

anarchist fortnightly Freedom

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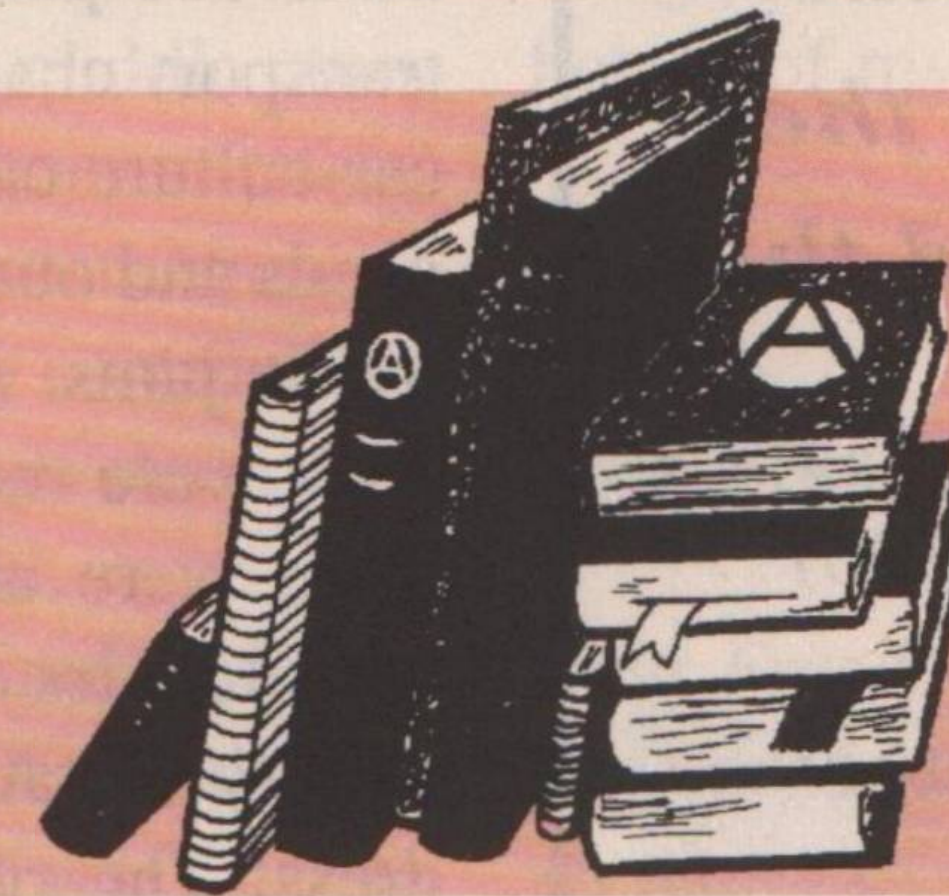
**FAILURE OF
THE LEFT**

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Party and protest

Mayday is well and truly back on the map in London. Pagans celebrated Beltane in Green Park. An Anarchist Travelling Circus weaved its way round Mayfair. A Carniball football match took place in Oxford Street. Sex workers partied in Soho. These and other events, like the vegan solidarity breakfast in support of the fitted-up Wombles represent a new way of celebrating Mayday. Confrontational but creative, and anarchist to the core. People have moaned about the lack of numbers, but up to 3,000 people willing to confront the power of the state is no mean thing.

All of London's cops had their leave cancelled, 6,000 of them were on the streets, three helicopters buzzed overhead. Mayday cost business and the police some £12 million, according to the *Financial Times*. The carnival spirit confronted and ridiculed the media image of us as marauding bandits, intent on rape and pillage. This was a success, and something to build on.

If new, anarchist Mayday was alive and kicking in Soho and Mayfair, old Mayday was limping along in Trafalgar Square. Globalise Resistance (aka the Socialist Workers Party) had ordered the masses (aka students) to join the traditional (aka boring) trade union march, boosting numbers to about 10,000. This was traditional labour movement stuff. Polite marching. Co-operating with the cops. Banners. Chants. Slogans. Placards. Speeches. Paper sellers and Tony Benn.

By the time I arrived, Trafalgar Square resembled a trot recruitment fair. A young woman wearing an 'Anarchy' hoody came up to me and tried to get me to join the SWP. Christ, I thought, anarchism as a fashion statement for underage trots! I left after the speech from someone urging everyone to buy the *Morning Star* – "a paper owned by its readers" – and made my way to Soho.

As Berkman pointed out, trade unions are the organising force of the working classes. A way needs to be found of fusing old Mayday into new, of bridging the gap between Soho and Trafalgar Square. They might be ten minutes from each other, but on Mayday they felt a world apart.

This, I think, is an important point. I loved the party in Soho and was bored stupid in Trafalgar Square, but organised labour is a powerful force (it's good, by the way, to see sex workers joining a union, even if it's the GMB rather than the IWW or SolFed). Anarchists urgently need to raise their profile in the labour movement. We need to party and protest. We need to find a bridge.

Richard Griffin



Clockwise from top left, cops protect a branch of McDonalds; protesters on the march; supporters of the Womble Seven; some of the Critical Mass from south London. In the centre, a helpful sign in a restaurant window

Wombling free

The seven anarchists attacked by pigs last Halloween walked free from court on 3rd May, in what they described as close to complete victory. Peter Gerhaty, Robin Horsell and Martin King were found to have no case to answer. Graham MacAleer and Bennit McCormish were found not guilty. Two others, Simon Chapman and Clayton Elliot, were found guilty of a section four public order offence and given minor fines.

As previously reported in *Freedom*, the seven comrades were charged with offences ranging from drunk and disorderly and using threatening words or behaviour to assaulting the filth. This was after they were stopped and beaten by pigs as they made their way to a Halloween party. The cops, working on 'Operation Calm' (no shit!), had recognised some of the group, wearing white overalls,

from a demonstration earlier that day.

Only half a day into the week-long show trial and it was clear that main pig instigator PC XH625 Martin 'Skippy' Hayes (described in court as a "dangerous twit") was talking out of his arse, and had acted completely unlawfully when he assaulted Martin King. It was obvious that, on this basis, the cases against most of the other defendants would collapse.

Far from being the 'mini riot' the filth had tried to make it out as, the court ruled that people had acted perfectly reasonably when they tried to find out why Skippy was attacking one of their friends in a shop doorway.

As the pigs kept on coming, the seven barristers kept on knocking 'em down. The court was in hysterics on countless occasions,

at the gems provided by them Keystone cops.

This is PC XH406, PC Bailey (now of Merseyside), trying to defend himself against allegations that he was aggressive: Bailey: "I'm not an aggressive person" Defence: "What's your sport?" Bailey: "Boxing"

Or Sgt Middleton on why he repeatedly beat a man being held down by another pig: "I was in fear for my safety".

And PC HX299 PC Youster, on whether the answer to his previous question was the truth: "No".

The trial was held under tight security, as the state tried to play big crime/terrorist psychology on defendants. The judge's name was kept secret until the morning the trial began; the defendants' names were not

(continued on page 2)

Freedom

anarchist fortnightly

"Government must always depend on the opinion of the governed. Let the most oppressed people under heaven once change their mode of thinking and they are free"

William Godwin (1756-1836)

Anarchists work towards a society of mutual aid and voluntary co-operation. We reject all government and economic repression. This newspaper, published continuously since 1936, exists to explain anarchism more widely and show that only in an anarchist society can human freedom thrive.

What anarchism means to me

Not being the best-red person regarding anarchist theory, I can only offer the following on what anarchism means to me.

My idea is that of the practical kind, e.g. food co-ops, LETS schemes, squats, communal actions against developers, allotments. Protest sites where spontaneous acts of mutual help can always be observed.

Not for me the so-called workshops in hired halls and smoke-filled rooms where black-clad males (usually) pose alongside each other. Or the 'more holier than thou brother' attitude some comrades have on these occasions. No! My wish is to ramble 'around' the hills these days while I walk or work on the allotment. Here with these actions do we find anarchy. And while the wind blows fresh through the corridors of my mind let me remind myself of the A.S. Neill adage "freedom without licence", or Harold Barclay on Riesman where he wrote of the "inner directed", referring to mature, responsible members of society. A further interpretation of anarchy through my eyes is that peoples' actions should be a two-way thing or reciprocal. On the land here we say 'you scratch my back and I'll scratch yours'. These things have been around for yonks. We never called the pig club, pigeon club or whatever, anarchism. But these small organisations supplied their members with modest terraced houses, sties and pigeon lofts, and land to put them on albeit at a price. The rate the market had at the time. This could be anarchy in action today as I interpret a piece of it.

Mick Cropper

your friendly local neighbourhood anarchist

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Another world is possible

LONDON

Mayday kicked off bright and early for over 600 riders on the 'Ride for your Life' critical masses which started from north and south London. Colourful, noisy and cheerful, the rides had a serious point to make about the capital's transport chaos and the stupidity of putting car-culture capitalism and profits before our needs and our planet. We even got held up by traffic jams.

We were mainly composed of cyclists, but there were also some skaters, a couple of wheelchairs and a few walkers, with a variety of tat, flags, wigs, music and fancy dress. The rides made an excellent start to Mayday, giving a visible presence early on, and positive media coverage to offset the dire predictions of major violence. Hopefully, they encouraged others to join in later on.

