

THE PRESENT STRIKE of coalminers is the first national official stoppage since their memorable stand both during and after the General Strike in 1926. As in that year, the coalminers are not just in dispute with their employer, but also with the Government itself. Although the coalminer has changed his master from the private company to the State, he still has to resort to industrial action to achieve justice.

As in 1926, the Government of the day is fully behind the employer, wishing to make an example of the coalminer and to safeguard its 'incomes policy'. Make no mistake, the Government has an 'incomes policy' just as was the case with the previous Labour administration. It is determined to keep wage increases down to 7% and now has the law, in the form of the Industrial Relations Bill, to back up its stand.

The last time a large section of workers took on the Government they were defeated. The Post Office workers fought a lone battle which really belonged to the whole trade union movement. The same struggle is taking place now and the Government is prepared to sit it out as it did with the postal workers.

The National Union of Mineworkers are claiming increases of between £7-£9 per week. The National Coal Board replied with an offer of between £1.90-£2 which was withdrawn just prior to the strike.

Present wage rates are low and after stoppages many miners take home between £13-£15 for a flat week. The basic wages range from £18 on the surface to £19 underground. Craftsmen get a few pounds more and it is only the power cutters who get £30 basic. Further increases have been promised if productivity rises, but time and time again miners have pushed up production only to see closures and wages lagging behind those paid in other industries.

The national strike has been in the offing for a long time and, in fact, was preceded by a ban on over-

SUPPORT THE MINERS!

time. It would not be untrue to say that this struggle has been building up for two years because miners have taken unofficial action both last year and the preceding one.

IMPORTED COAL

The Coal Board and the Government, for their part, have prepared themselves. According to David Wilson of the *Observer*, 'coal stocks stand at a peak of 32,400,000 tons,* with half already distributed to power stations—enough for nine weeks' winter consumption'. Gasworks have nearly three weeks' stocks, industry over five, while domestic stocks vary between 3 to 7 weeks according to the type of coal. Stocks have also been imported from America and Australia.

This is a bleak picture for the coalminer to be facing. The union has decided not to pay any strike benefits, since this would soon exhaust their funds, as well as affecting the amount that can be collected by the miners in social security benefits.

It is apparent that a long-drawn-out struggle is envisaged and this type of dispute usually ends in a victory for the employer and the Government. They are well prepared for these 'set piece strikes'. Statements from the Chairman of the Coal Board, Mr. Ezra, emphasising that the strike would be a 'catastrophe' and that the weekly loss in revenue of £10m.-£12m. could threaten the viability of some pits, should not be ignored. Employers always use these arguments and when all else fails they use the threat of lost jobs to coerce men into deserting a just cause.

The coalminers' strike affects the whole trade union movement. They are taking on not only the Coal

Board, but also the apparatus of the State. If these strikers stand alone, like the Post Office workers, then the chances are that they will lose. The large stocks of coal that have already been delivered will mean that the effects of the stoppage will not be felt for some time. It is vital that other workers give their support.

SUPPORT FROM UNIONS

However, I should be very surprised if the union leaders call upon their members to give such active support. Leaders of the National Union of Railwaymen have said that their members will not move coal from the pit heads, while the seamen's union is refusing to operate coastal traffic and will prevent imports. Such support is welcome and important, but the damage has already been done in that huge stocks of coal have already been delivered.

The most important active support could be given by workers at the power stations, where the 'coal gangs' could refuse to move the fuel stocks. This would put their unions, the Transport and General Workers and the General and Municipal Workers, on the spot. There is no doubt that if this sort of solidarity was given, the coalminers would soon gain a victory over the Coal Board and the Government. Both the trade union leaders and the Government fear this kind of action, from the rank and file workers, most

of all. The TUC will not concern itself with organising support, but will be worried about the effect of the strike on the jobs of other workers. It will be up to the ordinary trade unionist to take unofficial action in sympathy with the miners. Such action will be illegal by the end of February when the Industrial Relations Act, outlawing sympathy strikes, comes into force. However, there are other clauses, which are in operation now, whereby such action could lead to prosecution.

Although the demands are economic, the strike itself is political and affects all who work for wages. What must be borne in mind, however, is that although this dispute may end in gaining the demands of the union, such increases will be lost later in higher rents and prices.

STILL TRUE TODAY

The points raised in a leaflet pro-

duced by this paper during a coalminers' strike around the turn of the century are still relevant today. 'Miners, how long do you intend to work for wages under the control of a master? How long do you, grown men, intend to have your work arranged for you like school boys? How long do you intend to have all you produce taken right away from you and a pitiful sum of money, worth half or a third as much, given you in return? How long are you going to be made fools of by the wage system?'

'Strike, not for any petty gain; not to maintain or even slightly increase your present wages; strike for the abolition of wage-slavery. Until workmen are their own employers there must and will be a constant recurrence of industrial war.'

P.T.

*Others have put this figure at 21m. tons.

VALPREDA IS INNOCENT

THE TRIAL will shortly take place, in Rome, of the anarchists accused of having planned and executed surprise terrorist attacks in Italy, on December 12, 1969, which killed 16 people and wounded more than 100.

In 1969 there began a series of outrages, obviously fascist in origin, which culminated with the attempted massacre of April 25, 1969, at Milan. The blame for these outrages was to be put onto the anarchists (those who were chosen were eventually discharged after two years of detention).

The attitude of the police was continually more provocative, leading to battles with workers in Turin and Milan. Result—one dead.

The Right hysterically pleaded for order.

A new series of outrages began in August 1969, this time in trains, new accusations were levelled against the anarchists (Pinelli, an anarchist railwayman, was also to be accused; it has since been proved that the outrages were perpetrated by fascists but those responsible have been granted provisional liberty).

Finally on December 12 bombs exploded in Milan and Rome. A witch-hunt ensued. The bourgeois press and parliamentarians helped to whip this up. It was in this climate that, after three days of illegal interrogation, Pinelli committed 'suicide' (read 'thrown') by means of a window on the third floor of the Milan police headquarters. Immediately after was announced the

apprehension of the 'wild beasts' and 'assassins', the anarchists they had chosen.

