

**Cyprus:**

# DIVIDE AND RULE

AFTER FOURTEEN years of relative "independence", Cyprus is again an unwilling victim of its own strategic importance in the Mediterranean area of Europe. Cyprus' Greek, Turkish, British, American and Russian agents representing the political life in that country have had an important part to play in the drama, which has now reached its climax in the form of last week's military invasion of Cyprus by Turkish troops, an act of total insanity which is again tearing apart two oppressed communities which tried genuinely hard in the past to learn to live peacefully together in a really independent Republic of Cyprus.

Very few professional politicians can be said to be blameless in today's crisis, for all of them, in both of the Cypriot communities, chose to make political capital out of nationalistic and religious feelings - be it Greek, Turkish, or even Cypriot - of the people working in Cyprus, instead of solving the problems of a poor island, producer of vines, citrus and migrant workers, economically and financially controlled by Western capitalism, which blindly exploits the Greek and the Turkish communities alike.

All efforts to bring together Greek and Turkish Cypriots have been deliberately smashed by the political agents of the big powers in Cyprus, by NATO, by the Greek and Turkish fascists on the mainlands, and other warmongers on the Machiavelian understanding that a really independent and free Cyprus would be an end to their strategic and economic operations in this part of the world.

Today the island is divided into two zones drawn up by the brute force of the Turkish Army and the inability of the Greek army to send troops and stop the Turkish invasion.

According to Le Monde of 18-19 August, "the humanitarian problems arising today in Cyprus are considerable...100,000 refugees have fled the zones occupied by the Turkish forces, seeking asylum in the English bases of Dhekelia and Akrotiri or trying to reach the Greek zones. The spectacle on the roads resembles a nightmare. Coming from Nicosia and Famagusta, the flux of fugitives sometimes blocks the road completely, roads jammed by thousands of cars, buses, lorries, motorbikes and tractors that have broken down and been abandoned by their owners, a situation which makes more difficult the progression of women, old people and children, blocked under the blazing sun, without water and food. . .

"The advance of the Turkish tanks, last Friday afternoon, in the direction of Larnaca, caused the inhabitants of that city to panic and try to escape to Limassol.

"Furthermore, those who since the cease-fire have attempted to reach Famagusta are encountering Turkish barrages, preventing their return to their homes. . . Finally, in the port itself, Turkish soldiers go around looting. . ."

\*

Such human suffering can only be caused by political forces on both sides of the fence which have a lot to gain in see-

seeing people humiliated and ideologically at the mercy of professional politicians full of promises of better tomorrows. One should not forget that it was this brand of fascist politicians who led the Turkish and the Greek Cypriots into antagonistic positions.

Once again, as in Ireland, through the tactics of divide and rule, the exploiters have, even if temporarily, ruthlessly divided the exploited into warring factions.

Unable to align ourselves, as anarchists, other than with the victims of oppression, we can only accuse the big powers of this world and their political agents in the Mediterranean island of deliberate rape against the defenceless people of Cyprus.

We sincerely hope that amid the roar of the cannon and the jingling of the money made by the merchants of death, Cypriots will still have the strength and the sanity to shout across the artificial barriers erected by nationalism and religious bigotry:

**OPPRESSED GREEK AND TURKISH CYPRIOTS, LET'S UNITE! WE HAVE NOTHING TO LOSE BUT OUR LEADERS!**

Claude

For an historical background to Cyprus, see D.P.'s article in FREEDOM Vol.35 No.30, Jul.23

## Wish You Weren't Here

THE POSITION a yearly holiday occupies in the dreary round of the average worker is summarized by last week's Mirror headline: "Court Line Disaster", which in a week of Bangladesh floods, disease and famine and Cypriot war may seem an undue exaggeration.

The collapse of the Court Line holiday firm and subsequent individual misfortunes was not only featured by the popular

press as a human story within its readers' comprehension but was worked up by the opposition political parties as a good propaganda stick to beat the government dog -- regardless of the logical fact that what they wished the government to do was precisely that which they had been attacking the government for doing (or proposing to do), viz intervening in business. Such is politics, and on the

eve of an election we shall see more of the same double-think.

Apart from all this, it has been stressed that the collapse of the conglomerate of which Court Line was a part is the end of cheap package holidays. This is another admission that the excuse for capitalism and the profit system no longer holds good. It is no longer true that the greater the number of customers (from the increase in paid holidays) the

Continued on Back Page



# LIVING THEATRE IN BELFAST

THE LIVING Theatre are a pacifist anarchist collective who have been performing revolutionary theatre in the streets for the last four years (mainly in London). We have recently returned from Belfast, and the accompanying photographs show a performance of our new street play, --The Conquest of Bread: A Celebration-- in Cooke St. off the Lower Ormeau Road, which is a small Catholic enclave in South Belfast.