The cops were more laid back this year, a trend that continued for most of the day. But once again there was no co-operation between ride organisers and police, and the routes weren't divulged in advance. Outriders and spotters fed back info on cop movements to the rides, but somewhat surprisingly the anticipated roadblocks never materialised.

To the cops' surprise, the north ride went to support the Wombles trial at Horseferry Road magistrates' court, while the south one went briefly into the city, leading to grumbles from some motorbike cops who clearly fancied an early BARF. After a 'bikes in the air' moment outside Bank, which clearly made the cops nervous, the south ride was soon expressing solidarity with a couple of vanloads of prisoners which passed on their way to the Old Bailey. They responded by banging on the walls of their vans and rocking them from side to side.

The two rides met successfully at Grosvenor Square soon after 10.00am, where there was a huge cop presence but no Section 60. Then they moved on to Oxford Street and Oxford Circus, and then into Hyde Park for a chillout.

Later on, at about 1.00pm, around five hundred riders and others moved out of the park into Park Lane to join Mayday in Mayfair. Respect to the massers.

M.H.

(continued from page 1)

on any court listings; the prosecutor had pig protection, and intelligence officers were in court throughout despite protests from the defence team.

Still the defendants, used to such harassment and state mentality, took all this on the chin and, as the days progressed, got that bit more confident and louder with the obscenities thrown at the oxymoronic intelligence pigs.

As anarchists, we expect to be hit by the state from time to time, it's tit-for-tat. These defendants are the latest in a string that's been targeted by the state for being associated with the Wombles direct action collective.

This state targeting has come both overtly and covertly. Sometimes, like in this case, they bring ludicrous charges that aren't gonna stick. But they get to fuck people around and hopefully keep them quiet for six months.

The fact that the trial was held over Mayday clearly illustrates this. As usual, though, the state underestimated the support that would be forthcoming from the anarchist movement. In the event, over 400 supporters came and took the Mayday festivities to the court. So that's one more to us then, pigs. See you soon ...

Madame Cholet



Cops keep a close watch on events in Soho on Mayday

Guy Smallman

APPEAL FOR WITNESSES FROM THE LEGAL DEFENCE & MONITORING GROUP

There were 54 arrests in London on Mayday. Not everyone was charged, but we need witnesses for the defence of those who were. We're also trying to make contact with everyone who was arrested – if you were, please get in touch. We'll provide all the support we can. We also have witnesses to the assault on a woman in Soho who was taken by ambulance to hospital, but we don't know who she was. If you know her, ask her to get in touch.

If you witnessed any arrest, please email or write to us with the time, place and description of the person arrested, and any other details. Please include your contact details. We urgently need witnesses to the arrest of an Italian man at the junction of Wardour and Brewer Streets at 5.30pm. He is 22 years old and 5ft 9ins tall. He has black hair, and he was wearing army green trousers, a bomber jacket and cap. If you saw anything please contact us at **Legal Defence and Monitoring Group**, c/o BM Haven, London WC1N 3XX or email ldmgmail@yahoo.co.uk

GLASGOW

As I crossed George Square just before the demo, I wasn't feeling particularly happy about the Mayday protest. Spending a couple of hours handing out wet leaflets in the rain on a dull Wednesday didn't sound like a good thing at all. Five minutes later, my worries disappeared with the clouds. At the exact time the demo was set to start, the sun came out in all its glory. Now that's what I call organisation by the city's Mayday Collective!

The demo itself was extremely impressive. Colourful, noisy and rebellious, it reclaimed the streets. Over 800 people wandered around Glasgow for a couple of hours, partying, causing traffic disruption and showing there's an alternative to the daily grind of capitalism.

A wide selection of individuals and groups took part, and the banners reflected the diversity. The demonstration wasn't dominated by the dull, monotonous placards of the 'revolutionary' left, having instead a wide range of homemade props and slogans. The best slogan by far was 'we are being strangled by the invisible hand'. The best prop was a huge black and red circled A. I just wish I'd had a camera.

There was a large Anarchist Federation presence, and other anarchists handed out a *Black Flag* Mayday special leaflet. This was very popular with protesters and passersby. Under the title 'Another world is possible', it stressed that demonstrations weren't enough – we have to apply our ideas in the class struggle. This was combined with the history of the Chicago Martyrs, a critique of raising non-violence into an ideology and much, much more.

Mayday was a great day out for all the family. But the 'anti-capitalist' movement won't ever reach its full potential unless we find ways of applying our political ideas within the class struggle, within our communities and workplaces.

I.M.

BELFAST

There was a good turnout for the annual Mayday parade. The march began just after 11.00am from Belfast Art College, and made its way to St George's market. There was a good atmosphere all round, probably helped by the fine weather, and music which ranged from the drum beat to the bagpipe. Members of the Anarchist Federation Ireland and the Anarcho-Syndicalist Federation distributed copies of their papers, *Resistance* and *Solidarity*, both before and after the march. At St George's market afterwards, there was food, drink, music and stalls selling the literature of the different political organisations involved in the day's events. All in all, a fine day out.

Al S.

Anarchist Federation Ireland
www.afireland.cjb.net



Cold Bath Times:
a radical voice in
the south, issue
no. 1, May 2002

This new monthly newsletter hopes to put Southampton on the radical map, with articles on social, political and environmental issues. The name of the newsletter comes from an incident in 1833 at Cold Bath Fields in London, when police charged a public meeting organised by the National Political Union. The first issue (available by email) is full of well written and well researched articles, including one on the planned widening of the A303 (which threatens the Stonehenge site). Contact coldbathinfo@yahoo.com for a copy of *Cold Bath Times*, or to contribute to future issues.

Burnley: failure of the left

In *The Road to Wigan Pier*, George Orwell described what on commentator called “the stoicism” of the workers – “the ability to soldier on, to stick together and bear it”. In 2002 in Burnley, the British National Party claim to have broken the silence and ‘stoicism’ of the local working people. The reason is that, for donkey’s years, the Labour Party and the left up here have failed to speak the language of the working classes. They’ve become the nodding dogs of a metropolitan elite.

“The Burnley Labour Party are idle idiots, who have had power in the town since the 1930s and who often don’t bother to canvass”, veteran Burnley anarchist Jim Petty told me last week. “They take people for granted, and the streets are left derelict, rarely cleaned outside the posh areas. And I’ve seen rats roaming at the top of my street”.

The *Burnley Express* reports a single mother in the Stoops area of the city who says she can’t wait to get out of the house she’s lived in for the last seven years. “I can’t let my daughter play out after finding needles in the garden, and I’m constantly harassed by gang of teenagers who hang round the house until all hours keeping me awake all night, playing knock and run and throwing stones at the windows”.

The BNP are aware of these kinds of grass-roots problems. Simon Bennett, the party’s deputy organiser in Burnley, told local reporters that, although money had been put



Neglected by the ‘nodding dogs of a metropolitan elite’

into Burnley Wood, it had been used for the demolition of properties, not construction – to take homes down rather than to improve them.

The BNP won three seats on Burnley council on 2nd May, and their thirteen candidates got almost ten thousand votes. In Oldham, where the BNP didn’t get any councillors elected, several of their candidates came second to Labour. All this was done in the face of a massive effort by trade unions and the Labour Party to keep them out.

This makes the utterances of Steve Worden, Socialist Alliance candidate for Rosehill and Burnley Wood, sound decidedly corny. “Three BNP sneaked out through the back door, but we kicked ten of them back into the gutter where they belong”. Worden got all of 314 votes, while his mate in Trinity Ward, Tess McMahon, got 273.

In Oldham, the BNP called for ‘equality’. They demanded that the local council stop having meetings behind ‘closed doors’ so that “everything in the council chamber will be reported back to the people who really

matter in this town, the public”. They also opposed a new building development in the town. “Our historic town hall should not be sold off to be made into a shopping centre, but developed into Oldham’s finest museum in which Oldhamers can remember the historic past and celebrate their contribution to the industrial revolution”.

When I talk to the Kashmiris here, they complain that their identity isn’t being recognised, because they don’t form a national group like the Pakistanis do. They claim that many of their young people are turning to Islam in order to gain an identity for themselves. In doing so, some claim they’re suffering a double exploitation.

Towns north of Manchester, such as Bury, Rochdale, Oldham, Ashton and Burnley, have suffered a loss of integrity since the decline of manufacturing. Like the Kashmiris in their communities, the white working class endures a lack of identity, which no amount of sanctimonious political rhetoric can remove.

The truth is that the BNP has a greater emotional appeal to the white working classes in most northern towns than the Socialist Alliance, the Labour Party, the trade unions or the anarchists. The anarchist message, vague as it often is, seems to suit anti-capitalist student drop-outs and people in bedsits south of Hume and Didsbury, but it has little impact in the rundown towns further north.

Brian Bamford

PROPERTY WATCH

• **London** Activists last week reclaimed a Mill Hill barracks that had lain empty for two and a half years, pending redevelopment by its owners, Addington Homes. The new occupants were immediately targeted by the owners’ representatives. On 8th May, their first occupation ended within hours when agents broke in at two in the morning.

The activists moved to another part of the site, and bailiffs returned on 10th May. But they were denied access when cops turned up and pointed out that they didn’t have a repossession order.

In an appeal for assistance launched on the web, the new occupants said “we are calling for any like-minded people to come and join us. We need the support, the idea is safety in numbers. We have no way of knowing when they’ll come back”.

