

The Smell of Corruption

THE PRIME MINISTER under powers given by the Tribunals of Inquiry (Evidence) Act of 1923 set up a Tribunal, under a Judge and two Bar Counsels, to investigate the activities of an individual who had been active in striking up acquaintance with Cabinet Ministers and civil servants—or claiming such acquaintance. The individual concerned was suspected of making gifts to those who he thought might be inclined, by such favours, to do him certain services. In case one might suspect that the whole issue of what is becoming known as the Poulson case is being prejudged, it must be added hastily that this is a resumé of the setting up of the Lynskey Tribunal in October 1948 under the Attlee (Labour) Government and the individual investigated was one, Sidney Stanley.

Although the press is holding up its hands in holy horror at the hint

of corruption in reports of Mr. Poulson's bankruptcy proceedings, it also warns, in the words of the *Sunday Telegraph* leader, 'all must beware of throwing mud indiscriminately'. The general press assumption is that such instances of corruption are rare in British public life.

It is true that instances of corruption rarely come into public view, but a strict libel law and a proficiency gained from a long history of imperial administration may account for the comparative lack of frequent instances of publicly-revealed indiscretions.

In our past history corruption, bribe-taking, was less criticized and was accepted, by and large, as one of the fruits of office. In 1621 Francis Bacon, then Lord Chancellor, was convicted of taking bribes. After sentence he wrote, 'I hope I shall not be found to have . . . a corrupt heart in a depraved

habit of taking rewards that pervert justice: however I may be frail and partake of the abuse of the times.' However Bacon had his standards, he was against 'twice-payment' that is taking bribes for that for which he was already paid by the State.

The hey-day of British imperialist corruption was during the early days of the British occupation of India. It was taken for granted that a young man going out to India would build himself up a private fortune. For example, Clive extorted £20,000 from the new Nawab of Bengal—installed by Clive after the Battle of Plassey.

It was only in the early years of the twentieth century that public morality and popular journalism profited from exposure of corruption scandals. These are so many that it is impossible to list them fully—and of course the really successful examples of corruption never make the papers, never mind a tribunal!

In the United States, which has a reputation for political corruption which could possibly be only a by-product of the American passion for publicity, the Harding era (1921-1923) is generally thought of as the high tide of corruption in American life. The affair of the 'Teapot Dome' oil reserves which belonged to the Navy but were 'sold' by the Secretary of the Interior to private oil

interests. The *Business Observer* (9.7.72) has a story about the activities of International Telephone and Telegraph in Chile and the White House. France had the Panama scandal and, in the thirties, the Stavisky affair which showed the political corruption of France which made possible her defeat by the Wehrmacht. It is observable that

last week's resignation (or replacement) of Chaban-Delmas, the former Prime Minister, is attributable to some extent to the Prime Minister's failure to pay income tax. In the rise of Hitler in Germany the Winter-Help scandals paid no small part—eliminating corruption is always one of the planks in a totalitarian plat-

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The Coming War in Asia

EVENTS IN ASIA are clearly building up to the ghastly climax so brilliantly prophesied by the late Max Patrick in the early sixties. Sooner or later, Max argued, there will be a war in Asia between Russia and China, not over interpretations of Marxism which is the propaganda smokescreen, but over who will control the huge parts of Asia which were under Chinese influence for millennia, which were seized by the Czars in the nineteenth century, were inherited by the Russian Communists and which China now wants back.

In the Asian context, more so than in the European, Marxism is seen by many leaders not as an end, i.e. the establishing of a socialist system which will lead eventually to pure communism, but as a means, i.e. as a handy tool for the expulsion of foreign commercial exploiters, for rapid industrialisation and for the building up of rigidly organised and flourishing nations. Marxism is a sophisticated, future-oriented body of ideas but the ultimate vision of many Asian 'Marxists' is not the ideal society envisaged by Marx but a re-creation of the mystique of blood, soil and monoculture of their own national pasts. Their minds are more in the Bronze Age than the nineteenth and twentieth centuries and the societies they create are more akin to National Socialism than to Marxism.

If anyone doubts all this then why are the two Koreas uniting? Obviously because they fear that as separate entities they will be more vulnerable in the coming Russian/China war and the fact that Korean unification is in the offing shows that the Marxist and democratic ideologies that the two halves have trumpeted for so long were merely tools used by differing versions of Korean nationalism. Now that a terrible threat overshadows all Korea these tools can be discarded. Ancient nationalism has triumphed over new ideologies and it will be interesting to see what sort of compromise the two halves reach on the subject of administering the unified land.

Or why have both Russia and China done deals with America this year, deals which evidently pleased those who made them although the details have been kept secret? Presumably the US gets out of the deals a good market supplying both Russia and China with war materials. Nice of the two great 'socialist' countries to help solve temporarily the economic problems of the US and to a lesser extent those of the Common Market.

Notice too how the North Vietnamese have been largely left in the lurch by

their Russian and Chinese 'friends'. The North Vietnamese mass attack on the South early this year, so widely heralded as the final victorious assault, has since been shown to be a desperate last fling with diminishing resources and it has now ground to a halt. Both China and Russia have been turning a blind eye to US activity in Vietnam, they are more concerned with events nearer home. And it has recently come to light that rich deposits of natural resources—oil, gas and metal—lie under South Vietnamese territorial waters. This wealth has been known about secretly for over ten years. The US will exploit this wealth in the years to come and, as a straightforward business deal, some of it will be used to feed the Russian and Chinese war machines. Russia and China couldn't care less about the North Vietnamese and have only helped them half-heartedly in the past and that for propaganda reasons.

And if the North Vietnamese are not nine parts nationalist to every one part Marxist why have they resorted, in the territory of the South they control, to the revolting policy of killing all children of irregular unions between US soldiers and Vietnamese girls? A real Bronze Age activity that!

And why are India and Pakistan, so long bitter enemies, currently patching up their quarrels? Presumably they are getting together because it is in their mutual interests not to let the conflict spread south of the Himalayas.

One big question is which way will Japan lean in the coming war. Doubtless Japanese businessmen could do very well but as Japan is so close geographically to the two belligerents a policy of supplying both sides might come unstuck. This problem does not arise with the US and Common Market traders who can simultaneously supply Russia through East Europe and China through the South China ports.

So apart from a vile war we seem to be in for a great outburst of industrial activity throughout the world producing more pollution and squandering more natural resources. And when the war is over do we get a big slump in the West and another round of fascistic 'remedies' as in the 1930's? Could it be that the Marxists of the West who are bound to become disillusioned with Marxism in the 1970's will become the steel-helmeted, balcony ranters of the 1980's? After all their 'Marxist' counterparts in Asia are Bronze Age fascists under the skin, so why should they be different?

R.J.

Tolstoy Printed under Workers' Control

AS FREEDOM READERS will know, the workers at Briant Colour Printers in London's Old Kent Road have for the last three weeks been running the factory themselves, without a boss, without an owner. Among the work they have turned out while the factory is running under workers' control is a new edition of Leo Tolstoy's *The Slavery Of Our Times*.