We would do well to remember, however, that the investigation was conducted by the same Commissioner Calabresi with whose help Pinelli 'killed himself' on December 15. It should also be made clear that the principal prosecution witness had been recognised by the public prosecutor himself as 'a hysterical and inveterate liar'. This man, Zublena, had already been involved in an affair concerning anonymous and defamatory letters and the judge had then described him as a 'mental deficient'. The counsel for the defence charged Calabresi with suborning the witnesses and Calabresi with false evidence. Moreover the prosecution took its stand on the 'confessions' of the defendants, but if one thinks about the fact that one of the men came out from interrogation with a fracture, one can understand how these confessions were extracted. The examination of defendants was led by the same policemen who had previously been involved with Pinelli.

When one of these gave himself away during the trial, the presiding judge (a right-winger), sent him from the court.

It should also be mentioned that on December 7, 1969, the *Guardian* and the *Observer* published the famous secret documents which were reports of Greek espionage revealing that the outrages of April 25 had been planned by the Greek Government and carried out by

Continued on page 2

The Sickness of the State

IF THERE IS such a thing as peace in the world (war of some kind seems to be going on between States constantly) for the States it is a condition of paranoia or, at best, hypochondria. States are always worried by the fear of being brought low by some attack, of some virus wreaking havoc with its complex system. For these drastic diseases it only knows drastic remedies, surgical operations and purges. As in the human body, the body politic known as the state has its greatest enemy in the minutest organisms which it fears can communicate the most fatal diseases.

Like a hypochondriac fearing the onslaught of germs, the terrified State isolates itself from all possible contagion, shrinks away from suspicious contacts, and a prophylactic barrier surrounds all its activities.

The deadly germ it shrinks from is 'the truth' or 'the disclosure of official secrets', which amounts to the same thing. One attack of this disease, even in its mildest form, is sufficient to send up the temperature of the State, agitate its heartbeats, chill its blood or bring it out in a sweat.

We have seen in the last fortnight two major States, Britain and the US, in the throes of such sickness. They are expected to recover, but every illness of this kind renders them never quite the same again. Indeed the fear of such an attack recurring is a sickness in itself. . . .

With Britain the attack was brought on by the mild proposal of the BBC to have a 'Tribunal' on the situation in

Ulster. For some months now, it has been obvious that the BBC has been subject to pressure on the presentation of news and views from Ulster [see 'Censors at the BBC'—FREEDOM, second issue of January]. Whether with this in mind, or whether the BBC did not realize how far the mere hint of a germ of truth was undesirable, the BBC pushed ahead with its idea for a 'Tribunal' on Ulster. Knowing the usual absurd gift the BBC has for balancing a subject so thoroughly that no impression of truth remains, it was forecast that this programme would be the usual on 'the one hand this and the other hand that' chat.

However, the *Daily Telegraph*, the great all-time neurotic of the newspaper world, went wild about the prospect of such a TV programme. This was taken up by the more psychopathic press and eventually the Unionist Government said they would have nothing to do with it, and anything Mr. Faulkner had recorded about Northern Ireland had nothing to do with the programme. The IRAs (Provisional and Official) were, of course, excluded. Mr. Callaghan, that well-known Welsh-Irishman, was ill and unable to take part, so a compromise was reached, and the voice of Harold Wilson was heard in the land, it could be an alibi some day!

This partial glimpse of 'the Truth' was enough to send the lethargic Mr. Maudling into fits of deploring the BBC's relaying such a programme, which would not help matters in Ulster. But this programme was not, so we viewers were

told, a blazing torch to kindle once and forever the revolutionary flickers that are Ulster. It preceded no Protestant or Catholic pogrom.

But the mere hint of a germ of truth was sufficient to bring on Mr. Maudling's sneeze (or is it sleeping-sickness?).

The United States' bout was more severe. The germs of truth about the Vietnam war had scarce abated when a new plague of the truth about America's attitude in the Pakistan-India war hit the elected government and their non-elected advisers. It was disclosed that America favoured 'Pak' (to use their usual undignified reference) in the war and would 'tilt' toward Pakistan (the only reference one can think of is a pin-ball machine, so much for international diplomacy). This story was leaked by Jack Anderson of the *Washington Post*, whose stories, we are told, are generally to be found on the same page as the 'funnies'. It was such a bombshell that Mr. Anderson made the front page.

It is easy to see why States hate the truth. A full dose of it would be fatal to them. They prefer their usual state of sickness, of paranoia, of hypochondria, the attraction of war is that it makes it possible, legal and seemingly morally justifiable, to suppress any outbreaks of the truth that may happen. That is why totalitarian states need enemies, in order that they may justifiably suppress this disease of liberty. War is the health of the State. It is our function to see that the State is not too healthy.

JACK ROBINSON.

State Murder!

PINELLI MURDERED . . .

VALPREDA INNOCENT . . .

Demonstration outside Italian Embassy on Sunday, January 16.
March from Speakers' Corner at 2 p.m.
Help needed for Leafletting, Fly-Posting, Sticking.
Contact ORA, 68 Chingford Road, Walthamstow, E.17.

The Morality of the Ruling Class

VALPREDA

Continued from page 1

THE FOLLOWING STORY about the Marine Scheyka really happened at the end of World War I. It is a story which repeats and will repeat itself over and over again, sometimes in this, sometimes in another version. World War II saw the same stories taking place the world over.

It is up to you to change the name Scheyka in that of the Dutch Sergeant-Major and the name of the highest German in command to that of a certain Dutch General, about whom, some years ago, some rumours spread . . . in this matter, names don't mean much. What really counts is the morality of the rulers, of those who speak so much about the morality of others. It is also an old and sad story, but always fresh in this way as long as there are rulers and dominated and wars carried on by the latter for the benefit of the former.

The story isn't long in time. It began

on October 21, 1918, and ended at the same moment in which the rebelling marines of Kiel in their red-flagged trucks rode at the break of dawn through the 'Brandenburger Tor' right to the heart of Berlin.

On that day Marine Scheyka threw his rifle in the mud of Flanders' fields, in which he, God knew for how long, was crawling. He just didn't know what to do with it, fed up as he felt with everything, sick of the lice, the gas, the gunfire, of the shooting at boys from East Ham or Manchester whom he never met and who hadn't done him any harm. He threw the rest of his warrior-belongings in some latrine, changed his pointed helm for his cap, and got on his way on a venture across the trenches and shell craters right to the north, the direction of the Holland-Belgian frontier.

