

DUBLIN ANARCHISTS MORE ARRESTS ...

FOLLOWING THE ARREST OF PAUL STEPHENS CHARGED WITH BOMBING THE SPANISH INSTITUTE IN DUBLIN (see FREEDOM 6 April) THE SPECIAL BRANCH HAS NOW SWOOPED ON ALL KNOWN ANARCHISTS, LIBERTARIANS AND LIBERTARIAN-MARXISTS IN DUBLIN.

All members of the New Earth group together with Fintan Valiery of People's Democracy have been arrested. Four of them -- Marie McPhillips, Columba Longmore, Bob Cullen and Noel Murray -- have been variously charged with Desmond Keane and Edward Jones (who are unknown to the rest of New Earth) with the armed robbery of £3,654 from Allied Irish Banks and £3,131 from Contract Cleaners; possession of firearms and explosives; and with causing explosions at the offices of Iberia Airlines and various finance houses in Dublin, between January and March this year. All the accused deny the charges against them.

Marie, Columba and Noel were remanded on bail at Dublin District Court No. 6 on 4 April. There is reason to believe that New Earth's mail is being intercepted but a report dated 6 April stated that they were due to appear in court again on 9 April.

The raids and arrests show a concerted campaign of police harassment against anarchists and libertarians in Dublin.

Please support a picket outside the Irish Embassy, 17 Grosvenor Place, London S.W.1. in protest at the harassment of anarchists in Dublin, and in solidarity with our arrested comrades on

THIS SATURDAY, 20 APRIL AT TWO P.M.

---FROM THE CHARGE AGAINST THE COM-
RADE TO THE CHARGE AGAINST THE
SYSTEM---

/Giovanni Marini was arrested July 1972 following an affray in which he and a comrade were attacked by a fascist band. Imprisoned since then, his trial opened last month, and as we reported 29/3/74 was precipitously adjourned. We publish here, with a minimum of editing, a report from one of Marini's comrades.⁷

THE COURT of Salerno and the fascist lawyers could not bear more than seven hearings of the Marini trial. The holding-over of the case by the court's president Fienga further indicates their manifest incapacity to control this case in accordance with the plans of the public prosecutor and the "Justice of State".:

1) For the fascists and the masters of Salerno, the death of the fascist Falvella had to be a reason for campaigning their logic of the profit and their demagogical putridity.

2) The responsibility for this death

Continued on Back Page

MARINI TRIAL



A THORN IN THE FLESH

THE BRITISH LEYLAND management are trying to drive a wedge between a shop steward and those who elected him by withdrawing their recognition of his position. To do such a thing means that management are willing to make a stand and risk further stoppages at their Cowley assembly plant near Oxford.

For a long time now British Leyland have lost production on a number of issues concerning the measured day work system. Recently assembly workers stopped work when work study officers came to re-time some operations. Such are the continual pressures of the line. Management only want increased production and are prepared to risk a total shutdown in order to rid themselves of a shop steward who they consider causes them trouble. But such a stand should be taken seriously since there have been numerous occasions when managements have either sacked or refused shop stewards recognition to force a showdown. In such conflicts, shop stewards and other militants don't always get the support they deserve. How many times have we heard the expression "a casualty of the class struggle" and it would not be the first time that a militant has been sacrificed.

A similar stand took place ten years ago at Cowley when the plant was owned by Morris. They sacked a shop steward and withstood a long strike which ended when the steward was transferred to a nearby factory but without holding a union position.

Another instance when Fords precipitated a strike by sacking a number of stewards and militants. They finally succeeded in sacking seventeen stewards, some of whom couldn't get a job for a number of years after, because of the employers' black list.

Alan Thornett, the steward British Leyland refuse to recognise, is a member of the Transport and General Workers Union and is also chairman of his branch. He is a steward in the factory's transport section where they are currently involved in a dispute over being laid off when the assembly workers came out.

Management are saying that Alan Thornett is an extreme left winger and he and some of the other stewards are just out to cause trouble. They are hoping to use a variation of the "red bogey man" to divide worker against worker. British Leyland also know that the T.G.W.U. are

very much in favour of the social contract with the Labour government and that Jack Jones, the general secretary, will not want a strike and will want to cool things down.

But as Tom Bradley, the T. & G. branch secretary, has said: "How would Leyland like it if the union tried to tell it whom to select as foreman." Alan Thornett is the men's choice and now they have to give him every support. The management say that he has been unwilling to keep men at work while problems are being discussed. But the real function of a steward is to carry out the wishes of the men he is delegated to represent and not to act as a policeman. It seems he has done his job too well for management's liking and the trouble is, the T. & G. executive might also think the same.

It is up to those who elected him to give him every support and so defeat British Leyland's attempt to remove a thorn in their flesh. If they succeed this time, they will try it again.