The play was specially created for performance in Northern Ireland, but shows the forms of oppression common to everyone living in the capitalist death culture - economic exploitation, sexual repression, the state which creates division, violence and war - and a vision of liberation from this oppression through social revolution.

In the face of the physical, political and cultural genocide being perpetrated by the British state on people living in Ireland (a repression which is being increasingly extended to include the Protestant population as well) we are aware that our performance must be only one small act amongst the many necessary to bring about revolutionary change. We urge anarchists living in Britain (and elsewhere) to do all they can to make sure that the British state and its army get out of Ireland soon.

Living Theatre Collective.



FREEING OF REVOLUTIONARY ENERGY PREPARATORY TO COLLECTIVE ACTION

## NEW PERIODICALS

### 1): Britain.

#### Class War Comix, Number 1, New Times

"This is the first of six comix that deal with two basic problems that have always faced our society: how to change it and what to change it to.

"The first three comix describe a Utopian society of about 2000 people living in a rural situation..."

The graphics by Clifford Harper are sharp and clear, in contrast to the murky images and indecipherable words you sometimes get in alternative "comix"; the ideas about living in communities expressed by the "comix" will give food for thought & fuel for controversy to everybody in the anarchist movement.

It's well worth the 25p. (+ 7p. postage) it costs, and is available from Freedom Bookshop.

#### Street Research no. 4.

This issue (the first for a year) gives information on property speculators, building firms and the property lobby in Parliament; and tells you how to go about getting information on them for yourselves.

It costs 15p. (+3½p. postage) and is again available from Freedom Bookshop.

### 2): U.S.A.

#### Roots no. 3

This is an excellent magazine produced by Ecology Action East of New York. No. 3 contains Murray Bookchin's "Toward an Ecological Society", "The Resource Mafia" by Robin E. Way, and a feature on the Kabouters and their demise, amongst other items.

It can be obtained by writing direct to E.A.E. at Box 344, Cooper Station, New York City 10003, BUT this is the first issue for two and a half years, and will be the last unless the group can raise over \$2000 to pay off their debts. So, although they will send it you free if you write, please, if at all possible, send a donation with your letter

Liberty, Vol 1, no. 1.

This is a revival of the paper first published by Benjamin Tucker in 1881. The editors align themselves with "the Individualist Anarchist tradition of Josiah Warren and Benjamin Tucker."

A direct link back to Tucker is provided by an article written by Lawrence Labadie (on Economics and Anarchy) son of Jo Labadie, a regular contributor to Tucker's "Liberty". Other articles are on voting,

demystifying leadership, feminism, etc.

The paper will appear 10 times a year, and the annual subscription rate is \$5 for American comrades, presumably more for British and European comrades. The address for subscriptions or more information is: Liberty, Fort Montgomery, N.Y. 10922, U.S.A.

### 3): France.

#### La Lanterne Noire, Revue de Critique Anarchiste, no. 1.

This new French quarterly is being produced by a collective of comrades from two, now defunct, periodicals, "Rouge et Noir" and "Informations, Correspondances Ouvrieres".

The first issue has a suitably Op-artish cover, radiating black light, and contains statements of intent, a list of topics for discussion, an attack on the Fedayeen, polemic on the Suarez affair, articles on the elections, Marini, Portugal, etc. It's well worth subscribing to, if you can read French. Subscriptions are quoted as 18 Fr. francs for 4 issues, presumably a little more for postage if you live outside France. The address for all correspondence is given as P. Blachier, B.P. 14, 92360 Meudon La Foret, France, but please DO NOT mention "La Lanterne Noire" on your envelopes.



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\*These items published in USA

## REVIEW

# WILDCAT

THE FIRST issue has appeared of the new libertarian paper Wildcat. It has been produced by a group based on the people who produced the thirteen issues of Inside Story from March 1972 to December 1973 (and who were then briefly associated with the Anarchy Collective), including some people who have formerly been active on Freedom. The new paper took its title from the libertarian bulletin issued since March 1974 by Terry Phillips, and it was intended to be a development of that, but Terry Phillips has subsequently withdrawn from the Wildcat group.

The first issue of the new paper contains twelve newspaper-size pages. The front page consists of a large-type editorial calling for the withdrawal of British soldiers from Northern Ireland: "And since the London government won't give the order for the troops to come out... then soldiers have the moral right to make the move themselves, and -- vote with their feet."

There are three pages of news, mostly industrial; a page of argument, about the British Withdrawal from Northern Ireland Campaign; a page of reviews, of Raya Dunayevskaya's Philosophy and Revolution and of Alan Burns's The Angry Brigade; two pages of information, about organisations and publications; and a four-page supplement on disaffecting soldiers, with a strong emphasis on non-pacifist disaffection and a concentration on the Freedom Press case of 1945 (this supplement is separately available, at £3 per 100 copies).