On the whole German west front line

there would hardly be found any soldier or marine damning Scheyka for so doing. If one had asked their opinion about it, they surely would have shrugged their shoulders, answering that anyway the war was lost. And surely many of them would have secretly envied Scheyka, nursing the same thoughts of following Scheyka's footsteps. Didn't they do so a fortnight after that just the same as Scheyka did at that particular time?

It's obvious that Scheyka didn't care at all about the honour and glory of the monocled officers and the class-status of the Prussian Junkers. It didn't occur to him that he was committing something by which that class-status could be endangered, having other worries on his mind during the days and nights he marched through the bombed areas, sleeping in shell craters, and everywhere begging for food.

For a fortnight Scheyka was lucky. And during the last night of that period he must even have been very close to his aim. He must have seen at a distance of a hundred yards the Dutch guards, thinking that after all he would make it. At that moment fate fell on him. Here near the frontier he wasn't alone in these fields, there were still others who either didn't want to give their lives to more glory and honour of the Prussian Officers' Corps but rather preferred that others die for it. They were called 'Feldgendarmen' and one of them discovered Scheyka, called him a deserter and arrested him.

On November 6, 1918, Scheyka came up on trial before the drumhead court-martial and the same day he was

sentenced to death. The spoken verdict was confirmed by the Commanding Admiral of the 1st Marine Corps. The execution of the verdict was ordered for November 9 and the next morning, very early, Scheyka died somewhere in Flanders' fields before a firing squad.

Apparently Marine Scheyka, whose life story ended so suddenly, became one of the millions of victims of imperialism, but on the other hand there was one little thing that distinguished him from all the others.

At the top of the verdict, read to Scheyka before he was shot, was printed: 'Im Namen des Königs und Kaisers'. And exactly the same hour that Scheyka died, that Kaiser stood on the same spot where Scheyka some days before had tried to get over the frontier. There was one difference, the Kaiser got over it, accomplishing in this what Scheyka had failed to do, paying for that failure with his life. And His Excellency, King of Prussia and Emperor of the German Empire got quite a lot of cursing behind him on his way to Holland.

With the verdict spoken in the name of His Excellency, was also the verdict spoken over the King and Emperor and of the whole social system of which he was the exponent. At the same time it was the verdict over every system based on power, over every ruling class and its arrogance. It's a pity the verdict was executed on the person of Scheyka and that the ruling class got away with it.

Translated from the Dutch ('Daad en Gedachte'—Amsterdam, Nov., 1971) by Antoon Brenders.

'Oooooooo Bop Sh'bam'

ASK, THEY SAY, and thou shalt be given. My appeal for magazines and pamphlets for review was answered by Comrade Jeff Cloves, who promptly sent me his new magazine, 'OOOOOOO BOP SH'BAM', a magazine of poetry and rock music—well produced, intelligent, lively and literate.

I can't comment overmuch on the rock/pop music scene and, quite frankly, I loathe the loud, electrically produced noises. For my own part, I would have liked to have seen a bit more on folk music and on politics, art, etc.

But, of the poetry content, I can have no great criticism. Poems by Jeff Cloves himself include the simple and moving 'girl who fell in love with scott fitzgerald' . . . 'there was this girl / fell in love with scott fitzgerald / just by reading / "tender is the night" / who wept / at the thought of his death'. Dave Cunliffe delights with his 'Five Turned-On Pigs', of whom my favourite is the hilarious Inspector Gaylord who 'frequents public lavatories / on duty in full regulation blue suited drag'.

If issue No. 2 is anything like this first edition, then Jeff has got, in this reviewer, a reader for life.

The same post brought Jeff's newest contribution to the world of lively literature—his book of poems, songs, photographs, drawings and collage. Entitled, 'And this may just be heaven',

it's a collection of material previously published in a wide range of revolutionary and underground journals. For pleasure given—at a derisory 20p—this is one of the best things I've come across for many moons.

'Can there be harm,' asks Jeff, 'in a man who sings to the moon / who falls to his knees / to speak to the shadow of a cat.' I sense a genuineness, a warmth, in Jeff's work . . . the simplicity of his poems leaves a lasting impression.

Reviews

'they are going to have a party / at the old poets home / but some of the poets refuse to attend / and have taken to their beds / they complain of tiredness / and can no longer face the world / of songs and celebration / we think the change of routine / upsets them / but they are ashamed to admit so.'

Although produced on the inevitable gestetner, this little book's appearance enhances the work within. One of the nicest Xmas presents I've had this year.

Available at 20p (including post) from Jeff Cloves, 5 Manor Road, St. Albans, Herts., or from Freedom Bookshop.

IAN S. SUTHERLAND.

WORKERS FIGHT POLICE

AT CASTELLAMMARE (near Naples) 30 were wounded, one fatally, in clashes occurring when workers rioted because the local council reduced their pay. A car was set on fire, stones were thrown and a youth, wounded in the eye by a tear-gas bomb, is dying. Police arrested 23 people.

The dying boy (killed by the police) is 16. His name is Gaetano Rapicono. Police fired a gas-canister into his left eye, blinding him and fracturing his skull.

Riots began when police attacked workers employed by the corporation

protesting because the 'public assessor' cut their pay for the second half of October from 3,500 lire per day to 2,100 lire, because it was impossible to find the money.

Police fired tear-gas to disperse a crowd, which replied by setting fire to corporation vehicles.

Eleven police were wounded and three local-government officials, and one police-commissioner.

La Stampa, 4 November, 1971. Translated S.M.