This 62-page booklet, written by Tolstoy in 1900, bears the imprint: 'Printed by the workers of Briant Colour Printing, Old Kent Road, London, S.E.15, at the start of their occupation of the factory under workers control in June 1972.'

The FOCs (shop stewards) of the six Chapels involved in the occupation have signed the back of the pamphlet. Any profits from its sale are donated to the workers of Briant Colour Printing.

This would have met with old Tolstoy's approval. He himself took no copyright on his pamphlets and devoted the proceeds to assisting those suffering persecution under the Russian Czar.

The pamphlet deserves a wide circulation—not only because the money received will help a group of workers to establish their own control of a factory, but also because Tolstoy's ideas on capitalist slavery are well worth reading in these days of State Socialism and State Communism.

The Slavery Of Our Times sells at 25p and is obtainable from Freedom Bookshop or direct from the publisher, John Lawrence, 29 Love Walk, London, S.E.5.

TRADE UNIONS

Helping the Government Out

WHEN THE TORIES were elected into power in 1951 the union leaders of the day expressed the same willingness to meet and co-operate with the Government as they are doing today. A statement of the TUC's General Council in 1951 stated:

'It is our longstanding practice to seek to work amicably with whatever Government is in power and through consultation with Ministers and with the other side of industry to find practical solutions to the social and economic problems facing this country. There need be no doubt, therefore, of the attitude of the TUC towards the new Government.'

The thought comes to mind whether the TUC would 'seek to work amicably with' a dictatorship if it ever was our misfortune to be governed by such a regime.

But despite industrial laws which resemble those of a totalitarian regime, our trade union leaders smartly trot along to meet the Government.

Mr. Heath's meeting with the TUC leaders is an admittance that his Government's economic policies have failed. They have not stopped inflation and their efforts to impose legal sanctions against trade unionists have contributed to a lack of foreign confidence in the pound.

The TUC told Mr. Heath that they want the Industrial Relations Act either repealed or suspended. Although the Government is not willing to concede this, they want a joint working party set up by them and the TUC to examine four main topics—conciliation machinery in labour disputes, help for the lower paid, ways of linking wage rises to increases in the cost of living and Britain's competitive position abroad.

The TUC and the Confederation of British Industry are already evolving methods of conciliation which are designed to avoid confrontation with the law. The CBI is unhappy about the

effect the Act is having on industrial relations. Mr. Heath's Government, because it has brought the law into trade union affairs, has obviously invited a confrontation. The TUC when faced with a head-on clash with the law have beaten a hasty retreat. Both they and the CBI would rather conduct a relationship of conciliation than confrontation.

POLICIES DISCARDED

The Government's long disdain for the TUC has now been tempered by economic realities. Like its lame duck policy they are being discarded because the present economic situation dictates co-operation. Governments are not followers of principles, their actions are governed by what suits the capitalist profit motive system.

To illustrate, Mr. Heath told the TUC that they might impose some form of statutory restraint if solutions were not found. The Government, he said, favoured free collective bargaining rather than a statutory intervention or confrontation. But surely confrontation is what the Government has, in fact, practised by imposing its anti-strike laws.

Mr. Feather, general secretary of the TUC, has claimed that their opposition to the Act had always been because of its effects on the economy. They are not worried about its effect on the trade unions because 'no one can do anything to trade unions that the unions don't want to do'.

NOT THEIR CONCERN

However as anarchists we would argue that the trade unions should not concern themselves with the state of the economy. They are the employers' and the Government's problems and should not concern the trade union movement. But years of mixing with the bosses and Government Ministers has given the trade union leaders a statesmen's, instead of a class, approach to the problems of capitalism.

It is true that 'no one can do anything to trade unions' in the sense that if the industrial strength of the working class is used against the law, then the law is helpless.

Lord Hailsham has correctly described the law as 'a gigantic confidence trick. If enough people refuse to obey or enough people refuse to obey different laws then there will be no legal system to obey'.

It is this recognition that is pushing both the CBI and the Government toward some form of conciliation or, as Lord Hailsham calls it, 'an impartial tribunal of some kind'.

It is true that both the State and the employers cannot force the trade unions to comply if they've a mind not to. The trouble is that the trade unions are only too willing to co-operate, and the employers and the Government are quick to seek the co-operation of these leaders when a crisis threatens. Lord Stokes, of British Leyland, has said that the Government has got to learn to get closer to both sides of industry. Certainly they are taking his advice.

The Government faces a crisis of inflation and hasn't very much time in which to solve it. If its present overtures to the TUC are not successful it will have to introduce a statutory prices and incomes policy. What is certain is that the TUC do not want a confrontation with the Government. Their past history shows that they will always withdraw from the brink. It is plain that this Government could easily be overthrown if the industrial strength of the working class was used. At the moment not enough workers realise that revolution and the taking over of the means of production are the answer to the continuing problems which face capitalism. Workers should not help to solve these problems but should seek to overthrow this system which keeps us all in wage slavery.

P.T.

Life on the Dole

THE RIGHT TO WORK? OR THE FIGHT TO LIVE by Keith Paton.

IN THIS PAMPHLET Keith Paton concerns himself largely with the problems of claiming and secondly with the demands of equal wages for all. The author quite clearly sees equal living wages as a means of ending the hierarchical structure of all aspects of present-day society not only factory or office labour. The family, particularly 'imperialism in the home' are examined from both the kids' and the women's points of view, and by this method the idea of the worker's struggle being merely where he works is greatly deflated. Further to the 'equality' section is a lengthy piece on 'illth' (useless work and accumulation of goods) which would be familiar to any reader of *Anarchy* 118. The results of the author's arithmetic are as interesting and surprising as ever, 10 million useless jobs is quite astounding and shows quite clearly how dependent the whole of the country is on a minute proportion of productive workers. Perhaps something could also be said about the many millions of housewives who do not register as unemployed and so do not claim financially to be independent of their husbands. However, there is little enough room to discuss, in this pamphlet, the social attitudes people have towards claiming except as a discussion of the degrading methods necessary to claim. The trap of 'reforming' the system of payments is of course an

easy one to fall into unless the actual purpose of the Social Security and the Government Welfare state is fully understood (I suppose it might be called the Illfare state). There was an interesting piece in the *Roadrunner*, which was originally an ORA publication, on the Welfare state, and Keith Paton goes further along the line of studying the necessity for the government to present the possibility of real poverty to those who don't work while presenting the image to all of the claims possible for clothes, shoes, special diets, etc.

The conclusions about guaranteed adequate incomes and an 'equal living wage' are particularly useful. But suggesting that women also do work on par with men and should be paid the rate for the job is not reformist, it is reactionary, reinforcing the work-ethic in society today. What is more important is to show that with equal incomes (even if you are a shopkeeper or a landlord) the necessity as well as the means of exploitation would have vanished. This may sound very Tolstolian but it is inevitable that in capitalist society the urge for security for jobs, or if self-employed, profits, will only disappear with equality of distribution of goods be it by using a money system or otherwise. The next problem is whether money will cease to exist when it is equally spread and, further from this, whether this would be desirable. All these difficulties are as yet undiscussed as far as I know. DAVID BROWN.