The content of Wildcat is mostly up to the standard of what used to appear in Inside Story (and nearly all of it could easily have appeared in Freedom). The design is trendy and messy; the production is efficient and must have been expensive. The general impression is confusing. An editorial, "Introducing Wildcat", states that the paper will differ from most anarchist papers "in not putting forward the view of a particular anarchist tendency" and also from Freedom in not writing "as though all our readers were anarchists" (since when has Freedom made such an assumption?). It looks as if it is yet another in a long series of attempts to combine the best of the old sectarian and the new underground press (attempts which generally seem to end by combining the worst instead). But it has begun ambitiously and impressively, and deserves to survive if it can establish its own identity and maintain regular monthly publication -- something which hardly any papers seem to manage any more. A badly drawn cartoon gives a new version of the old dirty joke about the wild cat being wild because it has no arse-hole, adding the comment: "Man, I'm so fulla shit I'm just bustin' fo' revolushun." Let's hope there's more to Wildcat than that.

Wildcat costs 15p per copy (10p for 10 or more copies); annual subscriptions cost £2.50 (support subscriptions amounting to ½% of annual income are also invited to cover financial losses): from Alternative Publishing Co Ltd., Box 999, 197 Kings Cross Road, London WC1

J.N.

# VOLINE SPEAKS

General view of the Bolshevik system

THE BOLSHEVIK system wants the State-employer to be, for every citizen, the provider, the moral guide, and the distributor of rewards and penalties.

The State provides work for the citizen and assigns him to a job. The State feeds and pays him! The State supervises him; the State uses and manipulates

him as it likes; the State educates and trains him; the State judges him; the State recompenses or punishes him. So [in one embodiment we find] employer, provider, protector, supervisor, educator, instructor, judge, jailer, and executioner - all these [embodied] in a State which, with the help of its functionaries, wants to be omnipresent, omniscient, omnipotent. Let him who seeks to escape it, beware!



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# LETTERS

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## PORTUGAL

Dear Comrades,

We would like to thank you for the enormous work done in Britain, through FREEDOM's columns, in favour of the reorganisation of our Movement.

We send to the comrades of FREEDOM our best thanks, and also our fraternal friendship, and solidarity to all the anarchists in Britain, and the working people in general.

Our organisational work is in progress, such as the formation of new groups in the North (Oporto), with encouraging prospects. We are organising a National Conference to be held later in October or November, from which decisions regarding the organic structures and the ideological orientation of our Movement will be taken.

The organ of our Movement - A BATA-LHA - has finally been legally constituted and No. 1 will be published in September. Our paper will be published initially as a fortnightly, and later as a weekly.

With fraternal and libertarian greetings,

A Comissão de Relações provisória  
Movimento Libertário Português  
Rua Angelina Vidal, 17, 2.º Esq.  
LISBOA-1-PORTUGAL.

Would any comrades in Britain wishing to obtain copies of A BATALHA, please contact FREEDOM PRESS.

## EYSENCK

Dear Editors,

A propos Donald Rooum's letter on Eysenck, what difference does it make to anarchism whether blacks are "genetically less intelligent" than whites or vice versa? I do not consider anarchists are committed to the theory of genetical egalitarianism any more than to that of social egalitarianism. A world where everyone was "equal" would be a dreary world indeed, and threaten a conformism more deadly than the present one.

Those to whom anarchism is a form of communism may regard egalitarianism as essential to their particular brand of utopia. To anarchism as anarchism it is not.

Sincerely,  
S.E.Parker.

## PAROLE

Dear Sir,

Comrade Parkes feels that my claim that 768 prisoners who refused to be considered for parole in 1973 were so institutionalised that they could not accept freedom deserves another explanation and he suggests that many, like the Kray twins and the Moors murderers, have so little chance of parole that

they are "unwilling to build up their hopes of freedom only to be disappointed". A long term prisoner has nothing to lose and anything that will break the prison monotony must be welcomed and I would hold that every long term prisoner will automatically apply for parole even though they know it will be rejected until the public passion has cooled over their particular offence.

The tragic figure is the short term recidivist who merges into the prison way of life of companionship and an ordered daily routine and can find no alternative outside the walls of the prison. But this desire for an ordered life style is not peculiar to the rejected poor of our societies, for every luxury hotel from the Ritz to the Hilton has its permanent list of residents who live out their lives in an ordered society. Every university has its permanent corps of dons living out their shadow lives in these intellectual shells, every holiday camp, for a price, offers a few weeks of fixed meals and entertainments, every army has its long serving soldiers, every religious order has its core of free loaders who have found god and a guaranteed bed and a daily meal, every college its permanent and aging student body, every commune its share of the sad rejects who only ask to be accepted within a settled community. It is only when the poor and petty criminal makes this same claim that we become conscious of the tragedy.