The Paris Commune

LETTER

Dear Comrades,

In his review of the new English edition of Bakunin's *The Paris Commune and the Idea of the State* produced by CIRA (August 21), Peter Newell referred to the previous English edition produced by Guy A. Aldred. I did not mention that edition in my note to the CIRA edition because I did not want to criticise either Guy Aldred, who did so much for the revolutionary movement in this country, or his translator Karl Lahr (later known as Charlie Lahr), who also did so much and was still alive. However, since Peter Newell has mentioned it and since Charlie Lahr has died (as

reported by J.R., also on August 21), I should like to make it clear that the old translation—which was first printed as 'Communism and the State' in Aldred's paper *The Herald of Revolt* (March to July 1913), and was reprinted as 'The Commune, the Church and the State' in Aldred's collection *Bakunin's Writings* (Indore: Modern Publishers [1948], pp. 44-64)—was not only 'shortened' and 'written in somewhat stilted English', as Peter Newell says, but was also inaccurate and difficult to get hold of; whereas the new translation by Geoff Charlton is complete, accurate, and readable, and also easy to get hold of, either from the Freedom Bookshop or direct from CIRA.

NICOLAS WALTER.

CIRA, 134 Northumberland Road, North Harrow, Middlesex, HA2 7RG, England.

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TOTAL: £77.03

We ain't no Supermen

SUPERMAN AND COMMON MEN, *Freedom, Anarchy and the Revolution*, by Benjamin R. Barber (Praeger Paperbacks, New York).

IT IS DEPRESSING to read this book. All the old attacks on the anarchists are trotted out all over again. Some twenty years ago or so a popular writer called Robert Payne published a book attacking 'nihilism', and it was given a sarcastic review in FREEDOM. He attacked the anarchists, the Nazis and pretty well everything, even the ancient Romans were dragged in, on the ground that they were all 'nihilists' and denied the value of life. It was really an attack on the modern world, the post-Second World War world at any rate, from the point of view of a man of the Right. Mr. Barber does the same thing from the point of view of a man of the Left.

Mr. Barber believes that anarchists are cranks, poets, adventurers and aristocrats. They do not care about the common man and his need for security, and consequently they are doomed to failure. The common man knows how his bread is buttered.

The anarchist, we are told, is an impractical idealist, who urges people to renounce the joys of life, to 'transcend themselves' and so on, and then switches over to urging them to wild revolts which are bound to be defeated.

Nothing is said of the practical Marxists who have set up murderous tyrannies in various parts of the world. Their practicality and concern for the common man resulted in millions of times more deaths than were brought about by anarchist idealism and anarchist bombs.

The Robert Payne technique is used, which consists of linking things together which in fact have no connection, in order to create an impression of general crankiness.

'Anarchism speaks no simple dialect;

it rants, in the language of the possessed, of redemption through nihilism, rebirth through sacrifice. It commences mildly enough with the ascetic rationalism of a Godwin asking only that men contain their passion and "propagate their species, not because a certain sensible pleasure is annexed to this action, but because it is right that the species should be propagated", and that the "manner in which they exercise this function . . . be regulated by the dictates of reason and duty". It culminates in Nechayev's renunciation of everything save the revolution: "Surpass Thyself O Men!"

You can't win either way. If you are a gentle puritan, like Godwin, you are wrong, and if you are a fiery Nechayev (who was not an anarchist, but never mind), you are wrong also. And you are very like each other. And you also resemble Bakunin and Jerry Rubin and Emile Henry and Charles Manson, and Henry Morgan and Genghis Khan for all I know, why not? At this rate everything is like everything else, and we wander away into a fog. All is maya, illusion. . . . Om. . . . Om. . . .

The pity of it is that the author makes pertinent criticisms of the preciousness of some aspects of the current youth revolt, nor is all that he says of the anarchists unfair. But he begins in such a silly way that one loses patience with him right at the start.

We are for the most part neither ascetics nor supermen. We are most of us not all that keen on Nechayev or Rubin. We are not Dostoevskyan 'Idiots', saints or martyrs. We have no illusions about human behaviour, which we prefer to speak about rather than 'human nature', a static, religious concept. I would say that I wish the author could meet some anarchists in order to find out the truth about them, but I fear it would be useless. Prejudices once formed are almost unshakable.

ARTHUR W. ULOTH.

Leafletting in Ireland

WE DIVIDED into four groups—three of four and one of five—after a belated briefing meeting (it had been delayed owing to security raids on the office we were to have met in, and on our contacts—probably coincidence—but . . .) three of which went to local barracks and the larger one to the town centre.

We were matched as far as we could be according to age, sex and experience. Of the three groups of four, half of each were to go in and see the commanding officers and try to get into conversation with them, and to take any opportunity that they might get to leaflet while inside. The other two were to patrol round the barracks, leafletting any soldier they came across.

My group consisted of Bill Hetherington, Barbara Sheehy, and John Hunt; our barracks—Hastings—was the nearest to where we met, and was on the border between the Protestant and the Catholic slums. (Bill said that the famous gable and wall mural of 'Billy crossing the Boyne' was just round the back.) We reached the barracks long before the others, so I was asking to go in as others were passing us on the way to leaflet, and was let in very soon after.

I was shown into a guard room, asked

by a staff sergeant for proof of identity, and then told to 'go with the corporal' who I assumed was an orderly corporal going to lead me to a senior officer if not the commanding officer though since later I heard the staff sergeant and other sergeants call this same corporal 'sir' and stand to attention before appearances might have been deceptive. The corporal went off somewhere and the sergeant who had given over charge of the guard room was left to guard me.

At first the staff sergeant wouldn't take a leaflet, but when the corporal returned he and a number of his sergeant colleagues all came asking for copies 'for their files and their friends' files—they must have a lot of files and I had a more or less open debate then with about 20 NCOs.

By then, apparently, people had been told that I was detained in the barracks, by the commanding officer, whom I was hoping to see.

I was collected by two RUC officers (i.e. they had rank on their shoulders not arms, but I didn't note what rank) saying they were taken me over to another office to see the man I wanted. I was kept in that other office in the Hastings until about 3.30 and then taken up to the Gird-

wood (where all the rooms are covered in that sound-proofing polystyrene with holes, which was a little scaring) and was there until 5.30. I was then brought back to Hastings, greeted from the jeep by a plain-clothes RUC man of sufficient rank to walk happily into an inspector's room saying 'This seems the best place we can use, sorry it's rather scruffy'; this bod was either a bloody good actor or—per impossible—a decent copper.

