches the million mark, and

the social services fall into even greater decay. Clearly, they think, if only we could force another General Election we have a good chance of re-occupying the seats of power. It is this which lies at the back of all the changes in policy and the so-called 'swing to the left'.

SNIFFING THE WIND

Of course, Mr. Heath is also a professional and is unlikely to give them a General Election until he is ready to do so. And this is where the Common Market becomes a real issue. The Trades Unions have opposed it overwhelmingly, and referendums taken by various individuals and organisations have all given the same result. The popular vote is against entry. Right, thinks Wilson and his troupe of power-seekers, we'll demand a General Election so that the people can cast a vote on this vital 'constitutional' issue.

But wait! How can an Election decide for or against entry into the Market if both parties are for it? Simple, says Wilson and company—we'll change our views! And they did, and I saw it on television, and it was a disgusting exhibition. The compulsion on Mr. Wilson was to catch votes so that he can return to power. He hasn't been converted, he has become an even bigger hypocrite than he was before. Of

course if he gets his election (and wins it) it won't alter a thing. He will 're-negotiate' the terms and then do exactly as the Tories are proposing to do—take a capitalist Britain into a capitalist Europe. But meanwhile all is set for a 'campaign' to force a General Election.

LEFT-WING WHIPPERS

But there is a snag in the form of some 100 or so Labour MPs who can't eat their words in quite the manner of their leader. Now if a fair proportion of these pro-marketeters vote with the Tories on October 28 in Parliament it rather spoils the case for a General Election. So now another, and more familiar, kind of compulsion comes into play—the Party Whips. And who are the chief whippers? Why none other than those well-known 'democrats'—Michael Foot, Ian Mikardo, and their motley crew of 'lefts'! Jenkins, Hattersley, Lever and the rest are now being confronted with the choice of either voting against what they believe in (and what Wilson yesterday believed in) or having the whip withdrawn and thereby losing their parliamentary seats at the next election. If you wanted to bet on the outcome of this dilemma, no self-respecting bookmaker would give you more than even money that they will resist this compulsion. They won't

be converted—they'll just become hypocrites.

The name of this game is 'representative democracy'. There are about 600 players known as Members of Parliament. About every five years or so these 'representatives of the people' try, by flattery and cajolery, to get the people to consent to be governed for a further five years. Those who get the most votes are the winners and, once in power, they forget all their promises and get down to the real job of governing the country and keeping the people in order.

Under this system we have had Tory Governments, Liberal Governments and Labour Governments and the position of the people has remained just the same. A bit more welfare here, a bit more repression there, but always the great majority of us trudge off to work every day having as little say in the running of our society as prisoners have in running Wormwood Scrubs.

A CHANGE COMING?

No wonder cynicism abounds on all sides. Politicians are viewed with contempt by a large section of the people—and rightly so—and now it is surely necessary to advance beyond 'representative democracy' towards a system whereby ordinary people can run the country themselves, can make decisions and have

them carried out. One way of doing this is to have a system of popular referenda with the results binding on government. All politicians are opposed to this because it takes away their power and, in the long run, would make them redundant. Yet the demand is clearly growing for some such system of direct democracy.

The Post Office Engineering Union actually proposed to the Labour Party Conference that a referendum be held on the issue of the Common Market and, despite the fact that all the leaders completely ignored it, the resolution received nearly two million votes. It was probably the most significant thing that happened at Brighton. Here in the very centre of the largest authoritarian and state socialist party in Britain was a demand for direct democracy. On the industrial field the demand has its counterpart in the idea of occupation of the factories. There is an old saying that you never judge a sausage by its skin. It would be well to remember that you can't judge the people of Britain by the antics of the party leaders. Things are stirring. People are seeing through the great 'representative democracy' swindle and are demanding that they themselves should decide. For anarchists, above all, this is an encouraging sign.

JOHN LAWRENCE.

We're all Guinea-pigs Now!

WITH ONE OF THE magnificent 'leaks', with which the American State is cursed and American society is bewildered, it was disclosed that for eleven years—and somebody kept quiet all that time—experiments were made on the effects of radiation on incurable cancer patients in order to test the effects of radiation on soldiers in battle. This was financed by the Pentagon's Nuclear Defence Agency under a £340,000 contract with the University of Cincinnati's College of Medicine. One hundred and eleven compulsory guinea-pigs were chosen to make their contribution to America's military glory.

These one hundred and eleven we are told were incurable anyhow, and to make this non-war crime more palatable we were told they were also underprivileged and underintelligent. One remembers the Nazi programmes of euthanasia and extermination of those they considered 'deathworthy' or *untersmenschen*. Some of this took the form of scientific experiments for what were no doubt, in the eyes of some of the Nazi doctors, pure research which would benefit German military glory. The *Sunday Telegraph* in its usual mealy-mouthed manner says that 'Between this' [the Cincinnati experiment] and the Nazis... 'there is still, of course, a gap. But the gap looks far too narrow for comfort.'

Of course! Why did it take eleven years for the story to leak? How many more cases have not leaked? Like spies, we only hear of the unsuccessful ones. It is no comfort to the dead that Edward Kennedy, that tarnished crusader, has taken up their cause. For was it not under John F. Kennedy's glistening crusade that it started?

How do we know that such things

do not happen here? The Sunday papers that carried the story of this criminal invasion of the human person carried stories of the callous neglect of the mentally ill together with a story of the possibilities of Medical Engineering to cure genetic faults and diseases by 'colonising' a patient with cells from a normal person (eventually desirable qualities in animals could be transferred to man).

We all know the mad excursions of relatively sane surgeons into unknown fields of heart transplants. In some of their cases it is possible that the newly-dead 'donors' were 'recruited' in rather peculiar circumstances.

Unfortunately it would seem that when experts get some damnfool idea in their heads their first idea is to look for someone to try it out on.

In Cincinnati they picked on the incurably ill. Who's next? But this is by no means the only field in which man is used as a guinea-pig.

Doctors and surgeons are on the whole humanitarians but every now and again they try something out—blood-letting or pre-frontal lobectomy which doesn't work so they mentally shrug their shoulders and go on to the next wonderful idea. Wonder drugs turn out to have side effects so we go back to the old pharmacopeia.

Manufacturers try out on us their latest products. Foodstuffs are produced from new (and exciting!) materials. That they have no nutritional value is a thing which we, the guinea-pigs, are left to find out. Death-dealing products like motor cars and aeroplanes are marketed. The faults are discovered at the inquest. Paraffin stoves, electric irons with built-in lethal devices are marketed leaving the

consumer to find out what's wrong with the product.