One of them, Chris, told *Freedom* last Sunday that they intended to establish a community resource on the site. “We want to run an alternative careers’ workshop”, he said. “We also want to plant an organic garden, but we’ve been worried the bailiffs would trample it”.

Visit the project at: Ingles Barracks, 60 Ross Avenue, Mill Hill

• **Brighton** Bailiffs encountered resistance last week as they tried to evict the squatted community centre from the old Harvest Forestry shop on New England Street. A group of activists and local residents barricaded themselves into the building on 10th May. One d-locked himself to the front door.

During the two months it was open, the centre was used as a café, art space and info-shop. It had also become a focus for opposition to a planned Sainsburys redevelopment. The scheme, led by the New England Consortium, has met with sustained local protest.

• **Leeds** The A-Spire social centre left its temporary home in Concord Street at the

start of the week. But activists were planning to make their 12th May departure memorable, with a giant pirate ship to accompany them to the city centre. Once there, they planned to distribute free coffee outside Starbucks, free info outside Borders and free clothes outside Harvey Nichols.

The whole of Concord Street is now owned by property developers, who last week began the process of demolition. A-Spire activists said the end of the street marked another stage in the ‘ongoing gentrification’ of the city.

See www.a-spire.org.uk

Red card for AMEC

Activists demonstrated both inside and outside the annual general meeting of construction company AMEC on 8th May, in protest at its planned role in building the Yusufeli dam in Turkey. The majority of the shareholders who attended the meeting at Marylebone’s Portman Hotel were activists who’d bought shares in order to gain admittance. They disrupted the meeting by holding up red cards and blowing whistles.

There were three noisy protests, timed to take place at intervals in order to cause maxi-

mum disruption to the company’s bosses. Every resolution proposed was voted down. Questions were raised about the Yusufeli dam and another at Chalillo in Belize. The participation of AMEC in building the Bingley and Birmingham bypasses was also questioned. Other activists gathered outside the hotel in Portman Square.

Although a commercial review led AMEC to withdraw from direct participation in the Yusufeli project in March, the company still owns 46% of French firm SPIE, the contractor leading the construction consortium.



Let's junk the Jubilee

Viva la Republique!

The Centre of Attention, 15 Cottons Gardens, London E2 8DN

Thursdays to Sundays from 2.00pm to 7.00pm until 30th May

www.thecentreofattention.org
tel 020 7729 0699

Wander into The Centre of Attention and you'll get a chance to leave a message for the queen: *Viva la Republique!* pagan images of the last queen of the British Isles by her indigenous subjects celebrates the Golden Jubilee of HRH QE2 and the Silver Jubilee of Punk, showing work by the infamous Banksy (his *Deride and Conquer* features a chimpanzee in a tiara); the Sex Pistols art director Jamie Reid revisits his favourite victim; Tim Flitcroft is inspired by prostitute's cards; Brian Jones creates repeat-pattern portraits, Warhol-style, with *Norma Queen*; there's Genesis P-Orridge with his arresting postcard images of the queen and more besides.

Asked what had inspired him to organise this show, curator Gary O'Dwyer responded, "probably because I was forced to dress up as a Union Jack at the last Jubilee ..."

And did he have a message for the anarchists out there? "Anarchists don't normally like me because I'm not overtly political - I'm quite happy with the status quo except for extremes like monarchy."

Visit their gallery - you'll be supporting a non-profit, non-commercial, non-funded contemporary art gallery.

T.B.



Some hot dates from MA'M

London

On Saturday 1st June there'll be an anti-jubilee/anti-royal street party in the streets around Kennington Oval in London. Movement Against the Monarchy (MA'M) are meeting at Brixton Ritzy cinema with a guillotine to take to the party. All welcome. Bring a bottle.

For details contact 07946-687 192 or email guillotine66@hotmail.com

Bristol

Meet at the Bristol Centre for a Jamboree Against the Jubilee. Anarchist stands for no power and no privilege - no gods, no masters, no cops, no politicians, no traffic wardens, ticket inspectors or security guards. And no fucking queen.

So instead of celebrating a tired old bitch with shit dress sense, instead of rejoicing in this medieval social system and our own slavery within it, we're going to have a party to celebrate anarchy, solidarity and freedom.

We want to have a party, let's see what they do to try and stop us.

For details email black_cat_collective@yahoo.co.uk

Hereford

On Tuesday 4th June there will be a night of punk rocking, anti-royalist madness with Eastfield, Intention, Dogshit Sandwich and Flyboy. Starting at 9.00pm at Legends (underneath the football stadium), £3 entry, all proceeds split between MA'M and the Anarchist Federation

For details email dodgydeals@tesco.net

For details of events later in the summer, visit www.fuckthejubilee.com or call 07931 301 901

Jail limit busted

There were riots last week at HMYOI Guys Marsh, HMP Lindholme and HMP Ranby. The news came as no surprise - the 'running tap' syndrome continues. The maximum official capacity of the prison network in England and Wales, which is known as the 'bust limit', is 70,834. Last week, the total prison population stood at 70,894.

Despite David Blunkett's message - that more people should be locked up - there simply isn't room. His recent idiotic statement that parents of persistent young offenders should have their housing and child benefit withdrawn was obviously designed to pander to the electorate in the weeks leading up to the local elections on 2nd May.

Although it's the largest young offender establishment in Europe, HMYOI Feltham has transferred the majority of its 18-21 year old population to other prisons over the past

few weeks, in preparation for an increase in the number of juveniles being detained there. If the young offender population is transferred to adult prisons, there'd be a disaster waiting to happen. Suicide rate would escalate.

• Earlier this year (9th February), I wrote in *Freedom* that a new young offenders' institution was being built near Belmarsh in south London. Although this information came from their own website, staff at the Prison Service have no knowledge of this happening.

Two new prisons that are certainly due to be built are in Ashford and Peterborough. In the meantime, the government is looking to commission more prison ships like The Weare, which is moored off the Dorset coast. This is in response to the huge demand for spaces.

Lee H.

Prisoner victimised

Ray Gilbert is currently being held at Durham's HMP Frankland. He was moved there from HMP Woodhill at the end of last month ready for a court appearance in the north of England. The court date has been put back to 20th May, but Ray remains at Frankland - in the segregation unit. At the start of this week, he'd had no clean clothes for 14 days. He wasn't allowed to collect his own food (it was left on a chair by his cell door). His mail, including correspondence from his lawyers, hadn't been forwarded to him. It took seven days for him to get access to a phone.

He had no access to gym or educational facilities and wasn't getting any association, even though he's supposed to be held in the same conditions he was kept in at Woodhill. All of this seems to have been done deliberately to frustrate his preparation for the impending court case and to hobble the campaign to have his conviction overturned.

Nick S.

Write to Ray Gilbert H10111, HMP Frankland, Segregation Unit, Brasside, Durham DH1 5YD

Send letters of protest to Ivor Woods, Governor, HMP Frankland

Mark 'optimistic'

The Criminal Cases Review Commission (CCRC) has agreed to begin an investigation into the case of Mark Barnsley, the Sheffield activist (and *Freedom* contributor) jailed on trumped up charges eight years ago. Members of the Justice for Mark Barnsley Campaign say they hope the investigation will turn up new evidence to throw doubt on his conviction. His original application was made two and a half years ago. The investigation itself is likely to take at least another year.

Mark was jailed for 12 years in 1994, after the notorious 'Pomona Incident' in which he was attacked by a group of drunken students outside the Pomona pub. None of them was ever charged with any offence, and Mark's plea of self-defence was rejected by the courts. The CCRC has power to refer a case to the Court of Appeal, though there would probably be yet another year's delay before any appeal was heard.

Mark, speaking from Whitemoor Prison where he's currently held, said he was pleased at developments in his case. "I'm very pleased that the CCRC have begun their investigation into my case, and hope that this will finally pave the way for a successful appeal against my wrongful conviction. But while I remain optimistic, the fact that I've already spent nearly eight years in prison, and that if my appeal's successful it's unlikely to come for another two years or more, is hardly grounds for believing British justice exists".

Mark's supporters admit that by the time any decision is taken, Mark will almost certainly have finished the sentence imposed on him by a judge they describe as 'corrupt' and 'biased'.

• Saturday 8th June marks the eighth anniversary of the 'Pomona Incident'. The Justice for Mark Barnsley campaign has declared it a 'Day of Autonomous Action' in solidarity. Write to, fax or phone newspapers, magazines, MPs or radio phone-ins, organise protests in your town or city, do a stall or some leafleting. Spray Mark's name on a wall or hang up a banner somewhere public. Let the campaign know if you're organising an event or need any help.