Half an hour later he released me (the demo was confined to hours of light and had ended at 4.00); amongst other things

Stop that Car—i

The Editors,

So the Young Liberals had to take the lead, Davids against the Goliath Car! The article, Stop That Car (25.12.71) was indeed long overdue, at least in an anarchist paper. It must be obvious to any intelligent observer that the automobile is the major social menace of our time, so why has this dreadful problem never been really faced up to in FREEDOM? Is it partly because so many anarchists are motorists, and like millions of others, can't bear to give up their personal four-wheeled transport?

Certainly the lolly is a main motivation of the anti-human car industry, but let's face it, especially as regards the 'working man', so is snobbery and status-symbolism. Possession of this artefact indeed can give him a feeling of class-elevation extremely useful in upholding the present system and diverting revolutionary impulses. One current result of this mechanical infatuation is that although a terrific outcry can be evoked by the admittedly deplorable isolated child-murder, there's an apathetic general acceptance of the wholesale infant road-slaughter—in 1970, 85,000 pedestrian casualties, of which 39,698 were children.

'Freedom' of course, is still The Word. Yet how strangely limited is the public demand for that most elementary of human freedoms, the right to walk abroad in gentle safety! How much support, for instance, does the valiant little Pedestrians' Association (and remember, dirty word though it has become, we are all pedestrians) get from the Protesting Left? Or from anarchists? The chief reason for the worsening of public transport, as the writer points out, is the utterly unpractical increase in private transport. It's difficult to see how the Gadarene rush can now be halted except by sheer weight of numbers, or a complete economic breakdown. Decidedly not by the will of the 'people'. Well, as 'they' say, the car is here to stay. It's the machine-age, and you mustn't fret, dear, if it all ends up with a nice computer take-over of homo sapiens!

In the meantime the clash of the cash registers covers the funeral march of the motor-vehicle victims. Motorist or pedestrian, every time you go out these days you're liable to be killed or maimed, something which does not apply to any other social evil denounced in FREEDOM. In these desperate circumstances, the writer, as one of those present on the previous occasion, is willing to follow the lead of the Oxford Street demonstrators. What about others?

Fraternally,

K. LAMB.

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Dear Comrades,

The recent campaign to try and close Oxford Street for one day's Christmas shopping (if that was the aim of the exercise) was a nice idea, but utterly irrelevant to anarchism. Surely the best way to rid streets of pollution is to campaign for a free and efficient public transport system. This would make all car owners (including myself) think twice about keeping their cars and it would certainly keep the centre of London reasonable. It would also be a small step towards a free society and can therefore properly be termed revolutionary.

Reformist campaigns like this one, the result of which would only be an increase in the number of consumer goods sold in Oxford Street, should be left to Young Liberals and their friends.

'FREEDOM Reporter' quotes the policeman who said, 'I agree with what they are trying to do but if they can close down Oxford Street without permission where will it stop?' The answer is not in revolution, as our comrade seems to believe (at the end of his article he urges us to follow the lead of these reformists). The probability is that it would lead to a bit of legislation telling the motorist that he could not use the city centre at certain hours. Our friend spends much time abusing the car ('this evil thing')

he said was that one of his over-zealous subordinates had ordered the arrest of 'all your friends . . . and I had to intervene to release them' which rather suggests that London or Stormont was consulted as to the political advisability of arrests.

L.O.

FURTHER

'Irish Action' will be holding a meeting of Volunteers to consider further action to be held at 'Peace News', 5 Caledonian Road, N.W., on Sunday, January 16, at 2.30 p.m. The group has little or no resources and fares, etc., are heavy. Sponsorship is needed. Volunteer help, financial and otherwise, is needed. Cash or open postal orders only to

Irish Action,
c/o 151 Dartmouth Park Hill,
London, N.19.

and asserting that 'everyone is sick of it'. The car was a brilliant invention and it is merely the economic system that enforces the abuse of most inventions.

Fraternally,

THOMAS EARL.

This letter should have been published in our last issue as it was referred to in the article 'Thoughts on Anarchism'—Eds.

Is Property a Conspiracy?

Dear Comrades,

Donald Olson (revolutionist and Anarcho-Syndicalist) active in the Minnesota region . . . recently has been arrested by agents of the national government. He had previously been brought to trial on charges of conspiracy to destroy government property.

Note: They did not charge him with the fact or event of destroying government property; to the contrary, he was found 'guilty' of CONSPIRACY to destroy such property.

LETTERS

He is now interred in prison (though I have been unable to find precisely which prison). The sentence is 'flexible' in duration.

Please protest to the American Embassy in London.

Sincerely,

JAMES W. CAIN.

Message of the Angry Brigade

Dear Comrades,

N.W. suggests that it is 'no gain (for the State) to play into the hands of the Angry Brigade', and that 'it is total disaster' for what we (anarchists) believe in 'if the essential achievement of the AB is that we are all getting angry'. Well, well!

There is not really a possibility of deciding exactly what the 'message' of the AB is but it might be: 'There is no way in which we can express our opposition to State policies through constitutional channels which will be effective. Politicians hold no real power in our society—the senior civil servants, bankers, industrialists and military are not within the constitutional control of ordinary people. In taking our actions we take every precaution to safeguard life, we are not terrorists, our aim is to wake people up—shake them into an awareness of what is happening in our society. We seek a blast into people's consciousness as with a vigorous work of art.

'Anger is not everything, it is not the only emotion we are trying to arouse. But it is mistaken to contend that "what is needed is argument not anger". This is to confuse revolutions with resolutions. What is needed is anger and argument. Revolution is the winning of hearts as well as minds.

'The word is mightier than the sword is matched by the saying that actions speak louder than words. The real work of revolution is not dramatic explosions—but we maintain that Androcles requires the roar of the lion, that revolution involves emotional stimulus, that the force of the State can only be overcome by a greater force.'

From this message it is perhaps wisest from the anarchist point of view to attempt to channel the anger aroused by the treatment of Prescott and Purdie into developing a wider revolutionary movement, in depth, and into looking at other ways of attacking the State. *Ink* has already shown one possible approach with a piece on sabotage and the history of anarchism is full of lessons in resistance.

Fraternally,

DRAKE.



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Reds under Beds

AT A TIME when 'revolutionary' publications are proliferating and more and more people are accepting the need for revolutionary change in our society it is not surprising that there is a boom in the so-called 'anti-communist' publishing business.