LATER:

Workers have struck in support of their shop steward, but no specific information is available on going to press.

P.T.



HEY SARGE---

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FOOD FOR THOUGHT

IT WAS stated by an economist, Roger Opie, on a TV talk-in with Dimbleby that he thought agriculture was a 'dying industry' since it employed only a small percentage of this nation's workers.

He is apparently not alone in this dangerous, mistaken, but widely-held view. Alvin Toffler's best-selling book Future Shock there is a vast roaming about 'futuribles' - i.e. future perspectives - but no discussion, save an excursion into synthetic food possibilities, of the future of agriculture. Marx, at the other end of the pole had the theory, which permeated Soviet society, that the peasant was a lower form of life, to be collectivized for his own good and thenceforth deliver regular food supplies to the factory workers who would supply him with whatever goods they happened to manufacture (whether the peasant needed them or not).

On a more common level the idea of the expendability of British agriculture has persisted as part of an economic theory that Britain being 'the workshop of the world' would export her finished goods to all parts of the world and in return receive foodstuffs in exchange sufficient to feed her industrial population. In spite of the undoubted ambition of almost every country in the world to become a workshop and to export finished goods to all parts of the world (including Britain) this theory forms part of the scenario of the Common Market and of the new Labour government.

Such is the hold of the myth that land speculators are now buying up farm-land, allowing the tenant-farmer to stay for life, in the knowledge that it has little future as a food-raising proposition, only as a sound investment in tangible land - on which possibly something may be built.

At the other end of the scale speculators are buying highly intangible 'futures' in wheat, cocoa, coffee, in fact, any crop which admits of gambling on its surplus or shortage.

The farmer himself, if we can refer to him collectively, has been affected by this Doomsday syndrome and has reconciled himself to a single cash-crop and a quite unmixing farm economy. This monoculture aided, of course, by the latest in mechanization (bought on hire-purchase) leads to prairie farming. Ultimately this means the bigger and bigger unit which generally has its crop pre-opted, if not outright owned by the food-processing com-

pany which eventually purchases what it wants - and often, therefore, dictates in detail what shall be grown. The farm is turned into a factory (literally, with battery production) and nature is excluded as much as possible.

Governments consumed with 19th-century economic theories bribe or subsidize the farmer into growing more or less food, as the case may warrant. One time it's apples they don't want him to grow, then again he can be fined for growing too many potatoes, but nevertheless Government has a regard for its population and does not (now it cannot) check the inflow of food and feeding-stuffs from abroad. The farmer, conditioned by all this, only knows he must avoid a glut on the market.

POPULATION PROBLEM?

The centralization of society has made this an age of the supermarket for the urban dweller. This method of retailing is centralization itself and foods travel considerable distances before they arrive at the distribution point. Extensive packaging is necessary for the store's convenience - for easier handling, transport, shelf-life and resistance against shop-lifting.

Convenience and frozen foods have been processed, thus making several more stages between store and table. This transporting, processing, packaging - and advertising - all tend to increase the cost to the consumer and some would say depreciate the quality by adulteration, excessive preservation and lack of freshness.

It is contended that vast populations necessitate vast food resources, grown by factory-farming, yields increased by chemicals, pests and diseases restrained by similar methods. At the same time the growth of industrial towns necessitates mass-marketing methods and an advertising profession geared to ascertaining and/or catering to and creating consumer tastes.

At the same time, side by side with this relative plenty in this country, although one can point to lack of quality in foods and much dietetic imbalance, famine and drought stalk the world. Ethiopia, the Sudan and India have known famine this year. Food riots with people being shot by police are commonplace in India. Ethiopia's famine has menaced the Palace itself exports

food, but now the shortage of chemical fertilizers and their rising cost puts the "Green Revolution" in jeopardy.

Nor are the food-growing giants immune from threats and hazards. Russia's great wheat shortage in 1972 led to a deal with the U.S. (which was financially unprofitable to the U.S. government). Russia is now embarrassed with a wheat surplus and lack of storage capacity and America is facing another wheat shortage.

This picture would seem to decry the idea of a world of plenty, of bountiful nature, of a population problem which can be shrugged off. Indeed we cannot believe in a post-scarcity anarchist society that is there for the mere taking-over.

In fact the chaotic state of farming and the food industry highlight the contradiction of a world of plenty squandered on speculation, gimmickry, financial exploitation, greed, stupidity, hidebound traditionalism and destruction of tradition.

It is quite obvious that our lopsided economy, our bunched-up population centres create the maximum chaos, disease and social problems. Also it would seem that the artificial split between town and country, between industry and agriculture lead to a lack of integration and fullness of life; besides the simple needs of labour power in towns at one time and in the country at another pointing to a need for a mixed economic community - if not commune.

The grouping of producer-consumers around their own sources of production will in itself eliminate the transport/communication problems which play so much part in our current dilemmas.