Write to Justice for Mark Barnsley, PO Box 381, Huddersfield HD1 3XX

Visit www.freemarkbarnsley.com

FREEDOM PRESS BOOKSHOP

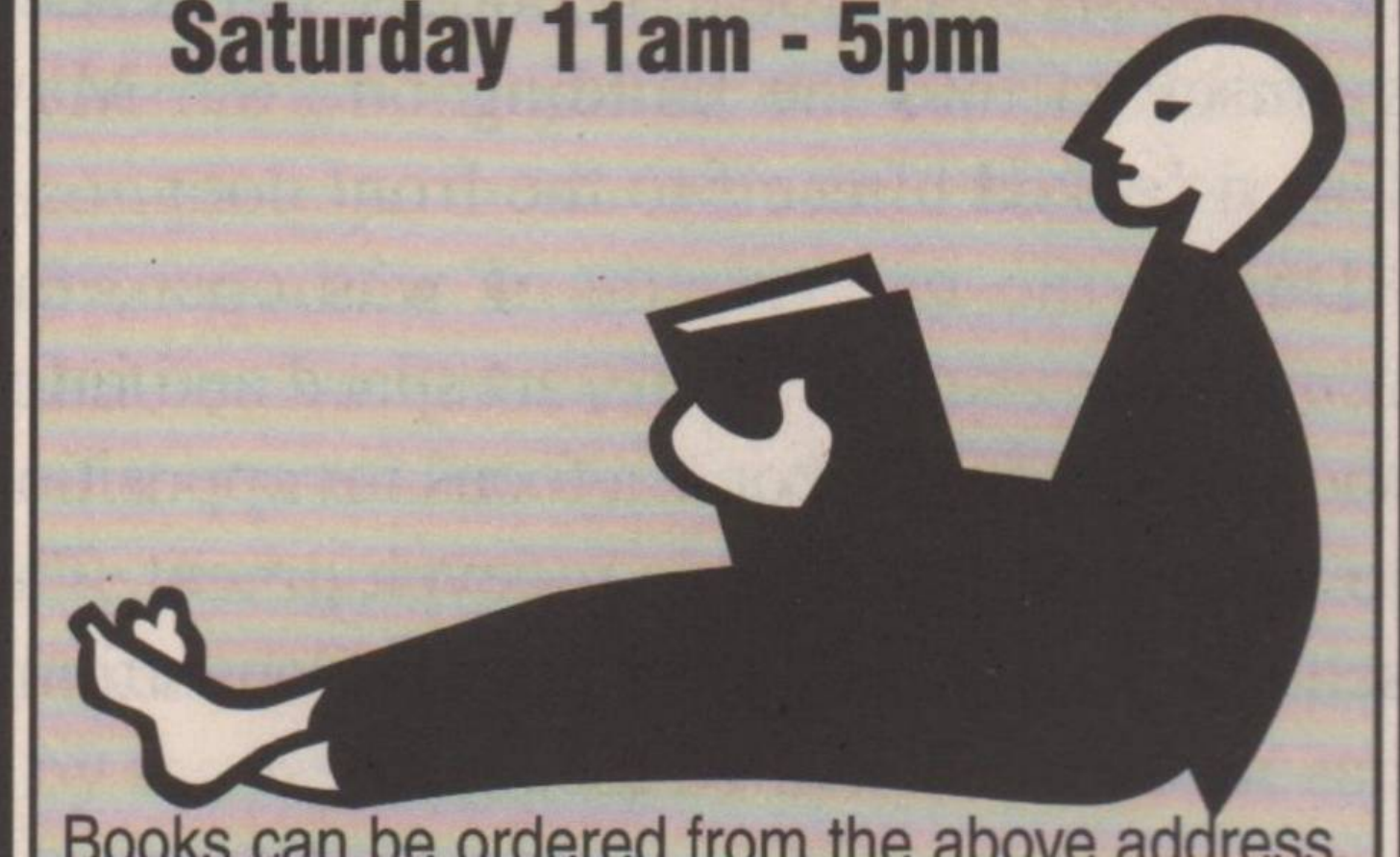
(in Angel Alley)

84b Whitechapel High Street
London E1 7QX

— opening hours —

Monday to Friday 10.30am - 6pm

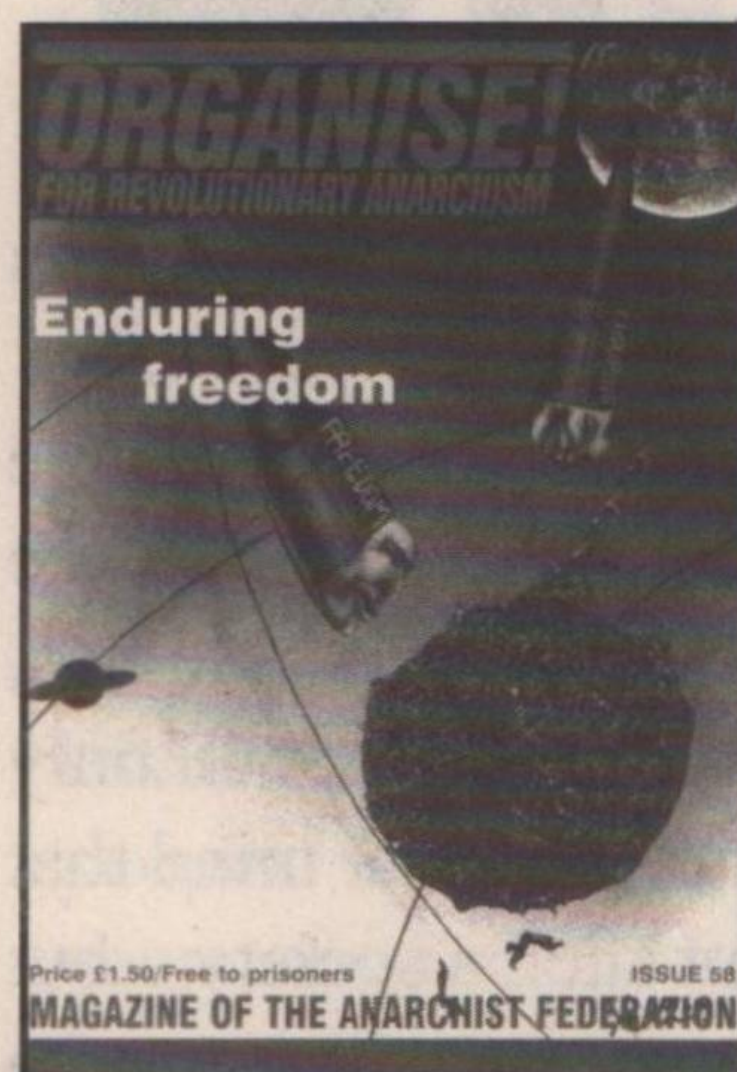
Saturday 11am - 5pm



Books can be ordered from the above address.

A booklist is available on request.

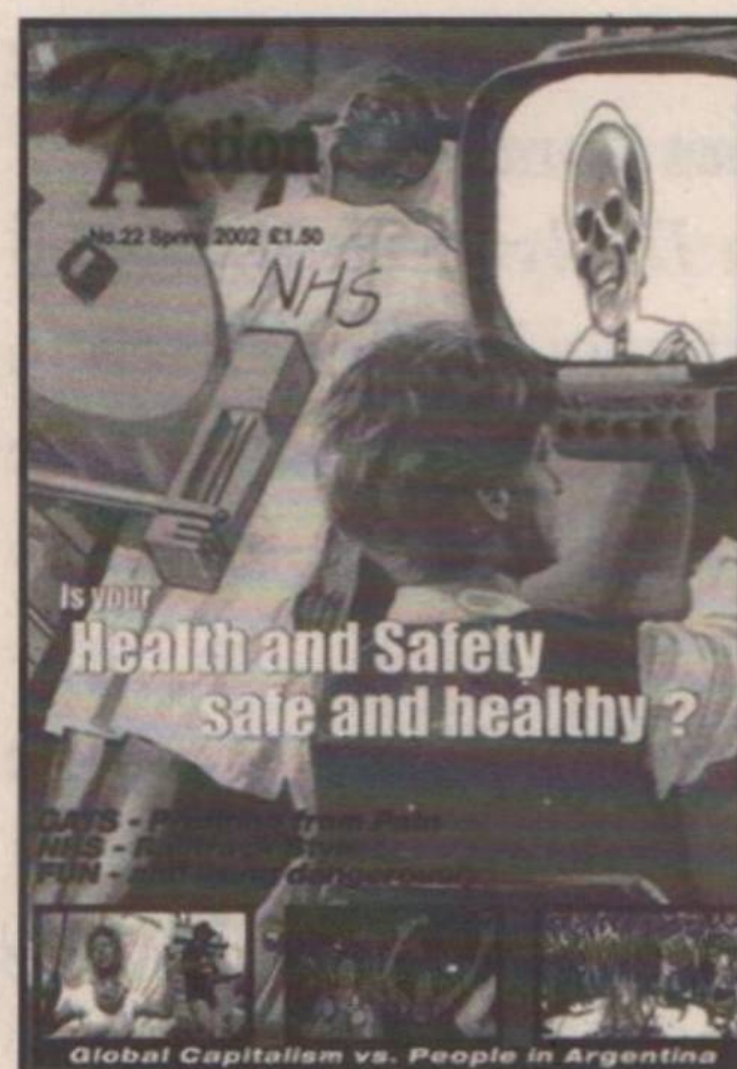
Check 'em out



Organise!
for revolutionary
anarchism
issue 58, £1.50

The latest issue of the Anarchist Federation magazine contains two articles on oil interests behind recent (and future) US wars in the middle east and Afghanistan. There are other articles on the situation in Argentina, Attention Deficit Hyperactivity Disorder (ADHD), Primitivism and Santa Claus (slightly unseasonal, maybe, but *Organise!* only comes out three times a year). There's also the second part of a review of anarchism in France and Italy, as well as the continuing (and excellent) series of 'revolutionary portraits'. These, together with reviews, letters and prisoners' news make up an impressive 28 pages, both in content and design.