I have known elderly women who will pay their fare on all night buses rather than live out the long night in a small back street room, destitute men who will sleep in doorways because they will not conform to the regulations of the State's hostels for destitute men and I honour these men and women, but we in our turn must try to come to terms with the prison recidivist who fears to leave an ordered way of life.

Without playing the cynic I would say give him a key to his own cell door, let the open prison justify its title and let a prisoner at the end of a sentence choose to come or go as he wishes until the society of the day can wean him into a more desirable rut. The Prison Authority would argue that this is what they now do in the last few months of a finishing sen-

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# ANARCHIST

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I wonder whether Kathy Perlo's reference to me in her call for workers' control of typing (Aug 10) was meant to be an instance of the kind of comment she proposes to insert when typing people's work, or an illustration of her claim that typists are as capable of thinking as the people they work for. In either case it scarcely advanced her argument, and it surely provides a curious example of the way anarchists should behave -- a subject which seems to drive her to the point of complete incoherence.

As someone who has also done typing for a living, and who has contributed a fair share of ideas to the anarchist movement during the past fifteen years, I would pedantically suggest that the anarchist answer to the problem of typists (as of other menial workers) is to abolish them -- that is, if you want something typed (cleaned, washed, cooked, moved, mended, etc.), do it yourself. I dislike the present system as much as KP does, but instead of maintaining it as she does I always do my own typing, whether at my job or in my own work. After all, any fool can learn to type; what is difficult is learning to think.

N W

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tence, but always at the end there is the literal and ultimate rejection of being pushed through the prison gates into a feared and lonely freedom. All I ask is that a society gives the small time petty criminal the same opportunity that it gives to the perennial student, the wine tasting university don, the Chelsea Pensioner and the rich old woman within the Hilton Hotel - a choice of where and how to live out their lives. For in doing this a day might come when a minority will walk out, forever, through the prison gate into an acceptable way of life of a room in a high rise block of flats and a summer seat on the common and a winter seat in the local shopping arcade. And the alternative is to smash a shop window to be returned to the comradeship of the set meal time and the bolted cell door.

Fraternally,

Arthur Moyses.



# ACADEMICS

Dear Comrades,

Miss Kathy Perlo is up the creek! Her so-called arguments in "Anarchist Academics" are rubbish. Her anti-intellectualism is also extremely distasteful. And her ideas on Workers' Control are so much crap.

She does not work in a factory, a mill, a mine or on the land; and her assumption that, as a part-time homeworker, she has any right to interfere with the manuscripts that she agrees to type is so much nonsense.

I, too, have written a "thesis" of around 100,000 words. I have done all the typing myself - and unlike a professional typist such as Miss Perlo, my first draft is full of errors. I have asked a number of people, including Nicolas Walter, Mike Malet, Ramsey Margolis and others, for their comments and suggestions. These they have given. I shall probably accept most of them. But, in the end, it is I who "control" what is written, not anyone else. As I cannot afford a professional typist, I shall type my final draft. Nevertheless, if I could afford Miss Perlo's services, I would expect her to do as I asked, and refrain from any comment. I agree with her customer who, very politely, said that she could not add to the manuscript. The only difference is that I would not have been so polite!

I might also add that I am not a middle-class (whatever that phrase means - and I'm certain Miss Perlo doesn't know) academic. I am a sewerage worker. I am also the bloke who sets out and pastes up her articles in FREEDOM. And I have no desire to add any footnotes either. Perhaps that is because I believe in freedom, whilst she does not.

Fraternally,  
Peter E. Newell.

Dear Comrades,

## Anarchist Academics (FREEDOM 10.8.74)

I object to KP's objection to the pedantry of Nicolas Walter. Most of the articles he writes for us are informative, not speculative. Correct knowledge of the facts is necessary to draw any conclusions that may be of value in further instances; N. W. gets his facts right and the touchstone for his critical assessments is the idea that anarchism is about opposition to authority.

KP's two-pronged attack against her authors is an advance out of the cleft stick of conscientious objection which can only say, "No, I won't type that". As an exposition of the argument for workers' control it suffers from its particularity. The single bound volume work is a very particular instance. In the more usual printed work there are many hands after the author's and the typist's. My perspicacious appendages to FREEDOM contributors' articles are customarily snipped off by the workers on the paste-up. (The reverse once happened on the old letterpress version. A paragraph was edited out of the galleys; the printers liked it -- in.) Perhaps the trendy word 'participation' is more apt than workers' control to KP's situation. It is really more like heckling, by the written word.

I hope other readers and writers will pick up and follow the train of ideas ignited by KP's lively spark, on the whole question of workers' control and what these words mean in our present day propaganda. In KP's particular field, since I am a home typist and pedigree lumpenprole I'd like to know more about the proposed union.