We must act on the assumption that Britain can be agriculturally self-sufficient - even on a lower scale (not 'standard') of living. Any other assumption leads to a parasitic society.

Such self-sufficiency makes it necessary that we cease, as a society, to waste the organic materials that now flow into our sewers, rivers, seas and rubbish tips. We must create or regain our own fertilizers. Not under any mysticism of muck but in the pure self-preservation of the soil and observance of the rule of return.

Whether we can as a society afford to be carnivores is a debatable point. Certainly with the bounty of nature and a temperate climate we could become more omnivorous.

Indeed, nature is to be cooperated with, not battled against. If we have to do without artificial fertilizers we might too find ways of coping (which

ON ANARCHISM

CHARLOTTE WILSON: (1886)

ANARCHISM is a theory of human development which lays no less stress than Collectivism upon the economic or materialistic aspect of social relations; but, whilst granting that the immediate cause of existing evils is economic, Anarchists believe that the solution of the social problem can only be wrought out from the equal consideration of the whole of the experience at our command, individual as well as social, internal as well as external. Life in common has developed social instinct in two conflicting directions, and the history of our experience in thought and action is the record of this strife within each individual, and its reflection within each society. One tendency is towards domination; in other words, towards the assertion of the lesser, sensuous self as against the similar self in others, without seeing that, by this attitude, true individuality impoverishes, empties and reduces itself to nonentity. The other tendency is towards equal brotherhood, or to the self-affirmation and fulfilment of the greater and only true human self, which includes all nature, and thus dissolves the illusion of mere atomic individualism.

ANARCHISM is the conscious recognition that the first of these tendencies is, and always has been, fatal to real social union, whether the coercion it implies be justified on the plea of superior strength or superior wisdom, of divine right or necessity, of utility or expedience; whether it takes the form of force or fraud, of exacted conformity to an arbitrary legal system or an arbitrary ethical standard, of open robbery or legal appropriation of the universal birthright of land and the fruits of social labour. To compromise with this tendency is to prefer the narrower to the wider expediency, and to delay the possibility of that moral development which alone can make the individual one in feeling with his fellows, and organic society, as we are beginning to conceive of it, a realisable ideal.

The leading manifestations of this obstructive tendency at the present moment are Property, or domination over things, the denial of the claim of others to their use; and Authority, the government of man by man, embodied in majority rule; that theory of representation which, whilst admitting the claim of the individual to self-guidance, renders him the slave of the simulacrum that now stands for society.

Therefore, the first aim of Anarchism is to assert and make good the dignity of the individual human being, by his deliverance from every description of arbitrary restraint -- economic, political and social; and, by so doing, to make apparent in their true force the real social bonds which already knit men together, and, unrecognised, are the actual basis of such common life as we possess. The means of doing this rest with each man's conscience and his opportunities. Until it is done, any definite proposals for the reorganisation of society are absurd. It is only possible to draw out a very general theory as to the probable course of social reconstruction from the observation of the growing tendencies.

* * * * *

Anarchists believe the existing organisation of the State only necessary in the interests of monopoly, and they aim at the simultaneous overthrow of both monopoly and State. They hold the centralised "administration of productive processes" a mere reflection of the present middle-class government by representation upon the vague conception of the future. They look rather for voluntary productive and distributive associations utilising a

common capital, loosely federated trade and distributive associations utilising a common capital, loosely federated trade and district communities practising eventually complete free communism in production and consumption. They believe that in an industrial community in which wealth is necessarily a social, not an industrial, product, the claims which any individual can fairly put forward to a share in such wealth are: firstly, that he needs it; secondly, that he has contributed towards it to the best of his ability; thirdly (as regards any special article), that he has thrown so much of his own personality into its creation that he can best utilise it.

When this conception of the relation between wealth and the individual has been allowed to supersede the idea now upheld by force, that the inherent advantage of possessing wealth is to prevent others from using it, each worker will be entirely free to do as nature prompts -- i.e., to throw his whole soul into the labour he has chosen, and make it the spontaneous expression of his intensest purpose and desire. Under such conditions only, labour becomes pleasure, and its product a work of art. But all coercive organisation working with machine-like regularity is fatal to the realisation of this idea. It has never proved possible to perfectly free human beings to cooperate spontaneously with the precision of machines. Spontaneity or artificial order and symmetry must be sacrificed. And as spontaneity is life, and the order and symmetry of any given epoch only the forms in which life temporarily clothes itself, Anarchists have no fears that in discarding the Collectivist dream of the scientific regulation of industry, and inventing no formulas for social conditions as yet unrealised, they are neglecting the essential for the visionary.