Madhouse

THE ENORMOUS DESPAIR, The Diary of Judith Malina, August 1968 to April 1969 (Random House, \$6.95).

WHEN ONE WISHES to understand an alien culture one should not bring to it the preconceptions of one's own. What may appear to one, by one's own standards, utterly mad or horrible, does not appear so to the alien. He probably finds deep satisfaction in his customs and attitudes. To many people the English love of dividing themselves up into social classes, with ever more infinitely subtle distinctions, appears absurd. The present writer finds it repulsive. There is no doubt however that English people of the more conventional kind get a great pleasure out of it, even though they sometimes suffer as result of the class system.

For the Americans of North America violence probably gives satisfactions, which are not shared by the foreign visitor, or even the returning expatriate who has become accustomed to other life-styles. Judith Malina and Julian Beck brought their Living Theatre, which has in the past put on many experimental plays both in the United States and in Europe, back to their home country for a season, and this is an account of their experiences.

From Judith Malina's description of it the country is a madhouse. Every fourth man is a spy for the CIA, the FBI or the ordinary police. The black militants and white militants are not on speaking terms. Fights, beatings up and arrests are part of the normal run

of everyday life. Everybody is terrified of everybody else, greed is rampant, grab what you can while you can seems to be the motto. Peace, love, flower-power and all that seem to be right out, although hippy gear is widely favoured, and a sort of frantic, forced gaiety prevails.

Judith Malina is a non-violent, love-and-peace anarchist, with a slight religious tendency. She deeply offends one militant by saying that she believes in God. She despairs at the state of the country. To the reader frenzy rather than despair is the keynote of the book. I think one has to take it with a pinch of salt. Not that a single thing recorded in the diary is untrue. I have heard accounts of the United States from other people who have been there, some visits going back to as early as 1902, and they mostly tell the same story, a wild, violent country, with a fantastic technology. Some find it exhilarating, but it would scare me stiff.

The point however is that in all probability the natives are as happy with their customs as we are with ours. For them gangsters, violence, guns, brutal police, assassinations, Black Panthers dressed up like Garibaldi and the Thousand are all part of a thrilling, stirring, tingling, way of life. Of course it's dangerous, but then everybody thinks

he or she is going to be the one who survives. What happens when people begin to be fed up with living in the middle of a battlefield we can see in Northern Ireland today. People begin to move as a mass against violence, and in the long run they are bound to win. But Belfast and Derry are tiny little places. Everything is much more concentrated. The US is vast, and the battle can move about from area to area, becoming more intense and then dying away for a long time and then returning, so that war-weariness is likely to be much longer delayed.

In a sort of way they are enjoying it. The readiness to fight someone, to beat him insensible, to torture him or kill him shows how many one is. And he has a chance to prove his manhood by enduring stoically. This attitude was to be found among some of the North American Indian tribes, and among the Aztecs and Mayas, to whom cruelty was part of the normal way of life, and part of their society's religion. People are not as helpless as they are sometimes represented, nor are they as pleasant and as rational. If oppression exists it does so because a large section of the population get something out of it. But to someone who has come to accept gentle behaviour as a matter of course, for most of the time at least, and has ideals of world peace and brotherhood, such a way of life as that prevailing in North America today cannot fail to be a meaningless horror, and it is horror, frenzy, hysteria and terror, not despair, which dominate this book.

ARTHUR WARD.

What can I do about it?

THE ENVIRONMENTAL CRISIS — WHAT CAN I DO ABOUT IT? Published by the North East of Scotland Branch of the Conservation Society, Hon. Secretary, 82 Tillydrone Avenue, Aberdeen. Price 10p.

THIS pamphlet will be dismissed by many as hopelessly 'reformist'. It doesn't, as befits any publication from a middle-class, university-based group, lay any claims to be revolutionary.

However, as a guide to environmental protection, it should be on everyone's bookshelf and the pity is that no one will publish something on the same lines nationally. There are a lot of 'environmental' books about, but they tend to be costly.

The stuff on family planning is pretty mundane—though useful—but a good point is their comprehensive list of facilities in the area the pamphlet is meant to cover. Perhaps the Women's Lib groups in every town would care to publish the addresses and times of local clinics and distribute it in the streets? They might not have to campaign so hard for abortion if they bothered.

Even left-wing housewives are liable to not associate the environment with the week's groceries. One anarchist lady of my acquaintance justified the use of enzyme detergent on the grounds that 'it got the clothes cleaner'. Scientifically, this is rubbish. The pamphlet makes the point that plastics are largely derived from the world's ever decreasing supplies of petroleum. The simple answer is for all of us not to buy goods in plastic bags or containers.

A recent edition of *New Humanist* contains an inspiring account of how the citizens of Henley-on-Thames forced a local dairy to drop plastic bottles and return to glass. At one point, people dumped 5,000 plastic bottles on the dairy's doorstep.

I'm just off to wrap up a Schweppes 'non-returnable' bottle—the only lemonade I could get in a local shop, I'm afraid—and post it back to them. Might I suggest that others follow suit?

The pamphlet claims that machines now exist which can recycle plastic. When faced with those shops which insist on wrapping things—the security men will stop you at the door if we don't wrap it—refuse and, if it comes to the point, go somewhere else and leave the goods at the check-out. Always, I've found, explain politely that all this wrapping is waste, unnecessary, irrational, using up all the trees, etc. But, legally, all you need is a small receipt.

The pamphlet warns us not to use detergents, which contain phosphates and can kill off animal life in water. Soap is made of plant oils and animal fats—easily broken down by bacteria.

If you're in doubt, Lux is pure soap, and Persil, Rinso, Oxydol and Fairy Snow are half soap, half detergent. Buy your margarine in paper wrappings (cheaper) and put it into a plastic tub at home.

The pamphlet ends with a long list of publications and organisations. This is a 10p-worth everyone should buy.

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Corruption

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form—it generally results in the transfer and codification of corrupt practices in other hands. This country has seen a steady procession of shoddy, shabby scandals in high places ranging from the Marconi scandals, through Jimmy Thomas' profit on the budget, Hugh Dalton's budget leak, the Lynskey Tribunal, the Profumo-Keeler case (untouched by the sordid subject of money) to the present tiptoe expectation of new scandals.

It was observed of his critics by some cynical millionaire (or is that tautology?), whose wealth was of doubtful origin, 'The dogs bark—but the caravan passes on'. The fact is that the pattern of revelations of corruption in high (and low) places repeats itself unflinchingly from time to time despite the passing of laws or insistences on disclosures of income or interest. The dogs, in this case, it seems, the Liberal puppies, are barking but nevertheless, the caravan of profit, privilege and power will move on undismayed.