AF, Box 2, 84b Whitechapel High Street, London E1 7QX

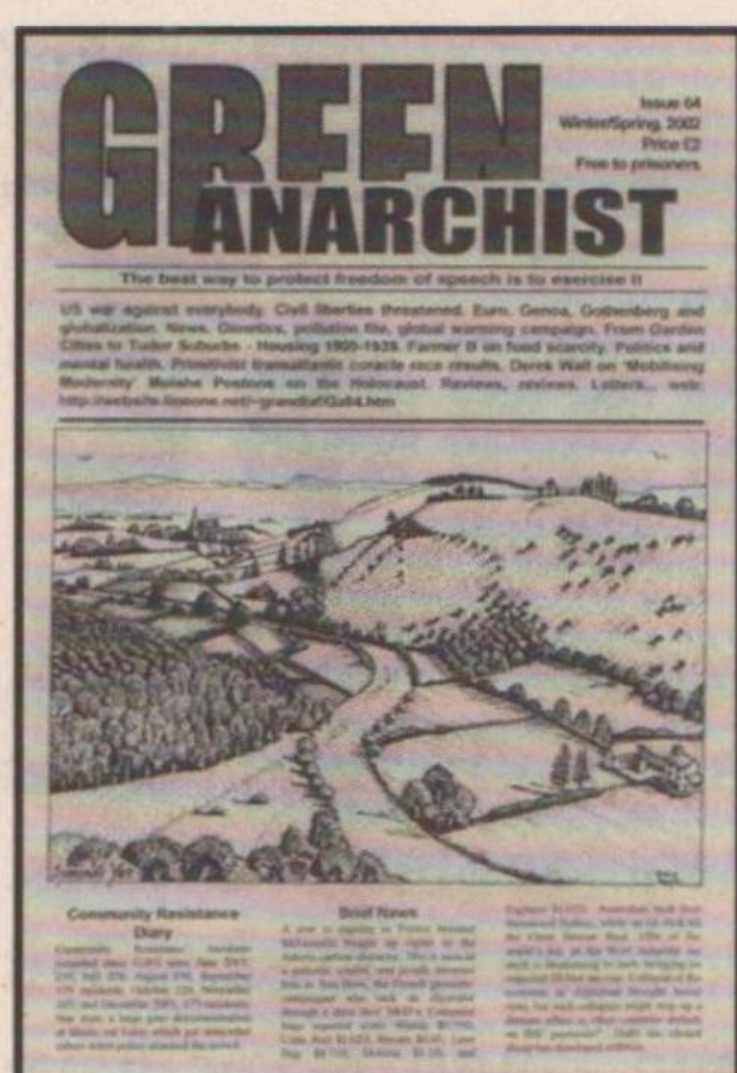


Direct Action
no. 22, £1.50

Like *Organise!* a masterpiece of design, this issue of the Solidarity Federation paper contains articles on attempts by judges to deprive asbestos victims of compensation, railways and the post office, the Socialist Alliance, refugee detention and workers' struggles around the world.

There's also the second half of a discussion on the spirit of anarcho-syndicalism – "we are better off working together rather than for a state. Our solidarity is our morality. We are ethical socialist, not state socialist. The central test of our society and of those acting within it is, 'how free or oppressive is this?'"

Direct Action, PO Box 29, South West PDO, Manchester M15 5HW



Green Anarchist
issue 64, £2.00

This is the latest issue of Steve Booth's version of *Green Anarchist*. As well as news and reviews, there are longer articles on housing in the first half of the twentieth century, stress and food production. This last, written by 'Farmer B', quotes with approval Unabomber Ted Kaczynski's warning that civilisation is due to collapse and that we should prepare ourselves for it now.

Green Anarchist, 9 Ash Avenue, Galgate, Lancaster LA2 0NP

Above available from Freedom Press (add p&p 10% in the UK, 20% overseas, minimum 30p) or direct from addresses shown.

Correction: in our last issue p&p for *On Fire* should have read 30p in the UK, 60p elsewhere (surface mail). Sorry.

What anarchists think

About Anarchism
by Nicolas Walter
Freedom Press, £3.50

First published in 1969 as an edition of *Anarchy* magazine, *About Anarchism* rapidly and deservedly became one of Freedom Press's best sellers, reprinted five times by 1976. It was translated into many languages, including French, Spanish, Japanese, Serbo-Croat, Chinese, Polish and Russian.

The English version went out of print about 1980, when it sold out. The reason for this was that Nicolas had asked for publication to be postponed until he could bring the language up to date. In 1969, the first person to step on the Moon said "a small step for man, a big step for mankind". In more recent times he would have said something like "a small step for one human being, a big step for humanity". Masculine words to mean both sexes ('man' embraces 'woman', as the saying was) had fallen into disuse in less than a decade. And a good thing too, Nicolas said.

He took his book away for revision and never returned it, in spite of repeated requests. He spoke of adding to the work as well as making stylistic changes, but after his untimely death in 2001 no additions were found among his papers. The only revisions are revisions of language. Substantially, the book is unchanged in this edition.

As a historian, Nicolas was keen to get the facts right. *About Anarchism* is not a history book, but informed by a profound knowledge of history. As a writer, he was keen to make his meaning as clear as possible, using language which is exact, concise and easy to read. *About Anarchism* is probably the clearest of his works.

The book has four chapters, 'What anarchists believe', 'How anarchists differ', 'What anarchists want' and 'What anarchists do'. Any quotation of a few sentences will show Nicolas's manner of argument and the



clarity of his prose. The following is taken at random from the 'What anarchists believe' chapter:

"Here the modern state resembles the medieval church. In the Middle Ages the church was involved in all essential social activities, and it was difficult to believe that the activities were possible without it. Only the church could baptise, marry and bury people, and they had to learn that it did not actually control birth, love and death. Every public act needed an official religious blessing – many still have one – and people had to learn that the act was just as effective without the blessing. The church interfered in and often controlled those aspects of communal life which are now dominated by the state. People have learnt to realise that the participation of the church is unnecessary and even harmful; what they now have to

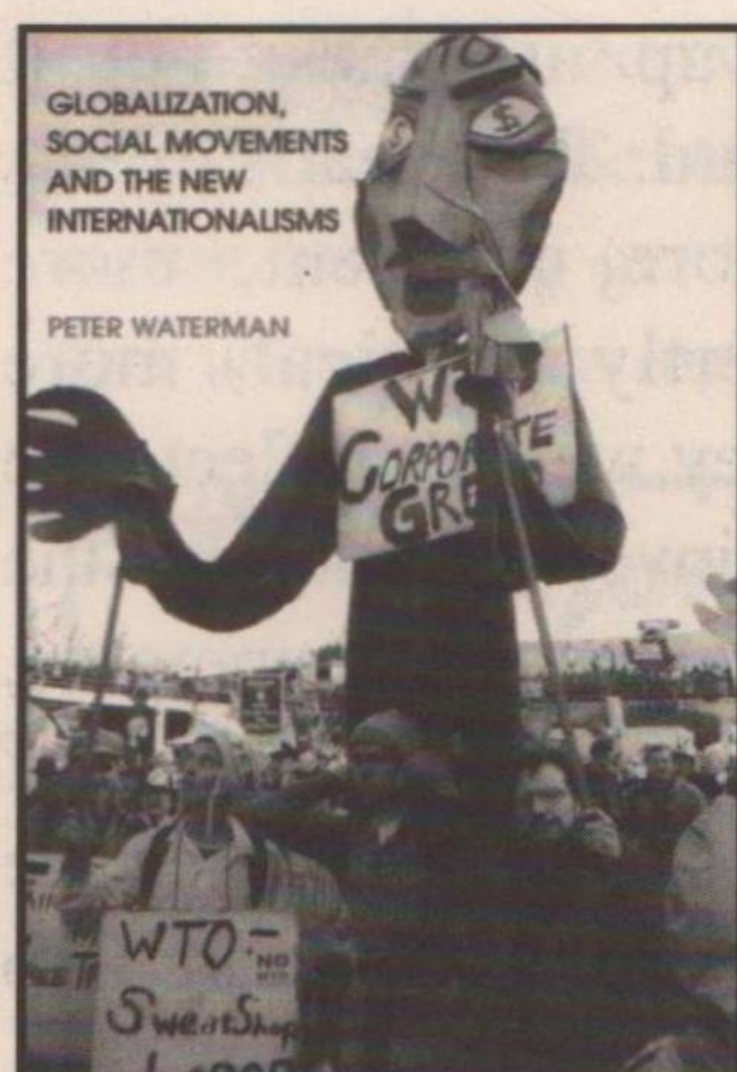
learn is that the domination of the state is equally pernicious and superfluous."

Natasha Walter, another very readable writer, contributes an introduction which includes a potted biography. She makes it clear that Nicolas was committed to anarchist activity as much as to anarchist ideas. She recounts the Spies for Peace story, and recalls how he was jailed for shouting "hypocrite" at Harold Wilson in a Brighton church. She was present, she says, when *About Anarchism* was written – in a pram being moved up and down by the writer's foot.

Clifford Harper contributes a subtle, elegant cover design. The book was always worth reading, and this new edition would also make a great gift.

Donald Room

Available from Freedom Press post-free in the UK, add 53p towards postage and packing elsewhere.