Fraternally,

M. Canipa.

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## IN BRIEF

A PROPOSAL supposedly from Reps Earl Landgrebe of Indiana was read into the Congressional Record. It suggested to solve the problem of appointing a Vice-President that ex-President Nixon should be appointed to the post by President Ford who then should resign the presidency in favour of Nixon since "a terrible mistake has been made". The proposal was a hoax; Reps. Landgrebe's views and sentiments although similar had been parodied.

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A JAPANESE chemical company plans to extract steroid hormones (active ingredients of the contraceptive pill) from wool grease and fish oil, as a cheaper source than the Mexican plant dioscorea from which the synthetic hormone norethisterone is at present extracted.

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A NORWEGIAN research team is working on a method of converting into food for human consumption the 12,000 tons of fish guts discarded every year off the North Norway coast, which they estimate could provide protein for 4 million people for 10-20 days. They are experimenting to break down the waste into a liquid high-protein substance which would be dried into a powder.

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"The spreading of the word on Anthony Wedgwood Benn's nationalisation plans could be threatened by the shortage of supplies of the White Paper. The reason? Nothing less than the strike at the Stationery Office's printers."

--'Observer' in Financial Times

THE SOUTH AFRICAN GOVERNMENT HAVE INTRODUCED A BILL TO IMPRISON FOR UP TO TEN YEARS OR TO FINE £6,700 ANYONE WHO ENCOURAGES REFUSAL OF MILITARY SERVICE (OR ADVISES CONSCIENTIOUS OBJECTORS).

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Sancho Panza

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# TERRONI

AS MENTIONED previously (FREEDOM Aug. 10), Southern Italians have been forced to emigrate to all parts of the world, and also to the Northern industrial towns of Italy and work for a mere pittance despite even worse living conditions than those they left behind, and also the constant abuse from the Northerners. What happens to a Southerner in the North?

An article appeared recently in Rivista Anarchica discussing this very problem.

When a Calabrese, for instance, first arrives in Turin, the first shock he is forced to suffer through his initial contact with the industrial city is the loss of his personal identity: he ceases to be Francesco Ricioppo as he was until immediately before his arrival and becomes something less precise, something vague, indeterminate, and becomes simply a "meridionale". (Southerner). He learns that those elements which he previously considered important in defining his personality are no longer taken into consideration. Character, tastes and inclinations are covered over by the new identity now attributed to him.

Much time will pass until he can return to being Francesco Ricioppo again, but he will no longer be the same Francesco Ricioppo. In the meantime, however, he will have to resign himself to being simply a "meridionale".

This article does not concern the "learned" Southerner, destined towards intellectual activity, for whom being a Southerner is merely an aspect of his individuality, and not the only means of identification. We are concerned instead with the products of misery and underdevelopment, who are forced to choose between badly-paid exploitation in their own homeland, and a slightly better-paid exploitation in an unknown and hostile city. For these, the path towards integration is long, painful, humiliating, and does not always lead to the hoped for result.

Generally, it can be said that poor immigrants in Turin go through three distinct phases, which at the same time show the three phases in the history of immigration from the 1950s to the present day, in order to achieve individual integration with the rest of Turin.

The first topographical locality of the Southern community in Turin is represented by what is referred to as the "historical centre" of the city. This

comprises old, unhygienic dwellings typified by tall, but small, courtyards, decorated by sheets which have been hung up to dry. These areas have become real ghettos, in every sense of the word, which have now been completely abandoned by the Northerners not only as a place to live but also as a place to work.

Thus, the natives of Turin left the Southerner not only with the houses he did not want but also with the jobs he did not want.

The Southerner who succeeds in escaping from the stratification of the "historical centre", or the Southerner with the good fortune of not having to live there in the first place, tends towards the second phase of immigration. This second phase is represented by the numerous small towns surrounding Turin, such as Orbassano, Grugliasco, Beinasco, S. Mauro, etc. Even here the process of integration starts with the desertion of these centres by the original inhabitants. They are ex-agricultural market centres, where the coming of industrialisation and the subsequent immigration into the city of Turin formed new ghettos towards which the Southern immigrants could gravitate.

Initially, only the old houses abandoned by the original inhabitants were available for the immigrants. Subsequently, however, these "towns" became swallowed up by the rapid growth of Turin. For many this second phase is actually their second stage of individual integration. For many others, it is the first stage. For almost all of them, it is the last stage, and only the elect few go forward into the third stage.

The third stage comes about when cohabitation between the Northerner and the Southerner annuls the differences of accent, tradition, habits. The oppressive factory tends to produce uniform personalities. Here personality is not only denied but not even recognised. Living consists of repeating a series of stereotyped activities, irrespective of inclinations and wishes of the individual, without cultural roots and without any possibility of choice. People talk in a like manner, have similar behaviour, pass their leisure hours in the same way, have the same problems and resolve them in the same way.