East-West Digest, edited by Geoffrey Stewart-Smith, Conservative MP for Belper, is one example. The magazine was started in 1965 and it is now published fortnightly. Stewart-Smith also finds time to be a director of Foreign Affairs Publishing Co. Ltd. (the publishers of the magazine) and the *Financial Times*, and also to be what he describes as a 'financial public relations consultant'. Although, as the name of the publishing company suggests, *East-West Digest* was originally concerned with foreign policy it has now turned its attention towards what the editorial in the first issue in 1972 describes as the 'enemy within'. Revolutionary socialists, Trotskyists, anarchists and syndicalists are all lumped together with the Communist Party and described as 'an arm of hostile, alien totalitarian powers'. In fact, anyone who dares to suggest that the capitalist system of exploitation and our 'democratic' political system are anything but perfect are defined as 'enemies of freedom'. The magazine generously admits, although with obvious regret, that the holding of such beliefs is not illegal.

Much is made of the CP tactics of taking-over and manipulating trade unions. Anarchists are only too well aware of these tactics of the Communists and other Marxists: we have exposed their lust for power and their compromises at the expense of workers' struggles for over 100 years. However, it ill becomes a Tory MP with the Industrial Relations Act in his back pocket to shed crocodile tears about the freedom of the unions.

It seems likely that the main sources of information are the *Morning Star* and *Workers' Press*. In fact, some of the claims made on behalf of the Socialist Labour League are so ridiculous that one suspects that the SLL has a PR man working on the maxim 'there's no such thing as bad publicity' directly feeding the subversive-hunters!

The magazine is either very poorly informed about anarchist and syndicalist activity or, as is more likely, the information does not fit in with the great 'Communist conspiracy' campaign. Apart from the AFB and SWF being listed as 'virulent subversives' we get only one other mention, and then as the Angry Brigade stereotype. Discussing the 'revolutionary left', the editorial says: 'Some are well-established Trotskyite bodies with excellent international contacts while others like the Angry Brigade are a mere handful of well-publicised anarchists who would not appear to be part of an organised conspiracy.' Perhaps someone should tell the hacks of the gutter press? Not surprisingly *East-West Digest* shares the same authoritarian assumptions about centralism, discipline and leaders as its Leninist opponents. An article about dissensions amongst 'subversive groups' by one Harry Welton states with relief that 'the prospect of their ever uniting into one disciplined and centrally directed revolutionary force is so unlikely that it can be discounted'.

If you would like a free specimen copy write to *East-West Digest*, Church House, Petersham, Richmond, Surrey. At £5 a year it is rather an expensive laugh but I suspect that it will achieve great circulation amongst CP and SLL members eager to bolster their delusions of grandeur.

TERRY PHILLIPS.

Child Labour in Engineering

FOUR MONTHS AGO a dispute took place at the small engineering firm of Millingfords & Sons. The dispute took place over the employment of a 14-year-old schoolboy on a machine. The fifty-odd employees protested vigorously, and formed a works committee after joining the AUEW en masse. The committee was promptly made 'redundant' by a frightened management. Another committee was formed. They were sacked immediately.

At a mass meeting the 'majority' of workers decided to come out and have been on strike for the last four months. After being in dispute for two weeks, the 'union' belatedly 'recognized' the dispute

as official. The strike has now become a fight for union recognition and a fight to get the 'authorities' to prosecute the firm for employing 'child' labour.

A demonstration took place recently, organised by local trade unionists, in order to show their solidarity with their comrades on strike. This strike is important for the workers in the engineering industry. Should they win, it will be a lesson for all the small sweat-shop engineering firms who exploit workers in appalling conditions. A great many firms are watching this strike (nervously), let's hope their fears are well grounded?

AUEW MEMBER, WIGAN.

MY APOLOGY to readers for the long delay in resuming this weekly column. From now to the time I go to prison (explanation at foot of this week's effort) I shall endeavour to write every week. I am also engaged in writing a novel 'Return of the Pagans' which has as its basic theme the repossession by ordinary people of a co-operative, guilt-free and loving existence—a repossession from those forces which have alienated mankind from what I believe to be its birthright. This week, instead of the usual commentary on matters of social justice and general anarchist activity, there is a summary of a talk given by me at Mansfield College, Oxford, on January 3. This paper, entitled 'People — Squares or Circles', was part of a week-long residential course for students of Hatfield Polytechnic. The general theme was 'Freedom and Control'. Originally I was invited because of my advocacy of psychedelic drugs in personality development and the conflict between such a position and the laws of the land. The paper's scope is somewhat wider, however, but I think it only right to make it clear at the outset that I fully realise that many anarchists will disagree with my claims for chemicals such as LSD. There is a reasonable and legitimate difference of opinion on the matter. But it is one that should be discussed. The government would have, under its latest enactments, discussion and advocacy suppressed. It already punishes very severely those who exercise the right to indulge.

People—Squares or Circles?

This paper is largely concerned with personality development, how certain forces in the world are hostile to it because of their own self-interest and/or their profound misunderstanding of the individual human. The controversial issue—the use of LSD and other psychedelic drugs—is raised because I believe they are valuable instruments in aiding individuals to realise their full potential and in understanding their nature. This is no claim that the individual could not develop such powers unaided. But, in a world where almost everyone is subjected to authoritarian and moralistic indoctrination from the very cradle we should at least carefully investigate ways of breaking away from such patterns of conditioning.

In speaking of people as squares and circles I am using a simple analogy. The concept of the individual as a square is to see him or her in an authoritarian environment where obedience to laws and institutions is presumed as the natural order for everybody with the possible exception of the rulers. The concept of the individual as a circle is to see him or her as an autonomous being who best flourishes in a free society, with the conclusion that every suppression of freedom results in harm, firstly, to the individual and, secondly, to society. The history of past societies is largely a narrative of power changes and wars, where the ordinary individual is not considered important. We are, I believe, at the

THIS WORLD

commencement of a civilisation where the individual is becoming less confident in authority, less willing to fight government's wars, less ready to accept that the role for him or her is obedience. That there is an increasing and evident lack of respect for law and order is a phenomenon commonly deplored by those in authority. Students and workers clamour for more say in the decisions affecting their lives, increasingly have less confidence in those who claim that they alone should make the decisions.