Globalization, Social Movements and the New Internationalisms
by Peter Waterman
Continuum, £16.99

Working class internationalism is a concept as old as the labour movement, even though in the last few decades employer internationalism has shifted jobs continually towards cheaper labour markets. On the other hand, as this author notes, dockers have international linkages that go with the job. Against the background of capitalist summit meetings and global protests, he examines the activities of shop stewards among dock workers in Liverpool, Barcelona and Rotterdam.

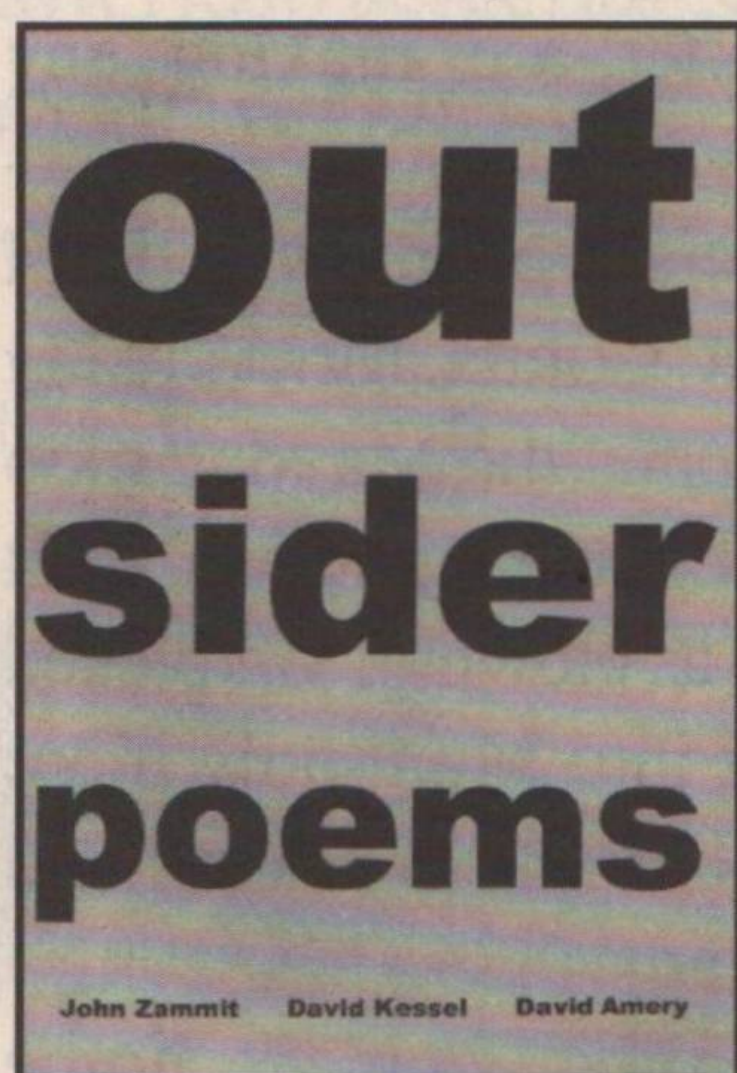
The author disarms the kind of criticism that people like me would make, by citing an internet response to an earlier work of his. "The people who are actually involved in international solidarity work have little time for this sort of overblown, academic drivel. One of the first criteria for any labour internationalism should be the ability to write clearly in short sentences with ordinary words. It's not that workers can't understand this sort of over-long, pretentious professor-speak but that they can't be bothered to."

The fact that he quotes this, and hasn't changed his style of presentation, means that

there won't be many readers of this newspaper who'll seek out the important aspects of recent working class history buried in it.

Colin Ward

If ordering by post from Freedom Press add p&p £1.70 in the UK, £3.40 elsewhere.



Outsider Poems
by John Zammit,
David Kessel and
David Amery
£3.00

This privately printed poetry book is by poets who are survivors of the psychiatric system. But it's not as distress-focused as you may imagine, and I'm not sure how happy the writers would be to have that label applied to them.

In the introduction the three, all East Enders, eloquently define the difference between insider and outsider poetry. They say: "West End poets venture out here for ... a Ripper tour (following his fascination with E1)". They paint great pictures of human and animal life in an area which in my limited experience and knowledge seems to be the most alive area in London: kids playing in the street!

Amery is not afraid to take pot shots (in *Derrida Doodoo*) at the French philosopher

for saying that writing and speech are equal: "Babies from the age of one babble like a brook ... like a pure stream before it is contaminated by sheep's doodoo ... Maybe Derrida's never been a daddy?"

Cynical journalist types could take issue with the description of The Clash as "cockney poetry" and accuse those who appreciate 'survivors' poetry of voyeurism / cultural tourism, but that to my mind would be finding fault. Poetry to me is about finding and using your voice and this book succeeds on that level.

The essence of the book is about humanity in the face of poverty, bureaucracy, inner-city living and psychiatry – being an outsider. The work of Amery, Kessel and Zammit is much more vivid, interesting and relevant than the work of Jo Shapcott or any of the UK insider poetry scene that I'm aware of.

The London poetry scene could be accused of making outsider poets stay on the outside by the charges at many events to read one's poems (i.e. provide the night's entertainment). They provide concessionary rates but these may be prohibitive to someone on benefits. I know that some rooms cost money to hire but I suspect some people are making money.

Contact Survivors' Poetry (promoting poetry by survivors of mental distress) at Diorama Arts Centre, 34 Osnaburgh Street, London NW1 3ND. Phone 020 7916 5317 survivor@survivorspoetry.org.uk.

Chris Byrne

Available from 15a Heneage Street, London E1 5LJ for £4 (inc p&p, cheques payable to David Amery)

Hacks in need of help

The mainstream media was sadly predictable when it came to describing the Mayday protesters. After getting into the usual frenzy, courtesy of police-provided stories about anarchists preparing violence, the non-violence of Mayday must have come as a disappointment to the hacks. How terrible of these anarchists not to provide them with the opportunity to publish self-righteous articles on 'violence' and 'democracy'.

Of course, not to be out-manoeuvred by the international anarchist conspiracy, much of the press informed its readers that the police had 'crushed' the anarchists because, well, the anarchists did what they said they were going to do (i.e. protest and celebrate), rather than what the police said they were going to do. These anarchists truly are evil masterminds!

The ironies don't stop there, oh no. The *Daily Telegraph* (2nd May) argued that "the voices of protesters will be heard much more clearly if they are peaceful ones who cooperate with the police and condemn the thugs". Not that you'd know what those voices were, as the paper didn't consider them newsworthy enough to report. Instead the journos concentrated on the small amounts of 'violence' that did occur, with their coverage seemingly proportional to the amount of the 'violence' they claimed to abhor.

Simply put, the *Telegraph* recommends the kind of 'protest' it can ignore. Marching is easier to ignore than strikes and direct action, which both radicalise and create a real alternative to capitalism – workers' self-management.

The paper also comments on the "new style" of protest. This has "rather sinister overtones", apparently, because it "unlawfully keeps the police in the dark about further intentions and then creates a stir by



At least the *Telegraph* loves them – modern policing at Mayday

ambushing and damaging in spectacular fashion someone else's property". So the idea of having to report your intentions to the police in advance isn't considered 'sinister' at all?

The paper's right, of course. Not doing what cops tell you will "lead to prohibition and pointless fighting against the police". But every struggle for liberty must, by definition, involve the same. The policeman's job is only easy in a police state. Luckily we'll always have the *Telegraph* to guide us in that direction with their unquestioning love of the police and police powers.

According to the *Scotsman* (2nd May), "this is a generation of 'antis', who think with their emotions and not with their heads, Freud has replaced Marx, television images have replaced analysis". But the same can more truly be said of the paper's editorial.

No cliché is ignored, no stone left unturned in the writer's attempts to smear the protesters by association.

The article claims, for example, that the protesters are "unable to make the connection between their uncompromising anti-globalisation ... with the rise of ultra-nationalists such as Le Pen, who is a quintessential anti-globalist". Needless to say, fascism has been around a lot longer than the current 'anti-globalisation' movement, but this is forgotten. The term 'anti-globalisation' was invented by the US media any way, and imposed on protesters in order to avoid using 'anti-capitalism'.

If the *Scotsman* had bothered to look at the politics of the 'anti-globalists', it would've discovered that most, if not all, are actually internationalists, aiming for a globalisation

from below rather than one imposed from above.

The paper also says protesters are "unable to understand that a return to subsistence economics based on small peasant-holdings, now being pioneered in Zimbabwe, will only lead to Malthusian famines", never mind that few, if any, of them want such a society – but why let facts get in the way, there's a story to write? Strangely, it had also said earlier that protesters "seemed bereft of any concrete notion of what they wanted to replace the amorphous 'capitalism' they were complaining about". It ought to make its mind up, at least.

To be fair, the *Scotsman* admits that capitalism is no utopia. But it is, apparently, "still the most successful political and economic model that has emerged to date". This is true if we ignore positive anarchist social experiments, in various revolutions, which offered a small glimpse of a better society, based on liberty, equality and solidarity.

Ultimately, the paper's argument boils down to the belief that evolution has stopped, which it never does. People are resisting capitalism all across the globe and, in the process, creating alternatives based on their struggle. We can safely say a new world is emerging even while the *Scotsman* pontificates.