These factory workers are not "Piemontesi", but neither are they Lucani, Calabresi or Pugliesi any longer. The "hell" and "purgatory" of the first and second stages of immigration are made bearable by the "paradise" of the third stage whereby those "Southerners" who

are sufficiently "acclimatised" can mix with the original inhabitants of Turin. This doubtful "paradise" is only open to a few as has already been mentioned.

How can this process be brought to an end? Surely not by the policies of the governing parties who advocate industrialisation as the "saviour" of Italy. Neither can we rely on the left wing who also advocate industrialisation and furthermore require a "proletariat" to enable them to seize power. The solution? --VIVA L'ANARCHIA!

Francesco.

V O L I N E ...Continued from P. 3

We want to emphasize the point that the Bolshevik State (the Government) not only possesses all the material and moral goods in existence, but, what is, perhaps, much more serious - it has made itself also the perpetual repository of all truth, in all fields, historic, economic, political, social, scientific, philosophical, and others. In all fields, the Bolshevik government considers itself infallible and called upon to lead humanity. It alone possesses the truth. It alone knows where and how to direct. It alone is capable of leading the Revolution properly.

Then, logically and inevitably, it claims that the 175 million people who inhabit the Russian domain also must recognize it as the only bearer of the truth, infallible, incontrovertible, sacred. And logically, inevitably, any individual who dares not combat that government, but simply doubts its infallibility, criticizes it, contradicts it, or blames it for anything at all, is regarded as its enemy and therefore as an enemy of the truth, and of the Revolution -- a "counter-revolutionary".

This involves a complete monopoly of opinion and thought. Any opinion, any thought, other than that of the State (or of the Government) is held to be a heresy: dangerous, inadmissible, criminal. And logically, inescapably, the punishment of heretics follows: prison, exile, execution.

The Syndicalists and the Anarchists, ferociously persecuted solely because they dared to have an independent opinion of the Revolution, knew what this meant.

As the reader can see, the system is truly that of absolute slavery of the people - physical and moral slavery. It is, if one likes, a new and terrible Inquisition on a social level. Such is the work achieved by the Bolshevik Party.



# EPISTLE FROM PRISON

A comrade received a letter from Paul Pawlowski, who is serving two years in Wandsworth for drug offences. He writes: "I haven't received any 'Freedom' yet. Maybe it's not allowed. I used to get it in Pentonville and Brixton, but maybe different rules here. For the first few days I was suffering from shock at the two years sentence - but the thought of going back to Poland at the end of it kept me in hope. I want to go back to Poland very much. ...I made up my mind to go back to Poland in May when I was in remand in Brixton prison. Why? Because I could feel in the marrow of my bones that the British state is rotten to the core and it must change or perish. I wanted it to change. I wanted Britain to be based on free choice - not coercion. But I felt impotent to do anything about it, and I realized most people appear to be happy with what they've got. In that case the best of British luck to them."

Paul alleges that he was "planted" with drugs by the Notting Hill police. He is still concerned with "reviving the religious practices of the ancient Greeks". He goes on, "...they the authorities wanted me to submit. They wanted me to become a willing slave - more than that - they wanted me to keep on doing everything in my power to preserve their rule for ever and ever amen. And I just couldn't do that. I would do anything to prop up and enrich freedom and democracy - people's power, personal answerability, noble behaviour that flows from free choice. But they are not interested. They say everybody must live under their 'law and order'; what they really mean is that everybody must obey, must submit, must fear them, must live under their Fascist dictatorship. All this is wrong of course. But what can we do? Revolution? People's Liberation Army run by Peking or Moscow or Tel Aviv? No, That's not acceptable to me either. I hope that the only healthy element left in Britain - the workers - will move, smash the parasites and build a new Britain. But the workers don't appear to be ready for it yet. It'll come."

Paul goes on to expand his principles of Hellenism and how he applied them in his speech at the magistrates' court. He told them finally he wanted to go back to Poland. "So they gave me two years and deportation. I am very happy about the deportation. I know Poland is a Fascist police state too; years ago - some fifteen years

ago - I called it "Red Fascism".

He further adds, "Anarchy - yes of course I am and always will be an anarchist. In the Great Encyclopedia published in Warsaw five years ago there is a lengthy article on Anarchy and it lists Poles who contributed to anarchist thought and practice...So maybe I'll be able to run an anarchist paper in Poland. I've got one more full circling year to do. I need a postcard now and again from friends. Please send me one often." Characteristically Paul concludes, "Everlasting and Immortal Hellenism. -- Rev. F.F."