The First Challenge

The uneven distribution of wealth in society, the dubious origins of the sacred institutions which claim that such inequality is natural and which benefit from such a system of society, are matters which have concerned thinking and humane people. Those who consider this the only issue are now to be counted by the million and already have succeeded in establishing their rule over much of the world. They assert that all that is necessary to bring about the revolution is to take power out of the hands of the 'imperialists' and 'capitalists' and to use the State machinery to achieve revolutionary goals. Changing rulers is an old game and the new 'socialist' rulers, notwithstanding their claims in the area of materialism and improved living standards for the people, have proved at least as repressive as the old and their attitude to people as squares has shown no departure from past patterns of authority and obedience.

The Second Challenge

is concerned with the question: WHO MAKES THE DECISIONS? And comes from people who see every individual as a circle. The first principle is humanitarian and, looking at the world as it is, has probably been best put by a poet of the new civilisation, Allen Ginsberg, when he said 'faces of woe and weakness, exquisitely dear'. But the concern for the individual does not lead to a benevolent despotism. Rather it recognises that everyone has great potential for free development. Like a flower the human person will come to full blossom given its share of sunshine, water and nourishment. The food of the soul is freedom. Deprived of such the human never comes to full development and often wilts and fades. In terms of this challenge the answer is simply—that all should share in the decisions affecting their lives. Slogans such as 'power to the people', 'workers' control of industry', 'student power' are all—if clumsily expressed and often misunderstood—concerned with this issue.

The New Civilisation

The old civilisation, conditioned to

sexual guilt and personal devaluation, brands the new 'The Permissive Society'. Such judgment is superficial and merely reflects the slavish mentality behind previous social norms. At the heart of the new is a profound concern for each person. Its two basic principles are:

1. The individual's own personal fulfilment.
 2. That we need one another and will find ourselves in one another.
- The trend to communes, where all are accepted as equals and where all take part in the decisions affecting the community, is a development of the new civilisation. Its motivation is love.

Drugs

Many terms—e.g. hippies, heads, freaks—are used to describe those who are part of the movement to the new world. One characteristic which has brought these people into conflict with the authorities is their persistence in using psychedelic drugs such as cannabis and acid. Were I not concerned with advocating them I would still be obliged, in studying the people who use them, to make myself conversant with the usage and the reasons for it. As it happens I am not impartial as my lot is already thrown in with the new society. I do not propose discussing cannabis in any detail apart from observing that, on all the available evidence, it is safer than alcohol and nicotine and a good deal more peaceful and pleasant.

As I have already described LSD in *Anarchy* 3 last year I shall, for the purposes of this article in *FREEDOM*, merely say that on the basis of personal experience and observation I am fully convinced that acid is something to be approached with reverence and care because it opens doors in the mind to realms of sensitivity and beauty which are largely obscured or perverted in contemporary society. It reveals that, contrary to moralistic teaching, the profound truth in everyone is that he needs to love and be loved. Acid is a love machine in that it turns one on to life and every-

thing positive in it . . . people, nature, aesthetics, sensitivity.

In this context doctrines like the Christian one of original sin and man's natural proneness to evil and the consequent need for restraint and authority are plainly blasphemous. Again I do not assert that some can arrive at these truths without acid. I merely say, given the pernicious conditioning of the old society, that the voyage is extremely hard and, in practical terms, out of the question for most. As much has been written about the dangers of LSD—which really are the confusion and perversion in one's mind being brought out into the open—I would now assert that the only real precaution necessary is that one reads carefully the words which should be written or understood on each trip: 'Use only with love'.

Finally

The following is a letter addressed to the underground press. At the moment it has over 50 signatures and shall be sent in about a week's time:

Dear Brothers and Sisters,

I have been busted with what eventually may prove to be 1,400 tabs of LSD.

This is a simple appeal for help and courage. I shall be fighting the case on the basis of no guilty intent, that this is a matter of conscience in which I believe acid is a holy sacrament which greatly assists the individual in cleansing himself of selfishness and the various million inhibitions bestowed upon us by an authoritarian, moralistic society.

I shall be calling sufficient evidence to show that I was not motivated by personal profit but lived as an equal in a commune where the ambition was the growth of communes, giving substance to an alternative society.

What I need now is as many people as possible to testify in court the beneficial effects of acid in their own private lives. I know that is asking for a lot but if enough of us do it—and please be sure already by the other signatures with my name that there is a fair start—it just might work. Believing in miracles of course!

40E Holland Road,
London, W.14
Phone: 01-602 4027

BILL DWYER.

EXTRA-PARLIAMENTARY

YOU KNOW it is curious how non-anarchists devoid of their own ideas have to steal ours. Some years back we heard that the new thing in Marxist politics—absolutely new-minded and original—was 'Extra-Parliamentary Opposition'. This, initially a coalition between the SDS and other left German groups, was to be non-elitist, non-vanguardist, non-parliamentarian, direct democratic, a mass rank and file controlled direct action movement.

Well, all to the good, anarchism by any other name would smell as sweet and we want no copyright on our ideas; though it does get a little irritating when those who dress in our clothes persist in talking of us as old fashioned anarchists.

The Extra-Parliamentary Opposition of course differed from us in avoiding any firm commitment to a stateless society and remaining agnostic as to whether it wishes to abolish the state at all—but then this is not of course entirely novel, in anarchist circles, for the first few years after the split with Marx, the Anarchist International had a sizeable minority—round Cesar Da Paepé—uncommitted to anarchism. The Charter of Amiens similarly committed the CGT to anarchist organization and methods of activity and to the aim of workers' control but left the issue of the possibility of a socialist state unsettled. Likewise the IWW, and the CNT, contained significant state socialist factions (Big Bill Haywood remaining in the SPA, and the POUM Catalan membership syndicalising in the CNT).

But now the same process is repeated. No longer is the call for a revolutionary—though not anarchist—Extra-Parliamentary Opposition; but now we hear Jo Grimond calling for an official opposition, not merely in Parliament, but throughout the country, with opposition civil services (presumably an enlarged National Council of Civil Liberties will provide the oppositional Ministry of Justice, a Shelter-Simon-Squatters alliance will provide the basis for an alternative Housing Ministry).