The Government of the United States is said to have some responsibility for the deaths at Cincinnati. They were certainly responsible for the 'experimental' deaths at Hiroshima and Nagasaki when they tried out their new bombs.

The whole diplomatic procedures of governments are experiments. Kennedy

and Krushchev standing eyeball to eyeball. Britain, France and Israel trying to get away with it at Suez. And who would be the guinea-pig if the balloon went up?

As for economic affairs, no Government appears to have any idea of what social consequences stem from any economic policy. It is rarely indeed that one approves of something said by H. Wilson but he (or his speechwriter) said last week that for the person concerned unemployment was 100%. The guinea-pig of the economic policy is the unemployed man.

Back in the United States President Nixon has started another experiment—this time with a wage and price freeze

with a wonderful array of Committees for this and Boards for that. Guess who's going to suffer from this one?

What is needed and can never be achieved by government is a respect for human life and the human person. It is too much to ask of scientists, statisticians and politicians, for their concern is with man as a means not with man as an end.

States and officials cannot be trusted with powers of life and death—that is why capital punishment and euthanasia must be resisted. It is not completely possible for some of us to have reverence for all life, but for the State there is reverence for nothing save the powers of death.

JACK ROBINSON.

Australia POLICE RAID ON DRAFT RESISTERS

POLICE INVADED MELBOURNE

University in Australia on September 30, refused to produce a search warrant, smashed up all they could, causing several thousand dollars' worth of unnecessary damage while the students conducted a peaceful sit-in. Next day the usual 'student violence' stories appeared in all the press.

The mass media in Australia is controlled by four large companies all with vested interests in a repressive Government. Because of this they have chosen to completely cover up the wide resistance to the draft.

In fact about 13,000 people have point blank refused to register. The Government cannot afford to jail them all and have proceeded against 100 and tried to give the impression they are enforcing the act with selective prosecutions. In this way they have been faithfully supported by the mass media.

To combat this a pirate radio station—Radio Resistance 3DR—was set up in

Melbourne University to provide an alternative news source. It managed 20 hours' broadcasting before the police raid.

The aim of the police was to smash the pirate radio and arrest four draft resisters who moved into the University and were accompanied by 200 people who slept with them to defend them. The four resisters were Michael Hamel-Green, Tony Dalton, Mike Maddeson and John Loh.

One hundred Commonwealth cops massed outside the University grounds at 5 o'clock in the morning. The escape plan for the four underground draft resisters immediately swung into operation and they were smuggled out before the police cordon had surrounded the Union building.

Barricades had been erected between the floors but at no stage was any attempt made to physically defend the barricades or attack the police.

The cops jemmied open the southern

and eastern doors smashing the plate glass in the process, refusing to produce a search warrant before or after the raid. They cut the chains binding together chairs in the barricade and this resulted in chairs slipping on top of two police who needed a few stitches for their injuries. The police version was that students threw the chairs and three hours after the raid they arrested Lynton Brown who was 30 feet away from the barricades when the police were injured.

A master key was provided by the students to enable the police to search without causing damage. But this was spurned by them and as the students sat down singing 'Power to the People' the police smashed everything in sight. But they were too late as both the draft resisters and radio equipment had gone.

John Loh and Mike Maddeson would also like us to call for international solidarity with Geoff Muller, a resister who has been imprisoned for six months.

Continued on page 3

ORGANISE! MY LIFE AS A UNION MAN by Wyndham Mortimer (Beacon Press, Boston).

WYNDHAM MORTIMER'S father came from Britain to the United States and went to work—as did many other immigrant Welsh miners—in the coalfields of Pennsylvania. These immigrant miners were often, as was Mortimer's father, radical Methodists, and took with them to the New World the spirit of trade unionism.

Mortimer was born in 1884, in the now traditional little log cabin. The coalowners of Pennsylvania, Mortimer records, were more concerned over the death of a mule than the death of a miner. His early life was governed by the rise and fall in the fortunes of the coal industry. Due to frequent bank failures, the miners were often paid in worthless money.

BOOK REVIEW

He watched his father lead a strike and then exist from hand to mouth—blacklisted and near starving—for over two years. He records graphically the impressions he gained, at the tender age of 12, of the coalmining town of Bitumen, which he describes as being the 'nearest thing to peonage in America'—a town where the employer owned the mine, the houses (shacks rented at 6 dollars a month) and, of course, the 'pluck me' store.

In order to work at the mine, the miner was obliged to buy at the company store. Mail order was impossible, due to the happy coincidence that the mine superintendent was also the local postmaster. The local policeman had a special duty to watch strangers to the shanty town, lest they sell things to the miners. To facilitate this vital duty, the constable was given the first house in the village.

At the age of 12, Mortimer began in the mine as a trapper boy. After two years he graduated to miners' helper.

A U.S. Car Worker's Struggle

Some idea of the conditions may be gained from the fact that the miners were required to provide their own tools, powder, dynamite and lamp oil.

He gained early insight into the capitalist principle of 'divide and rule', when his father attempted to teach English to Polish and Swedish miners. These efforts were frustrated by the company, who hoped to use this Tower of Babel to prevent unionisation.

Burgeoning US capitalism needed labour to carry out swift industrialisation—and the European migrants provided the manpower which was to create the fortunes of the Carnegies and the Rockefellers. The immigrants were largely of peasant stock and were given the line that the US was a land flowing with milk and honey.

Moving in 1905 to Ohio, in an attempt to escape the drudgery of the mines, Mortimer became a worker for the United States Steel Company. The interview was mainly an examination of his attitudes to trade unionism. The contract released US Steel from any responsibility in the event of injury or death and bound the employee to non-unionism.

These conditions were easily imposed by the employers. Unemployment was rampant, union organisation at a minimum. So great was the fear of dismissal that men would work their tea breaks and, at worst, become that ogre figure of US folk legend, the 'stool pigeon'.

Fired for refusing to work a meal break, Mort became a railway worker. Soon, a severe depression found him on the stones again.

In 1908, he heard Eugene Debs, the pioneer American Socialist, address an election meeting. Mortimer began to understand the oppression which surrounded him and in the autumn of

1908 joined the US Socialist Party and attempted to organise an IWW branch in a steel mill, for which he was again fired.

Working as a tram conductor for the Cleveland Railway Company, he distinguished himself by beating up the playboy son of the owner, who had refused to pay his fare.

Finally, he went to work in the new, emerging US motor industry, which was to become his major battlefield.