* * *

From a cursory reading of the newspapers it would seem that this whole kerfuffle was raised by the the questionings of that sincerely courageous back-bencher William Hamilton, backed by Liberal MPs. Readers of *Private Eye*, to which one must pay tribute, can see this only as culmination of a campaign of one year or more to embarrass Mr. Maudling, the Home Secretary, with frequent revelations of his indiscreet (though, it is said, fleeting) association with the Real Estate Funds of America and its fraudulent founder. One of the strengths of *Private Eye* is its financial journalism. Its weakness is its non-committal which leaves it open to the charge that it could be used by one financial grouping to embarrass another. However, the Government's unconvincing explanation that they couldn't make a statement on the Poulson affair until they had seen a transcript of the bankruptcy proceedings could be demolished by a reading of *Private Eye* for June 30 which carries a sufficiently damning summary for, as *Private Eye* says, only the *Pontefract and Castleford Express* and the *Leeds (Yorkshire) Evening Post* carried reports. The *Evening Post* played it down.

Whatever happens at the Tribunal, if there is one, Mr. Maudling would seem destined for the axe. The *Sunday Telegraph* and the *Daily*

Express have rushed to his defence which is enough to damn anybody.

In any case the political precept of 'getting rid of one's successors' seems to be a necessity for Mr. Heath at the present time. (It is possible to discern an attempt at this on the part of Mr. Heath in sending Mr. Whitelaw to Ireland.) But Mr. Reggie Maudling whose rampant lethargy can be mistaken for liberalism is a sitting duck for political obscurity. His obvious taste for the good life have trapped him with his finger in the pie.

We cannot mourn the likely replacement of one Home Secretary by another, nor indeed rejoice at the unlikely replacement of one Government by another, but indeed it might be said that Maudling's financial dealings are one of his most human and humane activities. Indeed one can partly agree with the reactionary Dr. Johnson when he said, 'A man is seldom more innocently employed then when making money.'

But the key sentence for anarchists is the statement of Warren Hastings when on trial for corruption in India, 'By God, Mr. Chairman, at this moment I stand amazed at my own moderation.'

We should be amazed at the moderation of Mr. Poulson, of Hal Geneen (of ITT), when we consider the power that we have surrendered to them and their like. Sidney Stanley flourished in a Labour Party's post-war Britain when wide-sweeping powers were given to a Government maintaining scarcity.

If there is a smell of corruption in the air it is because the sewage system, known as the State, is bad.

The Lynskey Tribunal found that a Minister had received small gifts or favours from Stanley in order to secure an import licence, and the Minister had decided to withdraw a prosecution against Sherman's Pools. The director of the Bank of England who was chairman of the North-Western Electricity Board and a Companion of Honour (!) had been offered a Stanley chairmanship but had refused it and continued his help to Stanley. All other Ministers and public servants were completely exonerated. Sidney Stanley was a habitual liar. No prosecutions resulted. The Minister resigned and applied for the Chiltern Hundreds, the Chairman retired into private life, Mr. Stanley wrote his memoirs for the *People* and retired into the obscurity of Israel.

'The caravan passes on.'

JACK ROBINSON.

LESSONS OF THE SPANISH REVOLUTION by Vernon Richards

This is not a reprint of the work with the same title published by FREEDOM PRESS in 1953. It is a new and considerably expanded version which the author prepared for an Italian edition published in 1957, and recently published in Paris in a Spanish translation.

Additional chapters deal with such important topics as the Militarization of the Militias, the Cult of the Organisation and of Personalities, the Rank and File's Responsibility.

As well as a Select Bibliography, the author has contributed a 20-page Bibliographical Postscript in which he discusses the most important works that have appeared on the subject in the past twelve years.

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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: Trevor Savage, Flat 3, 35 Richmond Road, Leeds, 6.

Manchester: Matt Cunningham, 9 Briar Hill Avenue, Little Hulton, Worsley, Lancs.

Scotland: Secretary, Mike Malet, 1 Lynwood 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.

Holiday Closing

The bookshop and office will be closed for one week Monday-Saturday, July 24-29 inclusive.

Correspondence will be dealt with as usual.

Workers' Control—but not just yet

I WENT, a few nights ago, to a meeting called by International Socialism. This is not something I am in the habit of doing, but as it was being held in a hall opposite the Briant Colour Printing plant, I assumed the object was to rally support for the workers there who took the place over three weeks ago. As it turned out I assumed altogether too much.

The speakers were John Jennings, chairman of the South London Committee for Workers' Control, John Palmer of IS, and Bill Freeman who is a Father of the Chapel at Briant Colour.

Bill Freeman spoke first, giving an interesting factual account of what happened when the plant was taken over. He then had to leave to go back to the factory.

John Jennings who spoke next said that he was a member of the Labour Party but denounced all its leaders as 'traitors'. He spoke with approval of the struggle at UCS and its outcome.

John Palmer dealt with the crisis of British capitalism, unemployment and the need to get rid of the Tory Government.

On being challenged directly to state

whether they agreed with the take-over at Briant's and its operation under workers' control they stated categorically that they did not.

The reasons given by John Jennings were that this was simply a struggle about jobs at UCS (which had concluded satisfactorily as far as he was concerned). There had been attempts at workers' co-operatives in the past and they had all failed. We could only proceed to real industrial democracy under a Socialist Government.

John Palmer said that he did not agree with Socialism in one country and certainly not with Socialism in one factory in the Old Kent Road. The problem was a political one and the workers must be made to see this. Unfortunately for IS, very few of these workers in need of 'education' attended the meeting.

LATEST FROM BRIANT'S

The 'official' line is now clearly to find a buyer and any idea of workers' control has receded into the background.

There were two interesting speakers at the last meeting and march. One was Jim Greenlees from Fine Tubes, Ply-

mouth, who spoke bitterly of their two-year struggle against sacking, and the complete lack of support from their union, the TGWU. He warned Briant Colour workers to expect the same treatment.

The other speaker was Mrs. Roach from Fakenham (the Sexton sit-in). She told the same story of rough treatment from the union. They had met hostility from all sides, including the people in

the town and were now reduced to ten workers. The company had been bought by Common Ownership but the women run it themselves. They could get no credit and were making only enough to pay the bills. They were getting no wages. Looks as if they could do with orders. Price list can be obtained from Mrs. Lawrence, 29 Love Walk, London, S.E.5.

J.A.

Downfall, Death & Decay Everywhere

THE KILLING by the FBI of an airline passenger, in the course of a gun battle to recapture a plane from hijackers at San Francisco International Airport, shows once again that in modern Western society the life of the individual is coming to count for less and less.

'We intended to stop this hijack, and stop it we did', said an FBI man, and that's that it appears. The casual attitude to violence, which is America's heritage from the days of the frontier, will now begin to spread over the world, along the routes of the world's airlines. However, in Britain we are not in a position to point the finger of scorn at the US. The Ulster Civil War is still smouldering on. While the British Left, like the American, seems to have gone head over heels for 'violence', and its papers are decorated with pictures of guns of various kinds, sometimes even when the text has nothing to say about shooting.