Finally, hats off to the *Daily Record*. It's all "senseless protest", akin to Marlon Brando in *The Wild One* (I'm not kidding). The paper argues that protesters "seem to know what they're against. But what are they for?". Obviously they could've reported the viewpoints of the protesters, but no, of course not. We're just labelled 'nuts'. In the words of Bob Dylan, "don't criticise what you don't understand". Or for that matter, what you've no interest in finding out about.

Iain McKay

A clown responds to criticism

We've carried letters about London's Mayday 'festival of alternatives' in our last two issues. Here one of the participants takes up the argument.

As one of the 'clowns' outside Coutts merchant bank for Mayday 2001, I feel bound to respond to Linda and Paul Maguire (letters, 20th April) and also, in part, to H.G. (4th May). Those in and around the London Mayday Collective clearly can't please all the people all the time. Mayday 2000 pissed off the 'action faction' by concentrating largely on a two-day conference, with over sixty meetings on a broad range of topics (guerilla gardening was tagged on at the end). Last year's Mayday Monopoly pissed off the 'theory faction' because it was just a day of action. This year's efforts have clearly pissed off another faction – perhaps the 'anarchist purist faction'?

So here's a suggestion. All of you who think it could be done this way or that or better can get involved next time and put us right. Alternatively, you could say you've got other priorities at present and wish us luck. Or you could offer some constructive criticism.

But long-range sniping is just depressing, relying as it does on the catch-all 'middle class' accusation. By doing that, you're just reaching the level of the *Sun* and the *Evening Standard*. The undefined anarchist movement you refer to surely deserves better.

So, on to the clowns. It's possible, you know, to go on a costume-making workshop one day and door knocking or leafleting the next. The two aren't mutually exclusive, and for me the jury's out on which of the two tactics is more effective. But I don't see any sign that the anarcho groups which rely exclusively on the latter are making any progress at all.

Equally, just because eight people you don't know choose to picket Coutts for Mayday Monopoly it doesn't mean "the Mayday mob thought action against working class debt consisted of dressing up as clowns". We picked Coutts because it fitted into Monopoly more easily than a bailiff's office or court, and another group was already doing a prison.

We left our black bloc gear at home because it would've meant certain arrest, and rejected dressing up as paupers on the grounds that it was patronising. We dressed as clowns to counter the absurd cop presence.

We handed out fake monopoly money to highlight the absurdity of money and the role Coutts plays in the system. And we held up a large pink banner that said 'cancel all debt, abolish money now'. To us, the abolition of money, of commodity production, of capitalism, is the only lasting solution to working class debt. We did other actions before the Coutts picket and we did other things later in the day, so don't dismiss all the actions of that Mayday based on your minimal and incorrect information.

The London Mayday Collective is the sum of its parts. It isn't perfect, it has internal

wrangles, it messes up at times, but it certainly tries damn hard. This year's events could have been more coherent, more structured, more overtly political, more working class. That they weren't reflects the limitations of those involved, indeed the shortage of people involved. But remember, the collective exists only for a few months of the year, to achieve a specific aim. For the rest of the year, those involved in it are into

other activities.

I think credit is due to those who, for the third year running, have raised their heads above the parapet and attempted to take anarchistic ideas and actions out on to the streets. They've done it at a very difficult time, on a level not achieved by the anarchist movement in the UK for as long as I can remember.

Mof

Death of a bigot

Shortly before the elections in which he'd been predicted to win the balance of power, Dutch far-right populist Pim Fortuyn was assassinated. The alleged killer, Volkert van der Graaf, is a vegan environmental activist. But the motives behind the killing remain unclear. What is clear is that the Dutch electorate has had enough of mainstream politicians. Many had turned to Fortuyn, whose party already controls Rotterdam Council despite half the city's population being immigrants. Indeed, his number two was of African origin.

Few anarchists will shed any tears over Fortuyn, a gay bigot whose mish-mash of policies included a ban on further immigration. He is now most famous for saying that Islam is a backward religion, and wanting to keep out Muslims because they undermined the Dutch tolerance towards gays and women.

If he had said the same about Christianity, nobody would have batted an eyelid. Islam is, from any libertarian standpoint, bad news. An anti-racist critique of it is necessary, but that's something Fortuyn could never have delivered. The fact that most Muslims aren't white can't have been lost on the Feyenoord skinheads who marched to commemorate him.

Across Europe, voters are reflecting their distrust of the political elite by abstaining completely, or voting for 'extremes' (over 7% voted for Trots in the same French ballot that let Le Pen through to the second round of the presidential election). The issues that the far right do well on, such as crime, insecurity and identity, are shied away from by the left (and anarchists). Perhaps we need to do some more down-to-earth thinking and activity on these?

Martin H.

What we say ...

Habeas corpus

Who owns our bodies? The answer seems obvious enough. Doesn't everyone own the body they have?

The periodic debate over euthanasia, which has emerged in the mainstream media in recent weeks and particularly since the death of Diane Pretty (announced on 13th May) shows that this comforting idea isn't true.

The cases of Diane (who'd unsuccessfully sought permission for her husband to help her die before she entered the terminal phases of motor neurone disease) and before that Miss B (the anonymous quadriplegic who took legal action to force medics to stop treating her) demonstrate that – even if we accept the liberal concept of 'rights' – there's no right to a gentle and easy death.

Liberal commentators are usually careful to draw a fine distinction between doctors actively killing their patients and passively letting them die. But this misses the point.

These things should concern the medical profession only insofar as doctors are the people with the necessary tools and the skill to use them. In fact, there's frequently an assumption among liberal humanitarians that medics are or should be more than mere technicians. They're the experts, after all, and liberalism is about putting meritocrats in the place of the unqualified – politicians in place of the princes, philosophers in place of the uneducated, experts in place of the untrained. In this case, of course, the unqualified include the people who are actually doing the dying.

Whether the ultimate decision-taking is legal or medical, the result's the same. The people with the most intimate interest – the Diane Prettys and Miss Bs – are subject to the will of others.

When people are fit enough to kill themselves, euthanasia's easy. It's called suicide. The state doesn't like it, but there's nothing it can do. Often, though, it's not until people's ability to kill themselves has passed that they finally want to die. That's when they want the help of others to escape what's become unbearable.

The state sets its face against anyone providing this assistance. It calls it by the name of Murder. No matter how much people suffer – to what degree they might be conscious and whatever the circumstances – the state asserts its right to determine what happens to them at the end.

Where organised religion once set up gods which it claimed gave us life, the state now sets itself up as a god which we mustn't deprive of its power to decide our fate.

Some humanitarians have toyed with what they call a 'living will'. This allows people to specify the terms and conditions under which they want their lives to be ended. It's a rational approach, demanding both freedom and responsibility. Another solution is for friends and family to agree to help each other die, when the need arises. But both run up against the state's unwillingness to countenance giving up its control over us. Our bodies are its property, it insists, and we'd better not forget it.

The state grants itself power of life and death, even though it's a power that's used sparingly (it reserves the right to conscript into its armies, for example, or to reintroduce the death penalty).

Writing a living will is probably the best we can do at the moment. But still our friends and families risk punishment should they carry out our final wishes.

Our property consists only in what we take for ourselves. This includes what we call 'our own' bodies. So long as we permit the state to exist, we're acquiescing in our own appropriation. It's another kind of alienation.

Readers' letters

Le Pen or le sword

Dear *Freedom*,

The fascists have washed the blood off their jackboots and donned the mantle of respectability. Elections are the thing now and there's no shortage of voters for them, if the 2nd May election results are to be believed. Whether the UK could follow the rest of Europe remains to be seen. But the signs have been in place for some time.

Events in France will no doubt have inspired their counterparts in this country. The three seats the BNP gained in Burnley, and the ugly face of Nick Griffin tell it all. They're striving for respectability, and if they can continue to con the voters, who knows?

Formulating a new coalition is up to the collective left, whether it's through something like Anti-Fascist Action or some other direct action remedy. We should aim to give them no quarter, and use every means at our disposal, be it pen or sword – whichever suits a group or individual. It's up to us whether we fight each other or the common enemy. Let's begin the debate now on how to go about it.

Mick Cropper

Also a radical

Dear *Freedom*,

Firstly can I say how much I agree with the sentiments of Linda and Paul Maguire (letters, 20th April). At a time of disillusionment with parliamentary democracy, it's a shame that the principal alternative the anarchist movement has to offer is a frothy collection of circus entertainment and nostalgic quackery.

There is, of course, a place for such things. But when people ask what sort of society we want to create, anarchists are unlikely to find

their ranks swelled by much if they can't do any more than hold out a bowl of vegan porridge in response.

This said, however, I have to make a confession. I am, through no fault of my own, middle class. I'm also a radical. Linda and Paul say anarchists should drive middle class radicalism out of working class communities, because it's a travesty of the anarchism of Kropotkin and Berkman. So is any contribution I make to the anarchist cause unwelcome? I suspect this isn't what was meant.

I hope their objection was directed more specifically against flighty New Age exhortations to 'be spontaneous' than it was against the middle class itself. But a direct equation between such pious platitudes and middle class radicalism is simplistic, misleading and ultimately to the detriment of a movement that should be attempting to orientate itself to all those who are constrained by the state, not just working class communities.