Laid off, with millions of others, during the years 1931-35, Mortimer gives a chilling account of how the President of the American Federation of Labour was touring the country actually arguing against the provision of any public assistance to the unemployed and he tells how the banks began to foreclose on the mortgages of workers who had begun to buy modest homes when the post WWI boom was on. The evicted workers were simply returned to their homes by hundreds, sometimes thousands, of supporters—this would go on until the banks and mortgage were forced to call a moratorium. Tactics of this sort have more than some relevance for today.

Mortimer took his place in union history as a result of his central role in the great General Motors sit-down—a famous action which led to the unionisation of the auto industry and created the Union of Automobile Workers.

Following massive attempts to unionise the motor workers, a groundswell of organisation swept the industry, the Depression notwithstanding.

There is certainly an important lesson here for the union militants of today. Too often one hears the idea that militancy is dependent upon such factors as full employment, etc. The fact that

these US struggles could take place against a background of depression, as indeed today in Britain wages rise despite the 900,000 unemployed, should help to put this dispiriting myth where it belongs. The lesson is that clever tactics, enthusiasm and strong organisation can always win.

The GM workers seized control of the Fisher body works on December 6, 1936. At once, the building was surrounded by police. The organisers—including Mortimer—at once stated that any solution could only come within the context of a general, national agreement with GM. Three days later, GM began to try to remove machinery and the action spread.

The sit-in was to last for 44 days. On January 11, the police attempted to

force their way into a GM factory. They were drenched with fire hoses, pelted with bottles, door hinges, etc. They retreated after a six-hour battle.

GM sought, and obtained, a court injunction against the UAW which was ignored. The workers fought on—and won. Again, with the legal threats of the Industrial Relations Act over our heads we should take note of that experience.

The story of the sit-in, told in detail in this book, marks, for this reviewer, the relevance of the book. In terms of what may be faced by militants in this country, *Organise* is worth a read. Mortimer fought his campaigns against a background of disapproval and downright sabotage by the established powers of the trade union world and he operated against a situation in which there was strong legal control of trade unions.

Since this is the situation we will increasingly find ourselves in, we could do worse than press our local library to stock this book.

IAN S. SUTHERLAND.

What to do until the Revolution comes

ONCE WATCHED someone go through part of an acid trip. There is little remarkable in this, I know, but there is some point in my mentioning it. This person said to me, 'I think I've lost my identity'. My reply was, 'lucky bugger—I never even found mine'. This, apart from 'freaking him out', made me think about identity, and the search for it, and how difficult it is to find. I feel sure that other people must find difficulty finding their identity too, since so many of them make use of the various short cuts which are available. Favourite short cuts are those which get you out of the struggle for an individual identity by making you part of a group identity. You can, for instance, take to religion. If you do, the more authoritarian the religion, the easier it is. The Catholic church is an excellent choice. You can become a fascist (unfashionable) or a straight racist (fashionable). Or you can join a trendy left-wing group.

The kind of left-wing group I am thinking of has much in common with an authoritarian religious sect. You have a dogma to swallow, for a start, which will spare you the trouble of thinking. This dogma will be based on your particular sect's interpretation of the words of the left-wing god, whose name is Marx/Lenin/Che/Trotsky/Mao/Ho (delete that/those which does/do not apply). Whatever happens you can find out the official line before you need say anything, even if it's something like whether Comrade Blank should become leader of the cell or not. In fact, it's often safer to check the official line on anything before opening your mouth on the subject to avoid being denounced as a heretic, or at least being thought a fool.—'the revolution'. This can be discussed vaguely and emotionally in pubs.

Another aid to non-thought is the jargon you will be obliged to learn. This is all emotive or esoteric. Much Religion's 'after life' has its parallel too of it is meaningless, and a lot of it is interchangeable. Consider the words 'fascist', 'bourgeois', 'reactionary', etc. All these words have very precise meanings, but as part of the trendy left vocabulary generally mean 'someone outside our particular group or faction'. The more esoteric kind of jargon is usually made up from initials which stand for the titles which various obscure left groups have given themselves, and this can make a conversation between two initiates sound like characters in a bad spy novel exchanging passwords.

The jargon, once learned, will spare you the danger of looking too closely at the methods by which the revolution/heaven is to be reached. It is usual to speak of the 'proletariat' or chosen people, who will eventually achieve a state called 'solidarity', through which the 'dictatorship of the proletariat' or kingdom on earth will be precipitated. Presumably they will let the left 'intellectuals' join them in this happy state.

Paradoxically, these groups are often very difficult to break into, despite their professed aim to disseminate propaganda and make converts. I don't mean that you have to swear a blood oath to join, but meetings—even the so-called 'open' ones—are conducted in such a way as to freeze off any outsider who might stray in. Like in church, jokes are frowned upon, as is laughter in the 'wrong' place, which makes it tough if you are the kind of person who laughs at pompous statements. Anyone who asks a simple question, as opposed to quoting what Lenin said in 1917, re-

ceives sneers. It is noticeable, though, that such simple questions rarely get answered. Is this because 'in' members are such geniuses that they cannot converse on such a mundane level? Or are their minds so clogged with theory and interfection polemic that they cannot think of more practical things?

Trendy left-wing organisations often have an official newspaper, the title of which usually incorporates the word 'worker'. Such organisations tend to have a membership which is 70% student and 30% teacher. But groups often have a token worker as one of their members. He or she will receive patronising smiles at meetings, and will occasionally have a verbal sugar lump offered—'I say shoot the bosses, what do you say, Fred? Ha ha ha!' But if you ever hear the average member speak of 'workers', you will notice the hushed and reverent tone of voice he uses. Before you start wondering why, remember that 'workers' are an important part of trendy left mythology—the dogma says that it is only through them that we can enter the revolutionary kingdom of heaven.

I am not doubting the sincerity of people who join trendy left-wing movements, and would not suggest that politics should never be taken seriously. I particularly would not wish to offend the many working-class people who are active in left-wing politics and who are really faced with the hard facts of life under the capitalist system. But I do question the motives of the 'intellectuals' who dominate the extreme left. Do these people really want what they say they want? If in the unlikely event they could command the kind of support for their cause which professional football gets from working-class youth, their 'dictatorship of the proletariat' would indeed be in sight. The result might be a dictatorship of skinheads, and your trendies would flee to the Isle of Wight with me hard on their heels!

Perhaps stronger than the desire to change things is the desire to belong. This is shown by the way many left-wing groups conduct their affairs like a schoolboy secret society. There is something romantic about being a revolutionary, something which helps make up for being an assistant French teacher in Croydon. And as long as the revolution never comes you are quite safe.