Left and Right seem to be about equal in infamy, although both sides of course put the blame on the other. In practice there is more violence on the Right, police brutality, Provisional IRA killings, etc., than on the Left, which contents itself with gun-pictures and polemics aimed at the supporters of non-violence. But then this is the usual thing. The Right is usually more violent to begin with, in any struggle, and then the Left catches up and surpasses the Right. In the end both sides become indistinguishable.

The difference is that today the Left is far more verbally bloodthirsty than it has ever been in the early stages of previous struggles. The gun has become a cult-object. The destruction of civilisation as we know it seems to the present writer so certain as to be not worth arguing about. The good old H-Bomb is still waiting in the wings, and there is the population explosion, the destruction of natural resources of all kinds, the using up of minerals, the diminishing of the earth's fertility. The ideology of speed and power and size, already deplored by many a hundred years ago, is growing more and more popular, and is taking the place formerly occupied by religion. 'Man' takes the place of 'God', but the result of the change

is not an improvement. New evils merely replace the old.

According to a *Guardian* report (7.7.72) a plague of medieval proportions, starting four years ago in the Far East, is now moving slowly West, and the West Indies and the Americas are threatened. It is a cholera epidemic. The *Guardian* speaks vaguely of the Far East, but probably Vietnam is meant, possibly Bangladesh is helping. Plagues frequently follow wars, because of the destruction which wars bring in their train. The Black Death is thought by some to have begun at the siege of a city by the Tatars on the Black Sea coast. The European and North American powers cannot hope to wage wars in Asia and Africa and escape the consequences. The world is all one country. It always was, but today, with fast planes and ships, distances which used to take months and years to cover now take days.

There is, I think, an expression, 'a self-destruct mechanism'. This is what modern, technological society is. A machine which seems deliberately designed, all its parts fitting together like the insides of a watch, to destroy itself. Machinery, ideology, social organisation and custom all work in perfect harmony to the same end: the stimulation of violence and the destruction of the fabric of civilisation itself.

Curiously enough, although (or because?) our society is the most well-informed, or the most profusely informed, of any that has ever existed, less and less people seem to be able to see what is going on as a totality. They can only see bits. The Right can only see (in Britain) the decline of imperial power and the influx of non-Europeans. The Left can only see the bigotry and brutality of the Right. The Third World thinks in terms of nationalism. The ecology people are rightly concerned about the ripping to shreds of our 'global tapestry', but they do not see that this destructiveness is inherent in the very nature of capitalism. Indeed many of them are capitalists, which makes some of their propaganda in the quality press sound rather odd, since it is printed next door to advertisements for Rio Tinto Zinc.

I can see no hope at all in any direction. The statement that one so often hears, 'No one wants war, of course', is absurd. Lots of people want it. Some because they can honestly see no alternative, some because they are foolish enough, or inexperienced enough, to think that it is an adventure, and some because they are simply swine. There are quite a lot of these about today, and I think that their number is growing. They become parachutists, or combat helicopter pilots in Vietnam. They boast of their tortures and killings. They are genuinely brave men, but mentally they are in the thirteenth century.

Oh yes, there are plenty of people who want war.

My belief is that many people now already adult today, supposing they have the luck (if that is the correct word) to survive to old age, will live to see the grass growing in the streets of our cities.

A.W.U.

Grayling Road Squat

THE GRAYLING ROAD squat by Mrs. Vennard and her family ended last Thursday morning at 7.30 a.m. when two policemen kicked in the front door, the bailiffs sat in their car and watched and waited but no one was to be found. The squatters had moved out to their new address (34 Jenner Road, N.16) at 3 a.m. that same day, as promised support was not forthcoming despite the efforts of a few individuals. Thanks are due to all who helped or offered to help.

THE SQUATTERS.

THE NEW NOMADS

Nothing but a pied-a-terre. I have been here three or four years, but I don't think of it as a home. I suppose I shall settle somewhere before long; yet, on the whole, what does it matter where one lives? There's something in the atmosphere of our time that makes one indisposed to strike roots in the old way. Who knows how long there'll be such a thing as real property? We are getting to think of ourselves as lodgers; it's as well to be indifferent about a notice to quit.

George Gissing,
'Born in Exile',
published 1892.

EARLY IN MAY the Layfied Inquiry finished taking evidence on attitudes to the Greater London Development Plan, which proposes a whole new network of roads, with consequent destruction of housing. It is unlikely that we shall hear what its findings are before the end of the year, and when we do hear them, despite the description of the inquiry as 'independent', it would be as well to have one's salt cellar handy, for taking a pinch or two, if it turns out that Londoners are being supposed to be in favour of this new piece of vandalism. However there are already rumours that such is not the case. In fact the plan may have met with considerable opposition from the Londoners whose opinion was taken. The present writer was never consulted, and indeed he hardly knew of the existence of the Plan, except in a very vague way. Compare this haphazard way of doing things with the thoroughness of the noxious census.

The British Road Federation is even more happy-go-lucky, and finds it possible to pontificate on the subject on the basis of a poll conducted during two weeks in April. How many FREEDOM readers were consulted? Again, the present writer was not, although he has been a Londoner since 1945. The Federation, not surprisingly, says that there is 'a clear majority' of Londoners who support the plan.

Actually its own figures show that opposition has risen. A National Opinion Poll survey was made for the Federation two years ago. Then the opposition was 9%, now, according to the latest NOP findings, it is 16%. Whether these figures are worth anything at all, whichever side you take in the argument, is anybody's guess. What is much more to the point is that the Federation, the contractors who build the roads, the planners, the motor car manufacturers, fanatical motorists, people who love anything because it is shiny and 'modern' or 'contemporary' and the ruling class itself, are all combined together in one massive and powerful body of opinion, and the statistics, the surveys and so forth are merely for the purpose of propaganda, so that, when it comes to the crunch, the opposition will be too weak to be effective. For nowadays there is nothing more discouraging than to be told that science has disproved something, although, very frequently, science has had nothing to say on the matter at all, either for or against. I think though that there is a pretty strong and widespread scepticism about statistics today. They have been abused too often, and people are wary.

The iron fist, which hides in the velvet

glove, is beautifully illustrated by the Federation's new chairman, when he expressed the opinion that people now have for the most part come to realise the import and place of mobility in their daily lives. 'They are not prepared to have it sacrificed because of the prejudices of fringe groups who want to impose their own "pie in the sky" ideas on everyone else.' This means, in simple English, 'You are not going to impose your wants upon me, I am going to impose my wants upon you, because I am the stronger.'

Equally brutal is Sir Colin Buchanan. He estimates that the number of homes to be destroyed, to make way for the new roads, will come to 30,000 (the original Federation estimate was 90,000), and he compares the fate of those driven out with that of the fighter pilots killed in the Battle of Britain. A statement which compares with that of a former American Ambassador to Britain, who said, 'You will find your people stand up to H-Bombs, just as they did to the Blitz.' This remark was a bit too much, even for the docile British masses, although no doubt it was intended for a compliment. It caused a rumpus, and so should Sir Colin's.