One may quarrel (and often did) with Paul's peculiarities. His particular aberration into Hellenism and the drug scene (for religious purposes only) left us particularly cold. However one cannot deny the force and dedication to individual freedom which was behind all those quirks, and wish him well both in prison and his self-chosen deportation. Let us hope that he will survive both. The world needs men like Paul; but not exactly like him!

If you want to send him a postcard his address is:

Paul Pawlowski. 219089  
H.M. Prison, Heathfield Road,  
Wandsworth, London SW18 3HS.

J.R.

# MOYSE!

ARTHUR MOYSE'S... TERRIBLE GARDEN WORLD (Idea Publishing House, c/o Matsuki Building, 1-464 Higashiokubo, Shinjuku-ku, Tokyo. \$2.50 or £1.)

Long-time followers of Arthur Moyses work may recall the wallet collection of Arthur Moyses drawings issued by Screeches Publications a few years ago. We don't know what Japanese readers make of some of the subjects topical throughout the period of the 22 titles listed (how many of us now remember Ken Geering?... and Indica bookshop, with its ban on children, and the Destruction in Art Symposium...? And the prosecution of Screeches Golden Convulvulus?). But the edition put out by our Tokyo comrades is a most honourable tribute to some of Arthur's best work. It is impeccably printed, some plates in colour and bound into a cover designed by Arthur Moyses for this edition in intricately elegant Japanese style (into which Arthur has introduced his confusion of sex roles between the male and female figures with a subtlety not usually conspicuous in his work), with a Western presence intervening in the buxom form of a Beardsley woman. The collection ends with a plate not listed in the original 22: a gently joyous celebration of Bill Dwyers first Windsor Free Festival.

M.C.

## THE TROUBLE WITH HISTORY

THE TROUBLE with history is that too much happened. When you try to understand what exactly went on the important facts are hidden amongst the thousands of unimportant ones and the wood can't be seen for the trees. Take the Russian Communist Party. If all the books on this subject were gathered together they'd fill fifteen libraries and take twenty years to read. To save the readers of FREEDOM all this trouble, our vast historical research organization has compiled this summary of the history of the Russian Communist Party. No important points are missed out, and by the end of this short article you will understand the R.C.P., its aims, methods and psychology more thoroughly than any number of professional historians.

### Summary of the History of the Russian C.P.

- November 1917 - the Russian C.P. seizes power.
- December 1917 - the Russian C.P. founds a secret police force and calls it the "Cheka".
- 1922 - the R.C.P. changes the name of the secret police to the G.P.U. and then to O.G.P.U.
- 1934 - The R.C.P. changes the name of the secret police to N.K.V.D.
- 1943 - The R.C.P. changes the name of the secret police to N.K.G.B.
- 1946 - The R.C.P. changes the name of the secret police to M.G.B.
- 1953 - The R.C.P. changes the name of the secret police to K.G.B.

(At the time of writing this name is still in use.)

MO



"WISH YOU WEREN'T HERE". . .  
...Continued from Front Page

lower the cost of the product.

The notable factor is that the Court Line combine is the penultimate stage in the building up of a monopoly, and the tourist business is now in fewer hands than ever.

Co-existent with this, and leading to the debacle, is the ungovernable factor that the very success factors of tourism (cheap manpower and undeveloped, unspoilt scenery) lead to failure (increased cost of manpower and over-exploitation). The countries whose economy was built on tourism had a tendency to be totalitarian, with an imposed low scale of living (Mussolini's boast that the trains ran on time under Fascism was a bonus to tourism from Fascism).

This built-in self-destructiveness of tourism leads to greater and greater searches for those qualities

qualities of attractiveness and exclusiveness which are the irreconcilable prerequisites of a luxury holiday. The archtypal postcard 'Wish you were here' can be replaced, as one surveys humanity en masse on holiday, by the cry 'wish you weren't here!'

There are others whose absence from the holiday scene would be welcomed. These include those such as Court Line directors.

The collapse of Court Line is an illustration of the fallibility of capitalist power which moves into the leisure market with packaged holidays as a commodity in the same way that others sell food, clothing and shelter -- not as a service but for profit. The dazzling prospect of monopoly or a conglomerate which covers every aspect of holidays from owning hotels, holiday homes, ships to airlines was the bait which led Court Line on to its crash. Now the travel market is dominated by one super company and holiday-makers perforce must accept their terms or go without the hard-won holiday.

In any case the packaged holiday like the supermarket and its wares is a device for the convenience and profit of the vendor, not the consumer. The consumer has to follow through the routine of the conveyor belt holiday, the conveyor belt store, the mass produced article, the mass orientated spectacle, the mass pilgrimage of sight-seers, the milk-run and the Grand (Cut-Price) Tour. Perhaps it is well that its days are numbered.

Jack Robinson.