What I have written up to now is untrue. At least a certain amount is. This is inevitable; I have generalised through necessity. If you want to change the system, you can't do it on your own. The only way open to you is to work through a left-wing organisation. Even anarchists must 'organise'. The individual is virtually powerless. But the danger is in the paradox of fighting for freedom by chaining oneself to a rigid, authoritarian dogma. Admittedly, freedom can be a frighteningly insecure thing. Perhaps this explains the need for ritual in most of us, which can be fulfilled through the security of belonging to a cabalistic political group.

This is not the true purpose of such organisations. Their purpose is to change the system, presumably to give the mass of people a better life. Any group of people trying to achieve this aim will have small success unless the individuals can, before attempting a 'class struggle', come through a more difficult struggle—that of freeing their minds from the need for repression which is fostered in all of us from birth.

TREVOR GREENLEY.

A DAY IN THE LIFE OF—

EARLY MORNING RISE—washing the sleep from my eyes and wishing the week was done.

Running for the bus—jumping into the packet with all the others—like so many digestive biscuits being taken from the supermarket—me in my old shirt and trousers, sandwiches and paper under the nose of a London-bound clerk in suit and briefcase—change buses—this time like dirty knickers going through the washing machine—people rushing, crushing—the noise and pressures as we are swirled through the city to arrive at work bleached and clean—lifeless, ready to produce.

Details—working for Watkins Heating—just started as fitters mate—trying to fit in for 55 hours per week—

—or selling myself for money (which they take back—taxed ½ oz. of dope and 1 pair of Levis last week)—£30 and its only use as medium of exchange—they don't only make us produce for them but force you to consume as well.

Now arrived at the site—hullo, hullo four to six times—listen to yarns about Saturday's lay in alcoholic haze—cutting off lengths of tube and wondering why the TUC feel so sorry for those on the dole—all that time not working and we must feel sorry—OK I know they don't have much money but you can steal food—time is the important thing.

In the *Morning Star* the other day—

help us win the UCS battle—or—help us exchange one slave master for another (same colour too)—ever since 1917 the needs of the proletariat have become the representation of the needs—we are told what our needs are from outside—Listen Marxist?—no that is not enough—FUCK OFF MARXIST—the SLL showed me what your game was/is—cold nights selling *Workers Press*—learning the task—becoming good cadres ready to control the workers after the revolution.

Later bending tubing—some guy from the office comes down from the office—speaks—anger simmers in the air—he had not said much—not much was needed—a spark to set off the gas bottles—the Angry Brigade are sparking but their detonators down in the media rain.

We are working in a school—teacher don't believe me when I say I write poetry—Haiku from dirty fingernails?—teacher is producing, just like the guy at Fords—standard models, luxury models with GCEs and de luxe ones to be driven through universities.

Lunch time—pub, couple of pints to make the afternoon less of a drag.

Sudden yell from inside the boiler—I want to create, I don't want to work—answer—'what's wrong with you—what is so bad with life?'—I think, well yeh, so much to live for today—baked beans, Twiggy, the Stones, the TUC and the queen, mini or maxi, to smoke or not to smoke, Blake on cornflakes and the

Big Flame on TV.

The *Big Flame* flickering ready to gush and howl—just waiting for the spark.

Evening paper the other night—telling how 3 x times the number of man hours are lost through mental illness as through industrial action—the sailor must know this—thinking about the industrial relations bill and how hard that's hitting us—what is he going to do to our minds—or done.

Handing rods to the welder—glow of the arc too powerful to watch—burns your eyes though quite safe through a shield—let us knock down the wall—where once a thin beam of light let the sun come in—put the electricity workers out of work—build our own windows instead.

Afternoon dragging on—body/mind blasted by heat/noise/dirt—end of day—exhaustion and the only prospect—rest and consume our own boredom. (All this written just before watching Match of the Day—TV spectacles—the terraces next week—the pigs, etc., understand this.)

On one level people watch as the man jumps from the 10th floor—but all around me, in my workmates, bedmates, I feel a will to live—and today the will to live is a political act.

Get off your asses comrades—more sparks needed on the torch.

ROGER GREGORY.



Down! Down!

PRESS FUND

September 30-October 6 inc.
London, S.E.17: G.W. 25p; Wolverhampton: J.L. 40p; J.K.W. 10p; Birmingham: C.O. 70p; London, S.E.18: F.Y. 15p; Corby: T.P. £1.

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**ANARCHIST
FEDERATION
of BRITAIN**

AFBIB—To all Groups.

Next issue of AFBIB will be run off in Brighton. Send material and contact: Nick Heath, Flat 3, 26 Clifton Road, Brighton, Sussex.

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:

N.E. England: Mick Renwick, 34 Durham Road, Gateshead, Co. Durham.
Essex & E. Herts.: P. Newell, 'Aegean', Spring Lane, Eight Ash Green, Colchester. (QM, FL.)
Surrey: G. Wright, 47 College Road, Epsom.
Yorkshire: Martin Watkins, Flat D, 90 Clarendon Road, Leeds, LS2 9L.
Manchester Anarchist Syndicalist Group: Matt Cunningham, 9 Briar Hill Avenue, Little Hulton, Worsley, Lancs.
Scotland: Secretary, Mike Malet, 1 Lynnewood Place, Maryfield, Dundee.
Wales: c/o P. L. Mare (address above).
N. Ireland: c/o Freedom Press.
The American Federation of Anarchists: P.O. Box 9885, Minneapolis, Minnesota 55440, USA.
S. Ireland: 20 College Lane, Dublin, 2.
University and Student Groups: c/o P. L. Mare.



WE CANNOT AGREE with the basic argument in Bob Potter's article, 'The Trade Union—The Workers' Enemy', that revolutionaries should not belong to a trade union.

While accepting his premise that 'trade unions have more and more become integrated into the apparatus of the state', we feel he has misunderstood the reasons for the formation of trade unions. He labours under a misapprehension, common to many revolutionaries, that when these trade unions were constituted they stood for 'class solidarity, internationalism, even socialism'. It is true that some have supported these ideals during certain periods of their

history, but the leaders who originally organised the unions a century ago did not have them in mind at the outset.

We know that poor attendances at union branches are common, but we would argue that support is to be found at the place of work. It is here that the trade unionists show their interest. Members pay their dues and cast their votes at branches, but they know that it is the strength and organisation at work, and not the union leadership, that is the effective weapon against the employer.

To ask workers to leave their trade unions is irresponsible for many work in 'closed shops' and leaving the union would mean the loss of their jobs.

Although one might object to the way in which many of the 'closed shop' agreements have been negotiated, for many are just company agreements with the union using the threat of expulsion to discipline militants, one works as a militant despite this threat. Expulsion is an occupational hazard that is faced if and when it arises.