The storm of protest over Stansted and Cublington, and the doubts whether Britain needs, or indeed can have, a third airport in the London area, show that some of the population are not going to be quietly dispossessed in order to please the planners and big business, and the ineffable Sir Colin. At Cublington there were even threats of armed resistance, and there were acts of violence (petrol bombs), although these, ironically enough, were committed by people who wanted to have the airport against its opponents. Indeed it is not too far-fetched to foresee the coming British civil war beginning around one of these very issues. One can easily see that big government and big business would adopt Quartermain tactics against people who attempted to defend their homes.

The ideal human being of the planners is a sort of modern nomad. He is not attached to any particular place, but roams about, wherever his job may take him. His house is as disposable as so many other things are today. The encouragement, or even compulsion, of people to own their own homes, is shown up as the swindle that it is. A person may spend years buying a house, but he never owns it. It can be taken away from him at any time that his masters need the land for a motorway, an airport or a reservoir.

There are two solutions. Stand and fight, or become a hippy, a nomad, a drop-out, and own nothing more than you can conveniently carry around with you. Neither of these solutions are what the powers-that-be want. They want people who work at regular jobs, are tied by mortgage payments, but at the same time are ready, when told to by authority, to get up and go, even to other parts of Europe now that the Common Market has been set up. The ideal arrangement for our overlords would be to have everyone living in motor caravans, and the whole countryside could be tarmacadamized to make one vast road, towns being represented by huge car parks. Thus complete mobility could be achieved.

A.W.U.

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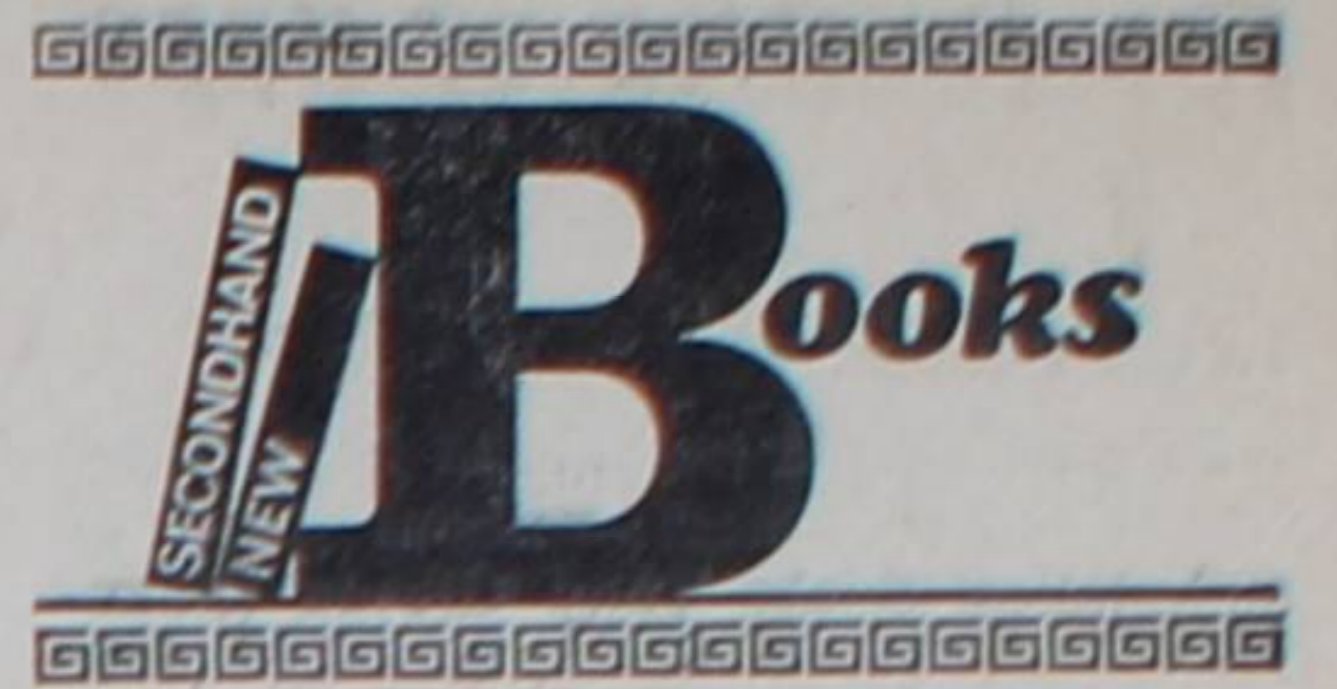
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To the Editors:

So girls should be able to flaunt their sexual attractiveness without fear of molestation thinks Tony Gibson (FREEDOM, 10.6.72). Is he serious—and does he really mean 'flaunt'? Almost everywhere one looks the female body is flaunted for purposes of commercial gain. Soft porn displays, films, television commercials and advertisements of all kinds thrust anonymous tits and bottoms unendingly into our consciousness. Is it surprising if some men pass their wa(n)king lives in a blur of generalised lust? Some of us are fortunate and can focus this on specific objectives: real available women. But whilst sexual titillation is an almost inescapable male experience, sexual gratification is not. Some men don't know any real available women or they want something or someone different from what they've got. But they are too ugly, too poor, too shy or too old.

In our society property and wealth are inequitably distributed—but we are all affected by pressures towards aimless acquisition. So some men take the 'illegitimate' path to property, and steal. Similarly we are all urged—explicitly or implicitly—towards 'aim-less' sex; some take illegitimate paths and assault or rape. Anarchists cannot be indifferent to sexual violence but they should surely, in the first instance, challenge the exploitation that contributes to it just as they hate and challenge the exploitation and material inequalities that lead some men to steal.

Given a society in which one of the most profitably exploited commodities is the female body, it is fatuous to talk of 'woman's right to walk about naked'. About as useful a 'right' at the present moment, as the right to keep one's life savings on the front doorstep. And women who do 'flaunt their attractiveness' shouldn't be so naive as to pretend surprise if they get a few unsolicited gropes and pinches. We are a long way from a humane and rational attitude to sexual relationships and Tony Gibson's frivolous letter doesn't get us any nearer to it.

Fraternally,

Ramsgate, Kent PETER FORD.

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Dear Comrades,

Thank you FREEDOM for John Quail's letter in July 8 issue, and thank you John Quail for writing it. The crux of the letter comes in the sentence 'But most women are taught to turn their aggression on themselves—a lot of women have been made psychologically incapable of effective—even defensive—violence.' Have you noticed how few letters in FREEDOM are from women, including the letters on the 'Politics of Rape'? Whereas a man, on seeing a letter in FREEDOM which makes him angry (as Ian Sutherland's letter did me) might well write an articulate counter-argument, 'most women' could only turn their anger inwards, throw the paper away and forget the whole business. Feeling ashamed of our anger, too; have you thought why such a large proportion of rapes goes unreported? Women cannot sustain the anger necessary to make a complaint—we are ashamed both of having been violated and of the aggressive feelings that this causes. I am not kidding you: to a man this probably seems ridiculous, but to a woman suppression and forgetting of any violent feeling is a way of life.