The like reasoning is applicable to the moral aspect of social relations. Crime as we know it is a symptom of the strain upon human fellowship involved in the false and artificial social arrangements which are enforced by authority, and its main cause and sanction will disappear with the destruction of monopoly and the State. Crime resulting from defective mental and physical development can surely be dealt with both more scientifically and more humanely by fraternal medical treatment and improved education than by brute force, however elaborated and disguised.

As for the expression of the common life of the community, and the practical persuasion and assistance desirable to raise those who have lagged behind the average of moral development, it is enough to note the marvellous growth of public opinion since the emancipation of platform and press to become aware that no artificial machinery is needful to enforce social verdicts and social codes of conduct without the aid of written laws administered by organised violence. Indeed, when arbitrary restraints are removed, this form of the rule of universal mediocrity is, and always has been, a serious danger to individual freedom; but as it is a natural, not an artificial, result of life in common, it can only be counteracted by broader moral culture.

ANARCHISM is not a Utopia, but a faith based upon the scientific observation of social phenomena. In it the individualist revolt against authority, handed down to us through Radicalism and the philosophy of Herbert Spencer, and the Socialist revolt against private ownership of the means of production, which is the foundation of Collectivism, find their common issue. It is a moral and intellectual protest against the unreality of a society which, as Emerson says, "is everywhere in conspiracy against the manhood of every one of its members". Its one purpose is by direct personal action to bring about a revolution in every department of human existence, social, political and economic. Every man owes it to himself and to his fellows to be free.

(This article appeared in the November, 1973 issue of The Match!, Tucson, Arizona.)

The Untouchables

THE WORLD has come to believe that India is a secular, democratic state. But in actual fact India is neither democratic nor secular in any conceivable sense. As Hitler used to say, when you tell a lie, tell it a hundred times, it becomes a truth. That India is a secular state is pure paradox. The fact is India is obsessed by Hindu domination, only a few people outside India know the basis of Hinduism.

There is a deep-rooted philosophy of discrimination deep down in the Hindu thought and culture. The nearest analogy to the Hindu social system is that of Fascism. The Hindus do not believe that given due and necessary opportunities everybody could develop himself, up to a point. Instead they believe that only a section of the people could and should get opportunities in life and that only that section of the people should dominate over others. This may be called a "blue blood" philosophy.

In the context of the sequence of events, this is obviously retrogressive and reactionary. The so-called Indian democracy is based on this reactionary philosophy, as a result of which the problem of exploitation and suppression does exist and will continue to do so, provided of course this philosophy is not abandoned. Hinduism and democracy are contradictions in terms; they do not co-exist. The present Indian democracy is merely a facade behind which tyranny, atrocity and exploitation are going on.

The so-called untouchable community is an off-shoot which illustrates the shocking shortcomings and limitations of the Hindu society. Now may we possibly ask this basic question - Who are the untouchables?

Some historians have gone to the extent to establish that the only original inhabitants of India that still exist today were the so-called untouchables. It is the irony of history of India, as it has been repeated in some other parts of the world, that the people who had their background and culture forgot their own originality, threw individuality to the Hindu system of thought and accepted the status of inferiority, lost their pride, dignity and self-respect and eventually became an instrument to satisfy the ego of the high-caste Hindus. Under the Hindu umbrella there cannot be any brotherhood, equality and love and friendship. In other words the universal qualities of international religions such as Buddhism, Christianity or Islam are not Hinduism. Still the un-

touchables through their ignorance, traditional resignation to fate and through the hold of Hindu habits and customs, are politically an oppressed community. Socially they are lepers, economically they are underdogs.

When everything is said and done about the untouchable community, we may perhaps refer to the Indian Constitution. Once again the world has been misled to believe that the Indian Constitution provides a framework within which one can reasonably expect the fundamental human rights. We are not tired of repeating over and over again that the Untouchables are denied the fundamental human rights. Is there any country in the world today, except perhaps South Africa, where one human individual cannot touch another human individual for the mere fact that one is born in an untouchable family and the other one in a high caste Hindu family?

The Indian Government has not done anything worth the name to raise the status of the untouchables. There is still denial of education. Our people are suffering oppression and humiliation from the high caste Hindu. Their age old poverty beggars description. They are living in filth and dirt. The cats and dogs get better treatment at the hands of their masters in advanced countries than we get at the hands of the high caste Hindus.

Should we not then call that the Indian Constitution is just a mockery. The gap between what has been written in the Constitution and what has actually been practised is enormous. Man's inhumanity to man would certainly shock the world when we get down to specific details! Today a section of educated Untouchables are no longer ashamed of their origin. They would like to go back to their origin. They are very dignified and proud people. They are violently reacting against the Hindu thought and culture. They are thinking not so much in terms of destroying the present Hindu society, as they are thinking of disassociating themselves from it. We are those Untouchables. We are sensitive to our surroundings. We are fighting for a just society which could provide us and children and our children's children opportunities for our uplift and well being.