A POINT OF PRINCIPLE

The union is an organisation in which to work, not to gain permanent official position, but to put forward a revolutionary case on working class issues. As a point of principle one should belong to the union catering for the industry in which one works. We agree 'that the revolutionary movement will develop' from unofficial union movements. However, these are built up from within the unions and consist of active trade unionists rather than non-unionists.

Our role, as anarchists, is to develop and strengthen the revolutionary conscience of trade unionists. We do not seek positions of power within the unions, but to make anarchists of the rank and file members. We are not there to 'capture position' and turn the unions into anarchists' organisations, but, as members, we should seek more control over them. On the other hand, it might be necessary to start a new union, but there can be no hard or fast

INDEPENDENCE AND SOLIDARITY

Being a member of a union does not always mean that support is given to 'these reactionary bodies'. The average member joins because, despite the limitations, certain advantages can be had from that membership. Working people feel the need to combine to combat the strength of employers. Because of this trade unions are not just organisations run by bureaucratic reactionary leaderships. They also fulfil the desire of men and women to assert their dignity at the place of work. Surely the proportion of unofficial to official strikes shows a willingness to ignore the leadership as well as the amount of independence and solidarity that exists.

In our opinion, it is these qualities that will make the Industrial Relations Bill unworkable. Membership of a union will not make workers slaves to the law, but will give them the framework for the struggle that will ensue in the coming months.

The trade union is neither the enemy nor the saviour. It is just an organisation in which to work in the present struggle against the employer and the State and for the advancement towards an anarchist society.

PETER TURNER.
JOHN LAWRENCE.

THIS WEEK IN IRELAND

STORMONT re-convened on Tuesday. Faulkner's speech was a typical hard unrepentant defence of all he had done, and a blasting attack on all his opponents.

The Opposition, except for Mr. Vivian Simpson, were solidly not present, so Paisley and his minions sat on the Opposition benches. There is no doubt that the SDLP and Nationalists are playing brinkmanship, but though Faulkner slanged them viciously he did mention the last straw that broke the camel's back, his hat-in-hand visit to the Orange Lodge at Lurgan to ask the leaders for his instructions. He accuses the Opposition of being IRA agitators, but is not he himself an Orange agitator? He talks of the restraint of the Protestant peoples, but does not think of the fifty-year-long restraint of the Catholics.

Yesterday a bill was rushed through Stormont—and to do them justice even some Unionists objected to the speed—that made the rent and rates withheld by the civil disobedience campaign recoverable from children's allowances and social benefits at source. So let the little teague bastards starve!

Today, October 7, Faulkner flies to London to see Heath again, no doubt to get this man to agree to even more repressive measures. Already he talks of a team of vigilantes in Shankill and Sandryow to spy out strangers for the army.

This is merely an excuse for more B-Specials to come back into the front line, and remember they hold legally 10,000 arms. Meanwhile shootings and explosions go on unabated. On Sunday evening a British soldier shot a five-year-old girl, her mother and brother in a car. Their first story was something was thrown from the car. They stuck to this until they discovered it was a Protestant woman driving, then they said something was thrown from elsewhere and rushed to the hospital with flowers and choco-

lates and a doll for the little girl and a watch for the little boy, but, as Ivan Cooper said, if the driver had been a Catholic man no apology would have been forthcoming and they would have been stuck to their original story. They never admitted they were wrong to shoot Father Mullen, or the deaf mute, or Harry Thornley whose van backfired. They are now as sectarian as Paisleyites themselves. Indeed many from Glasgow ARE Paisleyites. I wish the word religion had never been invented. Intimidation of Catholics by Protestant workers goes on. Some were actually beaten up yesterday and are now not going to work.

The Opposition Parliament was to have met on October 5 in Derry, but could not get the Guildhall, so it will meet in Strabane at the end of the month. Their Constitution is too long to reproduce here, but I dare say your papers published it.

Meanwhile all Ireland has an acute water shortage with rationing, but it is specially bad in Belfast owing to the amount used to put out fires.

Our 'Break the Act' week was postponed until the week beginning October 18. Personally I think it is going to be a fiasco owing to bad organisation, but we will see. There is great discontent (justified) amongst our gardai and they are to form a union and had threatened a day's strike tomorrow, but this has now been put off for a month. The Corporation are also threatening to strike, all of which goes to show what a Government we have.

Non-politically all the nation mourned with great sincerity over the premature death at only 40 of our traditionalist musician Sean O'Riada. I loved some of his work and he was a dedicated and wonderful man. If ONLY people would think more of music and less of POWER and politics how much happier the world might be!

H.

Keep the Customer Satisfied

HEATING ENGINEER Sidney Field was a hard worker. But he had one big fault in his bosses' eyes—he is the sort of man who puts keeping the customer satisfied before making a profit.

And just imagine if everyone did that—it would be anarchy!

So Mr. Field, who lives in South London, got the sack. And, on top of that, no redundancy pay because an Industrial Tribunal agreed that his employers had good reason to dismiss him.

Of course they were all right—according to the twisted logic of this system. Just look at the things Sidney used to get up to, according to a director of the Heating and General Engineering Co., his employers.

He would always go out of his way to keep the client happy and would often do things outside the contract requirements to please them.

'He was doing service to the customers but it was not in our interest financially.' Just the sort of man this profit-grabbing system can't take. 'We had no complaint about Mr. Field's class of work or the efficiency in the work. It was always first class.'

But, said the director, 'When he worked on his own initiative, the jobs proved to be unprofitable.'

So at the age of 59 Sidney gets thrown on the scrap heap. When he got his

cards the foreman told him he was being laid off because work was short—so he thought he was entitled to redundancy pay.

But when the bosses turned up at the Industrial Tribunal the story was different. And just to expose the State and the Bosses working hand-in-glove again the Chairman of the Tribunal said: 'Mr. Field was generally regarded as an unsatisfactory employee who had to be got rid of.'

Not a murmur from the so-called Trade Union representative on the Tribunal when a fellow worker and human being was talked of as a piece of machinery that had to be 'got rid of'.

The most obvious thing we learn from all this is that the company—who operate from 1-3 Oakbridge Road, Downham—are a bunch of self-confessed crooks only interested in giving second-rate service to their customers.

And, more than a thousand trendy Oz trials, it points out once more that the whole capitalist system—putting the pursuit of profit before the satisfaction of human need—is a corrupt, inefficient and degrading system.

Not until we finally destroy this system and the structure of authority that props it up will we be able to spend our working lives doing work that fulfils us and satisfies the customer.

HARRY HARMER.