In the last weeks I have been seeing a woman whose husband has been in a mental hospital. This woman persuaded the authorities that he would be all right living at home, whereupon he tried to convince them that she was insane and should be in hospital. Eventually in desperation she left him, taking her two-year-old daughter, but returned after three weeks. A few days later he beat her and the child so severely that she left again and is now staying at an undisclosed address. The relevance of this to the politics of rape (or should we rename it women and violence?) is that he is a small, frail man, and, all things being equal, would be about equally physically matched with his wife, who is also small. But whoever heard (outside of jokes) of a woman fighting with her husband on equal terms? When I proposed this to a group of women the other day, they were astonished. It is acutely painful to most women to think of using violence themselves (Tory ladies may advocate bringing back the birch, but I'm sure they are thinking of its application by men) especially on their own men/husbands. I don't believe this is natural, it must be the result of generations of conditioning.

I have always claimed to be opposed to violence on principle, but I am begin-

ning to wonder whether this claim has much importance coming from a woman. On the few (domestic) occasions that I have had to act violently, I caused so much surprise that my action produced very little resistance, but the reaction which I suffered from afterwards made me shake all over and suffer acute feelings of (I think) shame. It may have been anger—it has taken me a long time to admit to being able to feel anger.

To end on the high moral uplifting note which seems to be expected, let us, both male and female, express our feelings more. Do not let us suppress them so that in times of severe stress they cannot be controlled. Let intercourse be an act of joy and anger be constructive, and we will have two good weapons in our struggle for the world.

Fraternally,

London, S.W.14 CAROLINE CHARLTON.

Please Teacher

Dear Comrades,

Peter Neville's letter in FREEDOM for June 10 seems to me to fall far short (or long?) of the hard thinking, clear discussion and self-criticism he recommends in his last paragraph. On the basis of 17 years at the receiving end of state education, I feel his attitudes to the system must be challenged.

The position of the teacher as a worker in the social system is not analogous to that of railwaymen and dockers. Of course, we know that everyone working, or living, in this society contributes something to it, but not all contributions are the same. Some occupations are more exploitative, pernicious or manipulative than others. Presumably P.N. would draw the line at becoming a soldier; many libertarians would draw the line at teaching for the state. And his letter would most likely confirm them in their rejection of the profession as a whole.

Teachers play a key role in perpetuating the values and social relations of this society, in the conditioning process which ensures the submission of the majority. Teachers who consider themselves libertarians can often justify their position only by the sort of schizophrenic reasoning which has P.N. defending some of the worst aspects of the system.

The educational system exists not because people need to socialise their children, but because our rulers require people to accept certain norms, roles, habits and culture. The aim is not full participation nor the survival of individuals. It is the subjection of individuals, and their confinement within a place, role and status allocated by others. Compulsory education was not a philanthropic measure introduced by altruists; contrary to P.N.'s statement, the main beneficiary was, as always, the exploiting class.

Throughout, P.N. takes an extremely optimistic view of the teacher's function in practice: in reality, not all teachers are efficient vehicles for transmitting knowledge; ignorance and ineptitude, as well as authoritarianism, abound; schooling tends to militate against a pupil's interest and desire to learn. He also internalises most of the system's assumptions, even to the extent of accepting exams and punishments. Testing is always subjective, and applies the standards of accepted authority; it confirms people in the limitations pre-ordained for them. And punishments surely are always wrong per se, to a libertarian. There has to be a punisher, with authority and power, and a victim forced to submit. Anyway, punishments seek precisely to abolish symptoms, an idea P.N. denounces. There may be cases, as instanced by P.N., where the infliction of a particular punishment causes us no poignant regret—but still we should not support or advocate this barbarity, and certainly not arrogate to ourselves the power of inflicting it.

P.N. lets it go without saying that the teacher tends to be right and reasonable, and the pupil wrong and lazy, interfering, etc. There is no recognition that 'bad' behaviour might be a natural reaction to the excruciations of boredom inherent in the school situation, nor of the possibility that last night's telly might indeed be more interesting, relevant to reality, and conducive to learning than the 'process' imposed by the teacher. Willingness to learn can certainly not be assumed in state schools, where compulsion is present at every stage. Even in further education, where there is a factor of choice, students can be impelled by a desire to escape (as P.N. observes without condoning) from work, home, etc., and once

they are in the institution of their 'choice' the educational process can still alienate the desire to learn—not least in universities, where choice is supposed to be maximised.

Of some interest to P.N. and other readers might be a recent pamphlet by Dundee Solidarity, *Educational Idiocy in Scotland* (obtainable from Solidarity, c/o 27 Sandringham Road, London, N.W.11, 5p + postage). The context is still that of working within the existing system, but I think there is a more honest attempt to face up to the dilemma of the libertarian teacher and to contemplate radical solutions for the future.

Fraternally,

London LIZ WILLIS.

Correction

Dear Comrades,

I hope those who read my criticism of Ian S. Sutherland's review realized the word 'sexiest' was a misprint and that the word was definitely 'sexist'. Thank you.

Fraternally,

USA LINDA LEWIS.

People's Festival

Dear Editors,

On June 16 the *Windsor Express*, under the main headline on its front page, featured the Rent Strike—People's

Helping the Government

HOW DEMOCRACY CAME TO ST. REGIS by Rarihokwats. Published by Friends of Malatesta, Box 72, Bidwell Station, Buffalo, NY14222.

This pamphlet describes the attempts by the Canadian Government to impose 'democracy' on Mohawk Indians. However, despite the claims that the Indians were to be allowed 'self government' (under the Indian Advancement Act 1884), the Government made very sure that the right candidates were elected.

The Indians protested again and again, demanding that past treaties and understandings be adhered to. The Indians finally refused the elections they didn't want to take place. The police moved in and shot an Indian. Others were arrested on trumped-up charges. They were even forced to pay for their own prosecution. Even to this day, the majority of the Mohawks of Akwesasne refuse to take part in elections and continue to adhere to their traditional way of life. Good luck to them.

LIBERTARIAN WOMEN'S NETWORK NEWS-SHEET. Published by Ro Atkins, 68 Chingford Road, Walthamstow, London, E.17. Price whatever you've got.

Let me try to redeem my much tarnished reputation with the militant section of the fair sex by advising everyone

THIS WEEK IN IRELAND

SHOOT PROD, shoot Teague, shoot English Jehovah's Witness. Give in a bit to the IRA, give in a bit to the UDA. Whitelaw runs with the hare and hunts with the hounds. Lynch sits on the fence. Paisley, Faulkner and Craig breathe blood and thunder. People of both sects are intimidated out of their homes of 20 years. Everyone talks of 'drawing back from the brink'. The British Tories are still afraid of a Prod backlash and pretend to give credibility to the idea of the six county statelet by talking of a six county plebiscite. Lynch refuses to hold a 26 county one on the same day. Ritchie Ryan, TD, says it should be an all UK plebiscite if the six counties are part of the UK.