# COMRADES IN ARMS

"...The Portuguese are leaving behind everything except military equipment and in Cacine /Guinea-Bissau/ the PAIGC are inheriting heavy duty trucks and radio equipment. Yesterday /14.8.74/ as the colonial army and PAIGC militia side by side presented arms, the company flag was lowered and the PAIGC national flag raised in its place. Then everyone boarded a

Portuguese troop carrier for lunch, amid emotional scenes of Portuguese and PAIGC soldiers and officers embracing. After 13 years of war, this gradual and friendly transfer of power, from which bitterness and tension is completely lacking, appears a victory for both sides"

-from Financial Times (my emphasis). Claude.

A COMMUNE encamped on Stonehenge (all members of which call themselves and everybody else "Wally" to confuse authority) was served with a court order from the Ministry of the Environment to quit. They moved to the verge of a public highway. Their 'leader' said "We told Wally Ministry there was no hassle. We don't want any hassle man. Let the light of love and peace shine through."

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## Contact

HELP fold and despatch FREEDOM on Thursdays from 2 p.m. at Freedom Press, followed by get together with refreshments.

MANCHESTER. A one day Anarcho-Syndicalist conference has been arranged for 38 September. All sympathisers in the North are invited to write for details to J. Moorhouse, sec. SWF M/cr., c/o Grass Roots, 178 Oxford Rd Manchester 13. Tel. 061-442-0434

EVERY SATURDAY Mental Patients Union 2 pm at 37 Mayola Rd. Clapton, E.5. (tel. 01-985 5251) Information on activities elsewhere from same address.

PLAYERS for London based Anarchist football team(s) required Contact Jim at Freedom Press.

WHOLE EARTH NEWS, new publ. from Harmony Cottage, Harmer Hill, Salop. HARMONY VILLAGE PROJECT at 3 Salubrious, BROADWAY, Wores (we regret wrong address shown last week.)

ALTERNATE SUNDAYS Hyde Park Anarchist Forum, Speakers' Corner 1 p.m. Speakers, listeners & hecklers welcome.

ANARCHIST WOMEN's group meets Mondays. Tel. 01-883 2457

BLACKBURN ANARCHIST GROUP established, meetings to be arranged. Keith Sowerby, 150 Shorrock Lane, Blackburn, Lancs BB2 5TT (Phone 28380)

INTERNATIONAL LIBERTARIAN CENTRE and CENTRO IBERICO. Sats & Suns 7.30. Disco &c. 83A Haverstock Hill, London NW3 (entrance in Steele's Rd, 2nd door) Tube Chalk Farm. Wed. 21 August 7.30 p.m. meeting to set up defence committee for Alberola & other ten men & women imprisoned in Paris.

Some London Anarchists meet socially at Finch's, The One Tun, Goodge St. W.1. (Tube: Goodge St.) Sundays 7.30 p.m. Don't ask at bar.

WILDCAT, monthly. First issue 31 Aug. Launching party Sat. 31 Aug. at Seven Dials Social Centre, 27 Syelton St. WC2 starting 7 pm. Disco, Cabaret Wine &c. Admission £1. Yearly sub to WILDCAT £2.50. Box 999 197 King's X Rd. W.C.1.

PORTUGUESE LIBERTARIAN MOVEMENT needs books, pamphlets, free copies of anarchist publications, money & ideological support. Movimiento Libertario Portugues, Rua Angelina Vidal 17-2<sup>o</sup>-E. LISBOA 1, Portugal.

### Prisoners:

PAUL PAWLOWSKI, doing two years. Postcards from friends to Paul Pawlowski, 219089, H.M. Prison, Heathfield Rd, Wandsworth, London SW18 3HS

GIOVANNI MARINI DEFENCE COMMITTEE: Paolo Braschi, C.P. 4263, 2100 MILANO, Italy.

STOKE NEWINGTON FIVE SOLIDARITY COMMITTEE, 54 Harcombe Rd, London N.15. Needs donations to supply study books for these long-term prisoners.

DUBLIN ANARCHISTS Bob Cullen (7 yrs) Des Keane (5 yrs) Columba Longmore (4 yrs). Address for letters & papers: Military Detention Centre, Curragh Camp, Co. Kildare, Eire

11 held re kidnapping of Spanish banker: postcards to Octavio Alberola Sunilach, Georges Riviere, Lucio Urtubia Gimenez, Pierre Gilbert and Arnaud Chastel at Prison de Fresnes 1, ave. de la Division Leclerc, 94261 FRESNES, France: and to Ariane Gransac-Sadori, Anne Urtubia, Annie Plazon, Daniele Haas, Jane Helen Weir and Chantal Chastel at Prison de

Femmes, Fleury Merogis, 9 av. des Peupliers, 91700 ST. GENEVIEVE DES BOIS, France

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