The Pinelli Case

THE JUDGE Doctor Gerardo D'Ambrosio, who is conducting the enquiry into the death of Giuseppe Pinelli, today announced proceedings against the police commissioner, Luigi Calabresi, and his subordinates Panesa, Caracuta, Mainardi and Mucilli, all belonging to the political police ('Special Branch') of the Milan precinct, and the Carabinieri captain Lo Grano, who were in the room when the anarchist was being questioned on the night of his death.

The judicial enquiry is the result of the denunciation presented on June 24 last by Professor Carlo Smuraglia on behalf of Pinelli's widow. It can lead to criminal action against those concerned.

The denunciation states that Pinelli was subjected to moral duress when Doctor Calabresi told him that Valpreda had talked, knowing that he was stating a falsehood; and when Doctor Allegra stated that it was he, Pinelli, who was the perpetrator of the explosion in the

office of the central station on April 25, 1969, knowing perfectly well that this was a lie.

'The hypothesis of suicide does not coincide with the results of the post-mortem, nor with the evidence of police officials, nor with Pinelli's personality,' states the denunciation. 'In a normal case less evidence than this would be enough for the indictment for voluntary homicide of all those who contributed in any way, with greater or lesser participation, to the event. What is hoped is that action will finally be taken in the "Pinelli case" as in any other case submitted to judicial examination.'

Meanwhile the Criminal Court is recommencing hearings of the Calabresi-Lotta Continua interrupted last April because of Calabresi's indictment of one of the judges (for discussing the case out of court).

Translated from 'La Stampa' by Stuart Maxwell.

SELL FREEDOM PAMPHLETS!

DURING THE LAST eighteen months or so, Freedom Press has published a series of eight anarchist pamphlets. Readers of FREEDOM will have received these as part of the paper. Additional copies were, however, printed. We still have many pamphlets in stock. Why not take a few bundles? Besides giving non-anarchists a fairly comprehensive idea of what anarchists and libertarians think and stand for, it will also help FREEDOM's finances (the Press Fund still needs around £20 to £25 a week!), and of course the publication of yet more pamphlets and books. Unlike a weekly newspaper, these pamphlets do not 'date'.

Pamphlets 1 ('Makhno and Durruti—The Unsung Heroes') and 3 ('Zapata and the Mexican Revolution') are almost completely sold out, but we still have over 1,000 copies of No. 2 ('Students for a Stalinist Society'), which includes much of 'The Myth of the Party', reprinted by the Libertarian Students' Federation as 'Listen Marxist!'.

Other pamphlets available include:
(4) 'Peter Kropotkin';
(5) 'Peter Kropotkin—Anarchism and Revolution';
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(7) 'Towards Workers' Control';
(8) 'The Paris Commune—The Defence of Louis Michel'.

Individual copies may be obtained at 7½p each (inc. post), or 10 for 40p.

STOP PRESS

Operation Omega Relief Workers sent to prison for two years by Pakistan. Ellen Connert and Gordon Slaven arrested on Monday, October 4, sentenced October 11. Further details next week.

50 for £1.75, 100 for £3.50, post or BR carriage paid. Bundles need not comprise the same titles. For example, a bundle of 50 can contain, say, 10 copies of five titles. Such a bundle might sell well at a university or college newsstand. And while you are about it, comrades, don't forget to SELL FREEDOM as well!

PETER NEWELL
(Circulation Manager).

DRAFT RESISTERS

Continued from page 1
threatened, assaulted, had privileges removed, and moved to five different prisons and is now in Cooma Prison. He suggests some action against Australia House.

—Abridged Report from John Loh and the Melbourne University Draft Resisters Union.—Eds.

BOOK OF THE WEEK

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(ed.) Henry J. Silverman £2.50 (15p)

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THIS WORLD

Society without Leaders

THE AMERICAN 'yippie' author Abbe Hoffman has advised youth to participate in political movements and abandon concepts of an alternative society. Symbolically, he cut his hair declaring that long hair is 'an affectation of children of the rich rather than a form of honest social protest'. Hoffman, of course, is not the only person to become disillusioned with attempts to break away from traditional authoritarian society. What is of importance is whether his advice is effective or not. He has been described as a leader and certainly had the sympathy of millions as one of the 'Chicago' seven.

Last year Doctor Donald Schon, in a series of talks on the BBC, pointed to the importance of the youth movement, as he described it, as differing from political and authoritarian movements in its basic lack of leadership combined with an ability to function as a sort of federal organism in a quite effective manner. At the time I drew attention to these talks in this column as something of importance to anarchists. Hoffman tried to politicise the hippie movement with his 'yippies' and, despite some sensational headline grabbing, never got the new political party moving. Col-

leagues of his, like Jerry Rubin, even attempted to portray themselves as anarchists but merely exposed their profound ignorance of anti-authoritarian philosophy. His religious pilgrimage to Marx's grave showed his true aim—the replacement of the present political system with another in which his role as leader would be confirmed. It is probably safe to conclude that the advice of Hoffman will be universally ignored except by a small band of Marxists who have become disillusioned by their failure to capture what, I believe, no political movement can capture. To the point, I think Doctor Schon's analysis is correct and can be seen to be so by practical observation. Anarchists, however, may assist the development of this leaderless and classless movement by involvement in it. Repeatedly, I have found that anarchist theories and principles, when communicated to young people in a way they can understand reflects their aspirations and ideals.

Women's Victory

Notwithstanding the atrocious food—the word plastic seems fully appropriate—served in Wimpy bars the recent protests by the Women's Liberation Workshop against the practice of excluding unaccompanied women from them after

midnight is notable. Tiny as the win is it must be cheering to all protesters that their protests can be effective when well directed. There are still progressive people who scorn the demonstration or protest meeting maintaining that they are always fruitless. For many, however, who desire change in society such outlets are the only ones available. The individual alone can rarely achieve much, unless he be a specially gifted writer or artist, but individuals in combination discover great strength both in mutual confidence and the ability to effect social change if only, initially, in assisting a change in social thought and outlook.

Veneral Disease

Modern man seems to be slowly emerging from a dark age as far as sexual matters are concerned. Not that the battle for sexual freedom has yet been won (see the paragraph on 'Paul in Court' hereunder). The purveyors of the 'sex is sinful' theme still abound and have a considerable hold on the minds of many. The recent figures on veneral disease in Britain have evoked some strange responses such as the leading cleric who advised that the best way of eradicating the disease was self-control, throwing in an inevitable quote from the Bible ('sin pays a wage') to support his 'argument'.

Medical science has yet to learn a great deal about veneral diseases, both as to their origin and prevention. The Polynesians, before the advent of the white man, practised promiscuity widely and were unaffected by veneral diseases

or the wrath of God. Christian bigots, such as the cleric quoted, have caused infinitely more mental damage to men and women than all the sufferings of the pox multiplied a million times.