Grimond's conception bears in some sense the same relationship to the Hippy concept of the Alternative Society that the Extra-Parliamentary Opposition held to classical syndicalism and council communism; but in another sense it does to the E-P O what the E-P O did to anarchism. Taking as much of a revolutionary idea as could be stomachied by a wide section of the reformist left,

and dressing it up anew to provide it by a curious flight of logic with respectability in the accepted political terminology of the left to which the reformist is appealing. (The E-P O to the Leninists, the official non-parliamentary opposition to Lib-Lab civil libertarians, humane welfare workers, and general opponents of bureaucracy.)

Where does it leave us? If, for instance, through Grimond any large number of left Liberals should turn to building a more conventional and respectable Alternative Society movement, this would undoubtedly provide new areas for anarchist work, new possibilities of convincing people that a more thoroughgoing critique of the state is necessary. Obviously the idea would have distinct possibilities if it led to the industrial unions setting up not just their own departments of labour, but also of employment, of the Exchequer and so forth; but our union leaders, not even in jest can one imagine that. In the context of the Grimond wing of the Liberals setting up alternative ministries, the demand posed in the unions that the unions do the same, while stillborn if aimed at the bureaucracies, could well serve as a road to appeal to the rank and file.

L.O.

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.

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All profits from these sales will be put into the Press Fund.

Published by Freedom Press, London, E.1

This Week in Ireland

TWO NEW INTERNMENT camps, one outside Derry and one at Enniskillen. The general consensus of opinion is that Faulkner will now intern women, since it is they who are organising the Civil Disobedience and looking after the starving families of the internees. Was there ever a man so utterly intransigent?

The unemployed in the 26 counties will rise to 100,000 by the end of next week, with Denny's bacon factory in Waterford closing, and Urney's, the chocolate makers, declaring at least 300 women redundant. This mass unemployment is, of course, a Government plot, very deliberate, to prepare everyone in their hunger and despair to vote to go into the EEC, when the unemployed will—minus their families—be shipped to Europe to do the lowest-paid and dirtiest jobs. Dr. Mansholt, when he was over here, admitted only 2% of Irish farms would be viable in EEC terms. On the other side of the picture, the profits of the top 50 companies in the 26 counties amounted last year to £22,000,000, excluding Guinnesses'. Profits made from each worker in the five most profitable amounted to a fantastic £9,031 (R. and H. Hall) to £1,345 (Merchants' Warehousing). Of these firms nearly a quarter of their shares are owned by the State.

This is only the beginning, just free-trade with Britain. What will it be like if we have the giants of Germany, France and Italy?

I was not able to see the controversial TV programme on the six counties as there was a fog and the pavements were too wet and slippery for me, with my leg in a cast, to venture out. One broken

leg is enough! I read it all the next day and came to the conclusion that Robert Cooper was the best speaker with Neill Blaney as runner-up. Paisley reverted to 'The Pope is anti-Christ' type and made a poor showing. The fury of Stormont and the Tories show me that it was an excellent programme, as it must have shown up things to the ordinary not-involved Britisher, and made him think.

Meanwhile killings and explosions and violence goes on. A huge building in O'Connell Street was burned down yesterday, and Derry is swept with fire and retaliations and lies. Both IRAs have claimed it was they who shot a soldier, which, under the particular circumstances, I should have thought a matter for shame rather than boasting. The SDLP are again demanding an enquiry into the shooting of Martin McShane, a sixteen-year-old. The various Army stories put out differ and contradict each other and in point of fact the child was riddled in the back with machine-gun bullets. Note, in the back, though the Army swear he was shot as he aimed at them. But the Army is NEVER wrong.

They are now being urged to kill on any pretext, for that is what the new regulations are. Faulkner and Co. will not be content till every non-Unionist is dead or interned both sides of the border, yet he cannot win a military victory ever, though he won't see it, and Westminster still wastes millions propping Stormont up, instead of spending the money on feeding and housing the needy.

One despairs both sides of the border.

H.

Contact

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.

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

AFBIB. There will be no issue of AFBIB this month (January).

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

'Bella' and other prose pieces by Geoff Charlton. 15p (including post) from the author, Flat 3, 45 Heathfield Road, Birmingham, B19 1HE.

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

Wanted. N. I. Makhno: 'Vospominaniya', Vols. 2-3 (in Russian), ed. by Volin, Paris 1936, 1937. Good condition. Each vol. \$14. Thomas Fuller, Box 236, East Orleans, Massachusetts 02643, USA.

Living space for single person, or a couple, available at Libertaria from January. Please write or call: 95 West Green Road, London, N.15. Phone 01-800 9508.

Visit Paul Pawlowski in Pentonville Prison. Every afternoon 2-3.30 p.m. except Sundays. Paul Pawlowski, 205299, HM Prison Pentonville, Caledonian Road, N.7.

N. and E. London ORA meets regularly (weekly). Please contact via 68 Chingford Road, Walthamstow, E.17.

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

Anarchist and Nihilist Group is being formed in Derby and anyone interested should contact: Gavin P. Lawrence, 63 Uttometer New Road, Derby, DE3 3NP.

Any Spare Furniture? Falls Road family squatting in Burrell House, London, E., now have electric stove and some bedding but still need items of furniture. Please write George Foulser, c/o Freedom Press.

Centre International de Recherches sur l'Anarchisme. CIRA membership covers use of lending library in Lausanne and biannual bulletin (annual subscription £1). First CIRA publication in English: Michael Bakunin's 'The Paris Commune and the Idea of the State' (15p post free, £1 for 10 copies). British representative: Nicolas Walter, 134 Northumberland Road, North Harrow, Middlesex, HA2 7RG (telephone: 01-866 9777).

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.

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

Proposed Group: Celia & Laurens Otter, 13 Albert Road, Wellington Telford. Meet first and third Tuesday of the month, at other times phone Wellington 54728.

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

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

News from Denmark

A GROUP in Jutland has translated, and published, *About Anarchism* by Nicolas Walter, and we are planning to translate *Homage to Catalonia* by George Orwell and *Floodgates of Anarchy* by Albert Meltzer and Stuart Christie.

Copenhagen

JESPER SCHOU.

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