The purpose of this article is just to focus your attention on this ticklish problem of untouchability of India. We would like to count on you and your help in order to mobilize our protest ag-

IN BRIEF

The Lord Chancellor, moving the second reading of the Statute Law Repeals Bill (some of them!) said there were about 3,450 statutes on the book on Jan. 1st 1974 compared with 3,680 in 1964.

Professor J. K. Galbraith said "Capitalism has never in any country been efficient for building houses, which, it seems unnecessary to stress, are a rather important urban artifact. Nor does it provide good health services, something that also acquires enhanced importance when people live a closely juxtaposed urban existence with attendant health risks.

The European Commission of Human Rights, in Strasbourg, has decided that the claim by Richard Handyside (publisher of The Little Red School Book) that his conviction under the Obscene Publications Act flouted his right to freedom of expression, is admissible. This is the first step in bringing a complaint against the British government - which is a signatory to the European Convention on Human Rights.

A poster used to advertise a film on Attica (see FREEDOM 30/3/74) has been banned by the British Transport Authority because it conflicts with their code of acceptance on three grounds: (a) it depicts indecency or nudity, (b) it encourages defacement and (c) it portrays brutality. The poster shows long lines of naked prisoners with, as ordered by prison authorities, their hands above their heads.

Britain, that animal-loving country, has an estimated 250,000 stray dogs, said the President of a British veterinary society. Not always man's best friend

against the treatment which a section of people are getting at the hands of another one, not because they are potentially inferior, nor because they have not got any possibilities, but simply because throughout the centuries they have been taught they are inferior and are subjected to toil and tears and drudgery.

For the sake of oppressed humanity, please help us in spreading our movement. Your interest in our movement in any way would be deeply appreciated.

For further information please contact The Dalit Panthers Support Committee.

30 Dacre Road,
London, E. 13.

LETTER

Dear Comrades, We've got problems

It was good to see some kind of attack on sexism in FREEDOM - which is usually rather dominated by 'masculine' values - but I'd like to question some of KP's assumptions. I find reference to the Great Mother Goddess very reactionary. The matriarchal culture of which this religion was an expression was certainly not revolutionary - it was hierarchical and violent, including such practices as ritual killing of the Queen's lover every year or seventh year, 'voluntary' castration by male devotees of the goddess, etc., etc. Smashing the patriarchy has nothing to do with restoring the matriarchy (though some of my non-anarchist sisters may think so). And experience of women who get treated as Earth Mothers is that they end up chopping vegetables every night and wiping the arses of ten children - any intellectual or outgoing political activities just wouldn't fit the 'gentle' all-providing image.

And if I look away from a man in the street, it's not because of a deep inherited sex memory of being burned at the stake in 1594. It's because yet again a man has interrupted my thoughts by making lip-smacking, teeth-clicking or other noises (usually reserved for animals) at me, has asked if my breasts are real (because he can see I'm not in the normal harness), has commented 'very nice' or 'I'll have a bit of that' or 'I don't fancy that one' as if my sole reason for walking down the street were for his delectation - the assumption being that I'm nowhere without him. Women from 1480 to 1700 were by no means 'proud and independent' anyway - they were in the process of losing what few 'rights' they had had in the Middle Ages and were pretty much oppressed as we are now. Magic and witchcraft are the last resort of the oppressed, those who do not feel themselves to have the power really to affect their conditions and so do not attempt political struggle.

In short, comrade KP, I don't feel you are doing your women comrades a service by this sentimentalisation of everything female as necessarily good. We're sick of being invisible, but we do not now simply wish to become screens for the projection of fantasies. "Women" are not all anarchists - though more of us are than you might suspect from the male-dominated meetings of the anarchist movement. Many women are reactionary, vote for Edward Heath, beat shit out of their children, think 'our boys' are doing a grand job in Northern Ireland, just like many men. More to the point is that we should join together to struggle against the totality of our role conditioning (stop worshipping the Mother as well as the Father), dismantle capitalism and smash the state. Your article is a good reminder that the last two are unlikely to be accomplished without the first: anarchist revolution cannot be made with half the race on its knees, and we'll stand up quicker if our men comrades get off our backs.

Love in struggle,

Diana Shelley

A member of the Women's Anarchist Group, London

Review

No Villain Need Be

SOVEREIGNTY AT BAY, The Multinational Spread of U.S. Enterprises, by Raymond Vernon. Pelican (50p)

THE TITLE is the only sensational thing about this low-toned study of American overseas big business. The author's case is that the American commercial empire is not so monolithic as people imagine. Not only is the U.S. government often at odds with the business corporations, they are at odds with each other, and often divided internally as well, sometimes developing national loyalties to the states in which their branches are situated

He makes his case with a mass of evidence and innumerable diagrams and tables of statistics, but admits that there may be something in what he calls the relatively "value free" judgement that, since the U.S. is one of the most powerful countries in the world, it is bound to dominate, to some degree, its less powerful neighbours. This is of course precisely the trouble.