Paul in Court

Paul Pawlowski is now in Pentonville prison serving three months for the crime, committed last Sunday in Hyde Park, of free speech. While we may not agree with Paul in his role as founder of the Church of Aphrodite and his title of the Reverend Father Fuck, we must protest his victimisation. An eye-witness to the court proceedings myself, I listened to the arresting sergeant testify that he heard Paul describe himself by his title and also praise the beauty of the phallus. The other words complained of were 'sucking and smoking' which Paul maintains are activities of his Church.

Recently, a man was acquitted in court after being charged with using the word 'fuck' (which he had used) and it seems the magistrate was unaware of this decision or decided to ignore it. Paul is virtually a monument to contempt of authority and refused to acknowledge the court or court procedure. On principle it is difficult to deny him admiration for so strong a stand, in practice it means that he spends a great deal of time in prison and police cells which persons charged with similar offences avoid by following court procedure. Properly defended, with a view to the precedent referred to, he might well be acquitted. At worst the result would be a fine. By binding him over for a year (with two sureties of £50 each) or, alternatively, three months' imprisonment, the magistrate, in effect, has imposed a fearful penalty. On principle Paul will not be bound over as he believes that he is right in what he is doing and would repeat his words in Hyde Park at the first opportunity. As a friend of his, who knows his great personal worth (a man could not have a better or truer friend) I would prefer him to compromise at least to the extent of fighting the enemy with practical

weapons (such as defending himself in court in a manner that, while abiding by procedure there, would still be effective). That is not his choice and that must be respected. And he is not in prison for contempt of court—he is there for praising the human genitals and using the word 'fuck'. In England today this is a monstrous injustice. I would like to hear from any persons of good will, particularly those with legal knowledge, or access to same, who would be prepared to right this legal crime. Without delay. A note to Freedom Press or a phone call to myself (602 4027) would be appreciated. Friends of Paul and anarchists generally meet every Sunday night in the Marquis of Granby, Cambridge Circus, from 7.30 p.m.

Anarchist Topics—The First Challenge

A baby lies in its cradle naked. One of the most natural things for it to do is play with its sexual organs. A Christian or moralistic mother, with the best of bad intentions, slaps baby's hands. Gradually baby associates sex with punishment and fear. Point—start of the development of a neurotic, mentally and sexually unhealthy person.

Unfortunately, there are many such people and, worse still, most never realise what caused them to be so. Of course, this example may be extended to a wide variety of sick influences raging from racial prejudice to class exploitation. The first challenge, then, to the individual is objective thinking. To take yourself (or at least your mind) out of your environment and then to analyse the society you are living in. Anarchists, in their efforts to convince people of the truth of their ideas, must first overcome this obstacle. Too often anarchists fail to appreciate the nature of the problem. When they do grasp it fully and can coherently communicate it to others then problems of understanding social issues will be greatly eased. Looking at it another way, there will never be a social revolution unless it is preceded by an individual one.

BILL DWYER.

One, two, three, what are WE fighting FOR?

Dear Comrades,

It's very heartening to see comrades publicly concerned at the lack of action and analysis over the present situation in Ulster. I am acutely aware that it is very easy to criticise the line taken by FREEDOM, but that the real problem is an almost total lack of real information. I'd like to make a few points in the hope that other people adding/refuting/correcting them will enable us all to get down to some work based upon an understanding of the situation. I don't claim to be well-informed so I can't offer an alternative to past arguments, merely some facts that have been missed out so far.

leaving defenceless the Catholics in the North.

In the South the Lynch regime is as much worried by the demand for a united Ireland as Faulkner—the Eire Bourgeoisie is a far more useful and so far less troubled client of Britain than the rag-bag of land-owners and *nouveauriche* in Ulster. Lynch is therefore interested in cooling the situation, just as Health, Faulkner, the SDLP, the 'Officials' (who deny totally that 'uniting Ireland' is relevant at the moment), Peace News, FREEDOM, etc., are.

It is from this point on that everything is tentative. I am sure of the above and have a certain amount of documentation. The following is from conversations, hearsay, etc.—BUT IT IS THE ONLY INFORMATION AVAILABLE TO ME. The conclusion I draw is that the basic problem in Ireland is the colonial one. I have heard totally differing accounts of the nature of the 'provisional IRA' (I tend to be sympathetic, for personal reasons admittedly, but have not been able to reach any conclusion). It seems to me that the reality is not whether we approve of the

IRA only (and if we don't then we do have a duty to try and think of a valid alternative—i.e. 'end sectarianism' is not a step to a solution, it is THE solution but without knowing how to get there it's wishful thinking at best), but also the rising likelihood of an ultra-right regime in Ulster, of a UVF massacre of the Catholics, at least in Belfast. This is not dreaming, there are plenty of historical precedents in Ulster.

So, as I said, I offer no easier solution just a caution about looking before leaping and a plea for comrades who have some knowledge of the 'provos', of the politics of the UVF, to contribute, clarify, and develop our understanding. Demands that we can be active on, and should be, are:

BRITISH TROOPS OUT—and we'd be interested to hear from any comrades who will work on a campaign of disaffection of troops in Britain—which can be linked to the Soldiers Rights Movement, and the campaign against kids being forced into the army by the dole.

END INTERNMENT—where we can be more active and honest than those who would love to have political prison camps if they can only get the chance to choose the prisoners.

East London ORA, KEITH NATHAN.
68 Chingford Road,
Walthamstow, E.17

LETTERS

Our pacifist comrades, and all humanitarians, find it very easy to get trapped into supporting the 'Civil Disobedience Campaign'. They see it as a better alternative to bloody civil war, indiscriminate bombings, etc. In general, this is right, but the picture is by no means that simple. The 'official' IRA and the Northern Ireland Civil Rights Association are CP-run. The policy they are advancing is not derived from the same pacifist/humane grounds as we'd like to think, it is derived from the British Road's 'peaceful parliamentary evolution to Socialism'. And, paradoxically, I consider it more/as dangerous as the outright confrontations.