Everybody wants everything their own way. Faulkner still yells for a restored Stormont with all the powers of the old one PLUS—Paisley says all Unionists with a capital U must unite and under no circumstances must Lynch be allowed to take part in the talks about talks. The message is not getting across to the British people that as long as Britain keeps a finger in the Irish pie so long will there be outbreaks of violence every few years as there have been ever since the statelet was set up.

Gusty Spence, the 1966 murderer of a young barman in Malvern Street (with others), who is serving a twenty-year sentence, is let out on parole and is kidnapped on his way back to prison. At first the UDA gave out it was a

Festival due to commence in Windsor Great Park on August 26. This was a direct result of the hard work done by a relatively small group of workers, firstly in gathering 33,000 signatures to date against the Night Assemblies Bill and now, principally, for the Festival.

The concept of a free festival—ranging from music to children's play groups, street theatre and poetry—expressing the spontaneity and natural genius of the people should interest all who cherish the cause of freedom. With very limited resources twenty-six different groups have been enlisted on the entertainment side, together with a great groundswell of mutual aid, hope and love.

Being in the Queen's own park—probably the finest in Europe—it seems particularly appropriate to combine the Festival of the People with a Rent Strike. Rent is a feudal concept going back to William the Conqueror who established the prototype of a perfect feudal society in which all paid rent to the King. It is no coincidence that rents in England today are higher than anywhere in Europe. In London alone the Church Commission and the descendants of the feudal lords (Lord Ilchester, for example, whose heirs are the Fox-Strangways) own most of the ground rents at this very time.

The *Windsor Express* article is remarkably fair and accurate. The Festival is described as being not merely non-political but a revolution. Because it is not a change of rulers but a new society we seek. A society founded on principles of LOVE * PEACE * FREEDOM.

While much of the initial work for the Festival has been done much remains and workers are urgently needed. Perhaps you could, if willing to assist, contact: Paul, Rachael, Bill, at 26 Elmbourne Road, London, S.W.17.

Yours fraternally,

BILL DWYER. P.S. Bill is out on bail.

Continued from page 2

to subscribe to this new publication. It usually contains useful Women's Lib addresses and has carried useful stuff on women's industrial action such as the Sexton sit-in. One notices, however, support for an organisation called the 'Women's Industrial Union'. My information is that this is a right-wing organisation run by a Tory. I stand ready to be corrected, but trade unionists should look very closely at all 'break-away' organisations. I do think the magazine should ask the WIU to describe its aims, etc., a bit more fully.

Most of the films advertised by the 'Freedom' movement are in fact produced by various CP-influenced/controlled groups. Any really radical film does not receive great acclaim in Moscow or Leipzig. Any old CP member is well used to these boring, biased movies. Apart from these moans, right on, Sisters!

Honourable mentions in despatches go to the *East London Speed Freak*, owned, edited, produced and sold by Stepney's answer to I. F. Stone, the one and only George Foulser. To even start telling you what's in it would spoil the surprise. From G. Foulser, 1a Nevill Road, London. Price 6p. The *Wrekin Anarchists* are producing *Voice*, contains some good stuff, not all of it from declared anarchists. Worth a look.

IAN S. SUTHERLAND.

Contact
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Help Fold and Despatch 'FREEDOM' Thursdays from 2 p.m., followed by discussion at 7.30 p.m.

Sussex University. Society for Direct Democracy formed. Those interested contact Brian Behan, 36 River Bank, Shoreham-by-Sea, Sussex.

Alternative Day School. Nursery class teacher needed September. Low pay but rewarding work. Kirkdale School, 186 Kirkdale, S.E.26 (778 0149).

Irish Black Cross needs aid for all political prisoners in Ireland and elsewhere. Contact P. Stephens, 1 Oxford Road, Dublin 6, Ireland.

Two Young Italian Anarchists urgently need accommodation in London for one month from about July 10. Contact Box 5 at Freedom Press.

Anarchist Meetings. Thursdays at 7.30 p.m. at 68' Wimbourne Road, Southend.

'Peace News' for theory and practice of non-violent revolution. £4.95 p.a. (students less 10%). Trial sub. 7 weeks for 50p with free M. Duane 'Biological Basis of Anarchism'. 5 Caledonian Road, N.1.

Anarchist Syndicalist activity in London. Contact D. Coull, 113 Cazenove Road, London, N.16.

BLAST — Bristol Libertarians Against State Tyranny. Address c/o 8 Cowper Road, Bristol 6.

Groups—Sell 'Inside Story' to members. 50% discount for orders of four or more. Inside Story, 3 Belmont Road, London, S.W.4.

Mike Callinan (Brixton 110305). Visiting days Tuesday and Thursday. For arrangements get in touch with George Foulser, 113 Cazenove Road, N.16.

Stoke Newington 8 Trial. Send all aid to '8' Fund, Compendium Bookshop, 240 Camden High Street. Meals, fruit, papers, books (new ones only), cigarettes and money needed.

Holiday Accommodation. Will exchange 2-bedroom cottage in Gloucestershire for similar accommodation in Norfolk or Suffolk. August 13 to 26. A. Jacob, Grove Farm Cottage, West-end, Stone House, Glos.

Ian and Peggy Sutherland now live at 91 William Street, Derby. No more letters to Aberdeen.

squabble about religion and internal politics.

Soon there will be no Dublin left. There is not a day I do not discover somewhere else beautiful has been bulldozed down for offices. The monster must consume itself in the heel of the hunt as there will be no one left to work in the offices, but that will take some years. Meanwhile it is colder than it was in November to match the mood in all our hearts.

Eddie McAteer has asked the Bogside people to take down their barricades. He points out that the UDA hold the trump card of the lives of many Catholics in their hands as they hold them hostage. All who supported the Provos now see the result; the lives of the many isolated Catholics in Belfast. It is noteworthy that the senior Unionist politicians are refraining from comment about the latest tactics of the UDA. They are selective in their emotions and hope to benefit from the actions of the men of violence, just what they have accused Lynch of doing. Unionism has only one orange card left, and it is the battered two of clubs, not the ace of spades as they believe.

On next Saturday the Provos are marching on the Curragh to demand the release of 'political prisoners'. The People's Democracy did this last Saturday and Michael Farrell roared because a 'peaceful protest' was met by gardai in riot gear and soldiers with fixed bayonets; but the peaceful protesters had paint mixed with insecticide which they threw at the soldiers to say nothing of stones, bricks and bottles.

The UDA are putting up one more 'permanent' barricade this weekend, and then calling a 'truce' for the marching month and to see if Whitelaw will give in to them in every way. *The Irish Times* suggests today that we who have sent missionaries all over the world to teach the poor savages better ways are sadly in need of missionaries ourselves. H.