In tragic life, Gof wot,
No villain need be,
Passions spin the plot.

In this case it is the passion for wealth. This is something which has dominated mankind for a very long time, but today it seems to be turning into the only passion in some parts of the world, at any rate the only passion that is respectable. The author dismisses opposition to American business penetration with the word "visceral", i.e. it's a gut reaction, not "value free" but irrational. But a rejection of domination, however benevolent, can surely not be regarded as merely reactionary or necessarily be motivated by chauvinism. For many people the whole structure of business is coming to be thought dubious. American capitalism is the most successful and powerful kind, and is therefore liable to be regarded with more than usual suspicion by people who are opposed to their home-grown capitalism also. Such people also very often regard Soviet state capitalism with hostility though it keeps within the borders of the Russian Empire and spreads its tentacles less widely than the American kind.

This hostility seems to me justifiable. No doubt American business is much less Machiavellian than is generally believed, and perhaps much more muddled. Yet you would not know from this book that American corporations virtually rule some Central American countries and exploit cheap labour there, that they are well established in tyrannies like Brazil, where similar exploitation and also genocide are practised, that some businesses have subsidiaries in South Africa, benefitting handsomely from apartheid

It would be interesting to know what role

they played recently in Chile. Clearly business is business. It is not, and the author himself makes the point, in business as a charity. Its function is to make profits. It seems to me very questionable whether mankind can continue to survive much longer under such an ideology on a planet with limited resources.

Arthur Stone.

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FOOD ...continued from P.3.

has been done) without insecticides.

With a mixed economy we certainly would need mixed farming and the varieties of crops possible and necessary would make for a variety of diet and the concentration on quality would mean that the shadowy line between luxuries and necessities had vanished forever.

It is obvious that under intensive varied cultivation a patch of earth will yield more and better crops than the vast prairie farms. On these latter the acceptable wastage rate on wheat and potatoes is 40% - such is the market-economy that a rate of loss is preferable to a glut. Should such smallholdings be the sustenance of a community they would obviously yield possible surpluses, but no waste.

The inroads of industry, social break-up of the village, and cash-crop cultivation have made famine a permanent feature of African and Indian life. Given technical advances and advice without the capitalist strings the Indians and Africans could have been shown the way to self-sufficiency. Instead we have tied them to the Western agricultural mythology.

We can still make two sheaves of wheat grow where one grew before but we must not adulterate one with chemicals and mortgage the other in the 'futures' market. Then we will see that the answer to the problem of population is the provision of plenty.

Jack Robinson.

IBERIAN STRUGGLES

"Cadernos de Ruedo Iberico" has published in Paris a book in Spanish dealing exclusively with the Anarchist Movement in Spain (title: Movimiento Libertario Espanol) in which R. de Jong, Gerard & Jacques Maurice, Carlos Peregrin Otero, Noam Chomsky, Stuart Christie, Carlos de Fonseca, Frank Mintz, J. Garcia Duran, F. Gomez Pelaez, Albert Meltzer, Freddy & Alicia, O. Alberola, Ramon Alvarez, J. Boraz, Jose Cabanas, Salvador Cano, Francisco Carrasquer, Eugenio Domingo, Victor Garcia, Miguel Garcia, J. Garcia Pradas, Freddy Gomez, Juan Lorenzo, Jose Martin-Artajo, J. N. Molina, Jaime Mora, Mikel Orero, D. A. Santillan, Salvador Segui and F. Claudin express themselves on a multitude of subjects and facts about anarchism in Spain and Portugal.

For details, price and orders concerning this unique book, write to Black Cross, 83A Haverstock Hill, London, N.W.3. England

On 10 April a bomb ripped a hole in a troopship about to sail from Lisbon to "Portuguese Guinea" (Guinea-Bissau). More than 1,000 troops were aboard, but only two were slightly injured.

A Madrid magistrate on 8 April issued warrants for the arrest of ten Basques, including one woman, charged in connection with the assassination of the Prime Minister, Carrero Blanco, last December 20. The official gazette said that the ten had until April 16 to appear before a Madrid magistrates court to answer charges including murder, wounding and causing damage.

Shortly after Carrero Blanco was killed the Spanish Government named six members of the Basque separatist organisation ETA as his assassins. Later four hooded

men, claiming to be members of ETA, appeared at a news conference in South West France and said they were responsible for the execution.

A former colonel in the Soviet Army has been arrested in Madrid and accused of being a member of the central committee of the Spanish Communist Party. Police say that Francisco Romero-Martin had been living in Spain illegally for a number of years and played a key role in the activities of the banned Communist Party.

During the Civil War he is said to have commanded a Republican brigade and fled to the Soviet Union in 1939 after Franco's victory. He served with the Soviet Army during the second world war and at some time later returned secretly to Spain to help reorganise the C.P. there.