The fundamental mistake of the CP is to call for reforms in a context in which they can't be granted. Now in some situations, and at certain times, reforms are both possible and may even mobilise people enough to create some ongoing movement which can make more fundamental demands. The blunders in Ulster centre on the fallacy that 'democratic rights' can be won in the state of Ulster. The fact is that Ulster exists because of the use of the Protestant colons by British Imperial interests. To call for Faulkner to give reforms is as ridiculous as expecting any ruling class to submit to a 'peaceful road' to their own extinction. In some States 'democratic reforms' are a method of maintaining class rule. The Ulster ruling class (and British investment in Ireland, north and south) cannot allow these 'rights' to exist. The mistake being made is that the Catholics are being mobilised on a programme which denies the real situation in Ulster—which can only lead to demoralisation. It is here that the real worry starts, for if the Catholics make one false step they are going to be wiped out in what may be the biggest Pogrom since the massacre of the Warsaw ghetto. In short—the IRA may bring it on if they aren't careful, but also the pacifists/liberals/humanitarians (not to equate them, of course) may, by their concern to find 'nonviolent solutions', play their part in misleading and

Anarchists in the Unions

Dear Comrades,

Bob Potter (FREEDOM, October 2) correctly pointed out that the 'official' trade union structure 'has nothing to do with the struggle for a classless society' but sadly an alternative organisation of revolutionary workers created now would merely be an insignificant sect because of the unfortunate fact that the vast majority of workers are not revolutionaries.

A federation of rank and file committees would be a revolutionary alternative to the 'official' structure, but the idea that we should quit the unions now assumes a general militancy of a degree and a permanency which does not exist in reality.

The anarchists are not in the unions in order to 'build left-wing leaderships' or any such crap, but in order to help build the self-confidence amongst workers in order that they will create their own rank and file committees, etc., where

none exist. Far from being 'bound by the rules' the anarchist denies all authority, and challenges and exposes the bureaucracy all along the line as part of the tactics of propaganda by deed. He must also have the courage to oppose any signs of authoritarianism amongst the rank and file.

The crux of the matter which every anarchist must decide for himself in the light of experience is whether or not his fellow workers are equally approachable—or more so as Bob Potter argues—from outside the union as within. My own view is that Bob Potter overstates the arguments about union membership inhibiting the revolutionary, ignores the value of propaganda by deed within the union, and underestimates the barrier which non-membership creates between the member and the non-member.

Northants. TERRY PHILLIPS.

VOLINE

The Unknown Revolution

(Kronstadt 1921 : Ukraine 1918-21)

We have had a great many enquiries for this title since it went out of print. We recently made the find of some of the sheets which we have completed and bound (hardcover, rexine).

A few pages have damp-stained margins.

This makes a very limited edition, and with a view to helping our own finances and making sure that people who have been asking for it get first chance, we are offering it at the price of £2.00 plus postage (inland 10p, abroad 15p). ONLY TO READERS OF 'FREEDOM'

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

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

Koff-In: The Festival of Dirt. Saturday, October 16, Speakers' Corner, Marble Arch, 2 p.m. onwards. The final dress rehearsal for the funeral of the whole planet.

Croydon Group meets first Tuesday of Weekend School. Independent Labour Party at Keir Hardie Hall, Cumberland Road, Plaistow, E.13, November 6 & 7. Saturday Morning (10.30 a.m.—12.45 p.m.)—Terry Liddle: 'Why Socialism?'. Saturday Afternoon (2 p.m.—5 p.m.)—David Alexander: 'Socialism and the Labour Party'. Sunday Morning—Brian Dean: 'The Industrial Relations Act'. Sunday Afternoon—'The Social Service Cuts and How to Fight Them'. Admission: 2 days—25p; One day—15p.

Brian Shuttleworth. Please get in touch with Liverpool Friends.

A Meeting to discuss and plan a city-wide Rent Strike. Basement Meeting Room, Peace News, 5 Caledonian Road, N.1, on Thursday, October 21 at 7.30. Ring side door bell.

Proposed Group in Oldham. Contact Bob Lees, 6 Coniston Avenue, Werneth, Oldham, Lancs.

American Readers: The following talks have been organised by Libertarian Analysis: 'Peter Kropotkin Memorial 1921-1971', given by Paul Avrich, Friday, October 15; 'Issues Facing American Anarchism 1870-1920' by Irving Levitas; 'The Money Question', Friday, October 22; 'Women's Emancipation', Friday, October 29; 'Education in a Free Society', Friday, November 5; 'The New Anarchism', by Sam Dolgoff, Friday, November 12. All held at 7 p.m. at 1155 Boardway (south of 27th Street). Further information Box 210, Village Station, New York, 10014.

This Magazine is Urgent. 'Children's Rights'. Send for 12 issues enclosing £2 to 211 Ladbrooke Grove, London, W.10.

Help! Stoke Newington 6 Fund. Comrades now on remand in Brixton and

Holloway need financial aid urgently for meals, fruit, papers, books (which must be new) and cigarettes. Please send donations to the Stoke Newington 6 Fund, c/o Compendium Books, 240 Camden High Street, London, N.W.1, a.s.a.p.

Gestetner 160 electric duplicator (hand inking) £25 o.n.o. Contact Brenda Mercer, 5 Nelson Road, London, N.8 (tel. 340 6021).

'And this may just be heaven' (poems and collage) by Jeff Cloves. 32 pp. Litho prints, card covers. 20p including postage from 5 Manor Road, St. Albans, Herts.

Birmingham. New 'Peace Centre' at 18 Moor Street, Ringway (near the Rotunda). Pacifist-anarchist books, press, crafts, info, people, love, chatter, meetings.—Please come in and see us. 12-7 p.m.

New Secretary for Glasgow Anarchists: Jean Macleod, c/o Spalding, 50 Cranworth Street, Glasgow, W.2.

Ecology Action East is an Anarchist oriented ecology group in New York City. Send \$1 for their journal. Roots, c/o Ecology Action East, Box 344, Cooper Station, New York, N.Y. 10003.

Dave Godin please get in touch with 'Freedom' and 'Anarchy'.

Anyone interested in forming an Anarchist group in Gateshead, Co. Durham, please contact: B. Stokoe, 1 Ely Street, Gateshead.

Eco-Action Group being formed in S.W. London. Contact R. Alexander, Flat 7, 202 Worpole Road, London, SW20 8PN.

Nurses, Social Workers and Medical Students in London area wishing to form discussion and action group write: Thomas Layden, 37 Grand Avenue, Muswell Hill, London, N.10.

Three places open for proposed small group to learn Spanish by direct teaching method. Contact Freedom Press.

Proposed Group: Celia & Laurens Otter, 13 Albert Road, Wellington Telford, Salop.

Bangla Desh—Operation Omega. Contributions needed in cash, help or kind. We need nurses, doctors, mechanics, office workers, sponsors (individuals or groups), medicines, vaccine guns, high-protein foods, inflatable boats, generators, outboard motors, spare parts. Send details of help you can give, or goods you can offer, or cash to Operation Omega, 3 Caledonian Road, London, N.1 or phone London 837 3860 or 485 1103 or Manchester 881 1788.

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

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