2 other alleged Communists were arrested with him.

ACCORDING TO RUMOUR, CIRCULATING IN SPAIN, THE STATE PROSECUTOR HAS DEMANDED THE DEATH SENTENCE AGAINST FOUR MILITANTS OF F.R.A.B ACCUSED OF HAVING CAUSED THE DEATH, DURING THE MAY DAY DEMONSTRATION LAST YEAR IN MADRID, OF A MEMBER OF THE SPANISH POLITICAL POLICE, AND THAT ORIOLE SUGRANYES, A MEMBER OF THE ex-M.I.L. AND FRIEND OF SALVADOR PUIG ANTICH, WILL EQUALLY BE GARROTTED, BY REQUEST OF THE SPANISH STATE PROSECUTOR.

According to statements issued by the Portuguese political police (PIDE/DGS) the A.R.A. (Armed Revolutionary Action) and the L.U.A.R. (United League for Revolutionary Action) have been put out of action and their leaders arrested, but the Revolutionary Brigades, based in Algiers, have escaped police detection and are still active inside Portugal.

In Lisbon, police arrested another 43 people - mostly members of the opposition Democratic Movement. Meanwhile, the trial proceedings against members of LUAR and ARA have been running almost simultaneously. There have been many allegations of torture against the police and Palma Ignacio, leader of LUAR, has complained that when physical beatings failed, the PIDE/DGS used drugs on him.

According to Simon Hebditch (Liberator, April 1974) "the Young Liberals should be far more clearly aligned with the Anarchist and Libertarian elements of the Left. This does not mean that we simply accept anarchist theory, much of which is Utopian and impractical but that we concentrate on emulating the style of political action that libertarians unconsciously adopt".

In the same issue of the Liberator (the paper of the Young Liberals) Ashley Wood, writer of an article on the suppression of workers in Spain ("Carabanchel Ten...") fails to mention the specific struggles in which anarchists have been involved and states that the Workers Commissions (which everybody knows to be controlled by the Spanish Communist Party) "are a working class movement, independent of politics and religion, to achieve those basic rights which would enable workers to create free, independent and democratic Trade Unions of their own choosing".(!)

"In Portugal, women live under two dictatorships - the dictatorship of the Portuguese political regime and the dictatorship of men."

"One cannot work for the liberation of mankind except by working for the liberation of women." (Maria Horta - one of the Three Marias actually being tried for having collectively written the book, New Portuguese Letters.)

Financially supporting the fascist Portuguese government is an American Corporation, Gulf Oil. Gulf will pay over \$60 million to the Portuguese government in 1974 for the right to extract oil from Angola. Without this support it would be difficult for Portugal to continue to wage a war against independence in Angola.

Sancho Panza

The public prosecutor has withdrawn the charges of "corruption of public morals" against 'The Three Marias', who are being tried in Lisbon, after having written and published an outspoken book about the repression that the fascist society and male chauvinists (including anti-fascist members of leftist political groups) impose on women in Portugal.

Claude.

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MARINI

.continued from P. 1.

had to be attributed to comrade Marini unequivocally. He was an important element in the class struggle of the proletariat in Salerno.

3) The proceedings, aimed in this direction and helped by deficiencies in procedure, gaps in evidence and the subterfuges of the examining magistrates, had to give formal legality to the whole plan, creating the "monster", the "bloody anarchist".

4) The trial had to result in the crowning of the fascist-state and master-class plot with a rapid, harsh, significant and intimidating sentence on the anarchist comrade and on all the Revolutionary Movement.

What went wrong? And what happened to make fascists and their court change direction?

1) 27 February : General strike. At Salerno, workers held a demonstration calling for Marini's liberty; before and at the same time in many Italian towns we had demonstrations of comrades on the same theme - militant antifascism and Marini's liberty.

2) The anarchist campaign on the Marini case showed up the numerous provocations and threats made to our comrade, motivated by his counter-information work about the Slaughter of State. (Five anarchists died in an accident. Their car was in collision with a truck whose driver is a fascist in Salerno belonging to "New Order".) The campaign proclaimed the right/duty of self-defence against fascist attacks; it denounced the legal violence that takes up the fascists' work in the ghettos of the State (the jails) in a legal way.

3. Really, the trial had unexpected turning points for the court and for the fascists during all the hearings, which revealed the irregularities of the preliminary proceedings (e.g. examination of Mastrogianni as witness and therefore without lawyer, though he was charged); the omission of fingerprint- and blood-tests on the knife; the knife found at the place of the attack was gratuitously attributed to Marini although he had never seen it - in fact when Marini saw the knife for the first time in the courtroom, he did not recognize it as his. Now there are many reasons to suspect the official motivation in the 7 July [1972] matter: with which knife was the third and mortal wound made in Falvella's body?

* * *

Drastically and unjustly the magistrate-policeman Fienga decided to postpone the trial because of Marini's "intolerable behaviour". Legitimately our comrade intervened against the falsehoods of a bribed

witness. For Mr. Fienga, "an instrument of class justice" as Giovanni said to him, to defend oneself is "intolerable", and prejudice an objective judgement.

With its back against the wall, "Justice" must give an account of itself; and at the risk of disowning itself, justice must tell who really murdered Carlo Falvella. But it won't and it can't.

Monica Giorgi

Federazione Anarchica
Livorno, Italy.

The Libertarian Federation of Argentina has published in February a pamphlet Informe de la Argentina in which the "New Peronism" is duly analysed. We would like very much to reprint this interesting document in FREEDOM and invite any of our readers to translate it into English. Any volunteers?

Contact

HELP fold and despatch FREEDOM on Thursday from 2 p.m., followed by social get-together with refreshments.

Biographer of Alexander Berkman, in Europe this summer/autumn, would like help from people who can guide him to people who knew Berkman at any time. Write Bill Nowlin, Social Sciences Dept., Lowell Technological Institute, Lowell, Mass. 01854, USA

CENTRO IBERICO meets socially every Sunday from 7 p.m. 83A Haverstock Hill, NW3 (entrance in Steele's Rd) Tube Chalk Fm/Belsize Pk. Bus 31, 68.

FORMS OF FREEDOM - Discussion of libertarian ideas about the ways future society may be organised, drawing on Murray Bookchin's essay "Forms of Freedom" in Post-Scarcity Anarchism and on the Solidarity pamphlet Workers' Councils and the Economics of a Self-Managed Society - led by Nicolas Walter. 7 p.m. Tues. 30 April, South Place Ethical Society, Conway Hall, Red Lion Square WC1

COMMUNITY THEATRE: The Motor Show "A boozy but fast-pace analysis of the history of the car industry" at HALF MOON THEATRE, 27 Alie St. E.1. (480 6465) Every evening except Monday until 28 April at 7.30. Tickets 50p.

Spare Us a Copper - play about kids' rights when arrested, touring schools & clubs in Tower Hamlets. Phone Half Moon Theatre if you would like to book a performance for a group of kids (01-480 6465)

DEATH OF PINELLI - a play by Alfio Bernabei: The Jump at UNITY THEATRE 1 Goldington St. NW1 Every Fri., Sat. & Sun until 27th April, 7.45 p.m. Rickets 50p, membership 55p. Tel. 387 8647

Birmingham May 10-12 THE POWER OF SYMBOLS Conf. at B'ham Univ. Guild of Students. (How Can We Understand Fascism? What Keeps Present Society Going? &c.) Write Symbols Conference 53 Kitchener Rd., Selly Park, B'ham 29

London Wed. 24 April: THREATS TO LITERARY AND ARTISTIC FREEDOM, lecture at Caxton Hall, SW1, 7.45 p.m. Organised by Nat. Secular Soc. Speakers Marion Boyars, Martin Loney NCCL, Hugh Jenkins MP, Geoffrey Robertson

London. ANARCHIST WOMEN'S GROUP meets Mondays. Tel. 883 2457

Alternate Sundays HYDE PARK ANARCHIST FORUM, Speakers' Corner 1 p.m. Speakers, listeners and hecklers welcome.

Every Saturday MENTAL PATIENTS UNION 2pm Robin Farquarson Hse., 37 Mayola Rd. E.5. tel. 986 5251. MPU News 10p + 4p post from above

NEW YORK LIBERTARIAN BOOK CLUB LECTURES alternate Thursdays 7.30 p.m. at Workmen's Circle Center, 369 8th Ave (SW cnr. 29 St.) Admission free, no collection. April 25: Irving Levitas "The Anarchism of Gustav Landauer"

ABERYSTWYTH ANARCHISTS meet each Thursday evening in Downie's Vaults Aberystwyth at 7.30

ANARCHIST INDUSTRIAL NETWORK. Articles, letters, addresses & subs to Peter Good, Trokes, Llanarch, Cards. Wales.

WILDCAT. Anarchist Internal Bulletin. Monthly, sub 40p six mos. Send details of pickets, demos, meetings, group publications, printing facilities...to Wildcat, 7 Cresswell Walk, Corby, Northants (tel. (05366)-66781.

STOCKWELL SQUATTERS FACING EVICTION need support & help to fight possession order. Please contact Kevin or Melody, Flat A, 295 Clapham Rd. SW9 or leave message at 01-274 6373.

THE COMMUNE MOVEMENT would like to hear from groups working & living together & willing to write about themselves in Communes journal. Write coordinator Dave Puddy at Trokes Family, Llanarth. Ceredigion (Cards.) Wales.

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