Scott Wakeham

Self-determination

Dear *Freedom*,

Like Callum Berlin, I disagreed with some of what Nick S. wrote about Palestine (letters, 4th May). Of course Nick's right that Bush's war is over the right to wield terror, not against terror itself. He's also right that "solidarity with the Palestinian struggle is an essential condition for building effective resistance to capital's imperialist agenda".

But I'm wary of the 'self-determination' he talks about. What could be an anarchist slogan, the demand that every person be free to determine his or her own course, is beguilingly used instead to describe the aspirations of a 'people' – as if a whole

society could have aspirations. But it can't, only the individual members of it can.

Can't I leave all the other varieties of '-ism' to take care of what 'society' wants? Yes, I'll declare my solidarity with the Palestinian struggle. But only as part of my struggle on behalf of myself.

Johnny M.

Prison abolition

Dear *Freedom*,

In addition to Quakers discussing the abolition of prison in the nineteenth century (letters, 20th April), British anarchists were also active on the issue. As late as 1857, Thomas Hodgskin (an anarchist economist and co-founder of London's Birkbeck College) was still holding various public meetings out of which two pamphlets were produced – *Our chief crime: cause and cure* and *What shall we do without criminals? Don't create them*.

The activities of Hodgskin seem long forgotten by most modern anarchists, and much of what he dealt with has either been over-looked or subsequently reinvented. Only Karl Marx seems to have acknowledged his worth, with regards to his anti-capitalist economics (outlined in *Labour defended against the claims of capital*, 1825). Thus Hodgskin is found within Marxist history, but displaced from his true position as the first British anarchist after Godwin.

Fred Day

Readers are asked to keep their letters short. Letters may have to be cut for reasons of space.

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15th April to 12th May 2002

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Newport, NF, £3; Coventry, LW, £5; London E1, DR, £19; London NW8, AC, £8; Manchester, anon, £10; West Drayton, FH, £6; Glasgow, JTC, £30; Bexhill, AR, £3; Manchester, MV, £5; Liverpool, JE, £1.

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Wolverhampton, JL, £2.

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The next issue of *Freedom* will be dated 1st June, and the last day for copy intended for this issue will be Thursday 23rd May.

Contributions can be sent to us at FreedomCopy@aol.com

TIME TO MOVE ON

The anarchist fortnightly is about to get even better. As readers and contributors, you can help. We need your suggestions and ideas. We're launching a wide-ranging review of the paper – its function, contents and presentation. For it to be worthwhile, the discussion needs to reflect as many different anarchist views as possible. The best way of taking part is to join the Freedom discussion list. Send an empty email to FreedomAnarchistFortnightly-subscribe@yahoo.com or alternatively, send us some stamps and we'll let you have a monthly bulletin.

Of course, effective discussion needs a structure. Over the next few weeks, we'll focus on what role *Freedom* should play in the anarchist movement and who its target audience ought to be.

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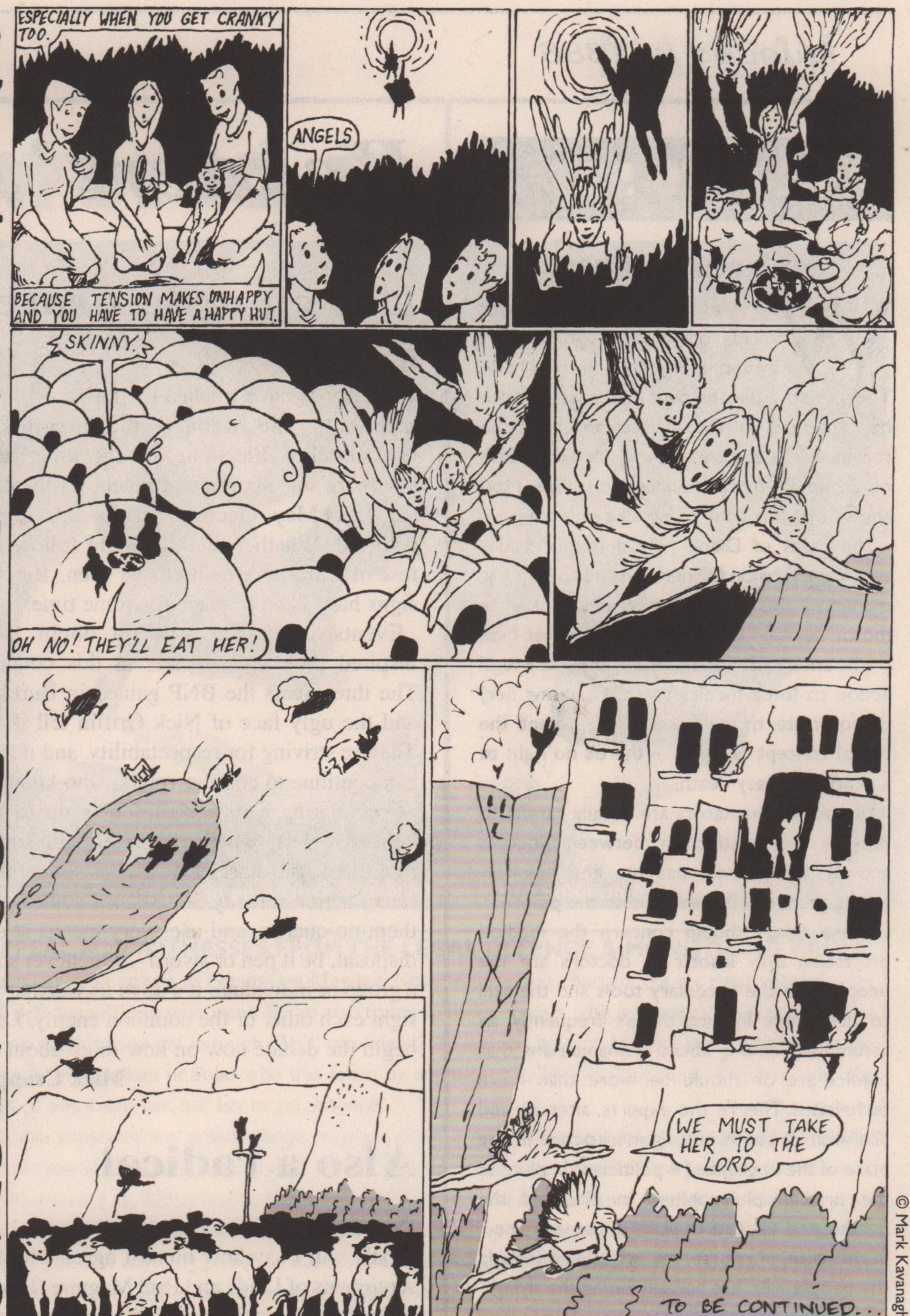
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THE RADICAL DAIRY
Part of a London-wide network of social centres with a wide range of events to empower our lives and shape our futures. Up and coming events include alternative technology workshops, self-help health classes, and more. Anyone wishing to use the space, get in touch.
The Radical Dairy, 47 Kynaston Road, London N16
contact: theradicaldairy@hotmail.com

LARC OPEN DAY
Saturday 18th May from midday onwards
tours of the building, tea and cake, plus lots of surprises at the London Activist Resource Centre, 62 Fieldgate Street, E1
contact: fieldgate@gn.apc.org

ANTI-CAPITALIST BLOC AT PALESTINE SOLIDARITY RALLY
Saturday 18th May at 12 noon
DAAWN (Direct Action Against War Now) are calling for an anti-capitalist bloc at the National Rally for Palestine. Meet at Speakers' Corner, Hyde Park, London at 12 midday
see <http://DAAWN.cjb.net>

ANTI-NESTLÉ DEMO
Saturday 18th May from 11am to 12 noon
Nestlé is still the biggest single violator of the international marketing standards for breastmilk substitutes. Protest outside Nestlé UK, St George's House, Park Lande, Croydon (opposite Croydon College, nearest station East Croydon)
e-mail info@babymilkaction.org or call 01223 464 420
<http://www.babymilkaction.org>

NICOLAS WALTER MEMORIAL LECTURE
Sunday 19th May from 3.00pm
The lecture on Nicolas Walter (1934-2000) will be given by David Goodway of the University of Leeds at Conway Hall Humanist Centre, 25 Red Lion Square, Holborn
Chairman will be Jim Herrick, editor of New Humanist
all welcome • refreshments available
see www.ethicalsoc.org
contact library@ethicalsoc.org • tel 020 7242 8034
The new updated edition of *About Anarchism* by Nicolas Walter will be on sale at this meeting

PREMIERE OF 'NOT THIS TIME'
Thursday 21st May at 7.00pm
'Not This Time' is the story of the Simon Jones Memorial Campaign (2002 update) and will have its premiere showing at The Ritzy Cinema in Brixton.
The film will be introduced by Mark Thomas
Tickets £5 (£3 concs) from Ritzy Cinema on 0207 733 2229
note that tickets are limited so book early
www.simonjones.org.uk e-mail action@simonjones.org.uk

MANCHESTER DISCUSSION GROUP
Tuesday 21st May at 8.00pm
The Libertarian Socialist Discussion Group meets at the Hare and Hounds, Shude Hill, near Arndale Centre, Manchester for details contact Martin on 0161 707 9652

MAIDSTONE GREEN FAIR
Saturday 25th May from midday to about 9pm
Free admission at Mote Park, Maidstone in Kent
music stages and various entertainments, market, art and crafts, kids stuff, theatre, workshops

RED RAMBLES
Sunday 26th May from 11am
Meet at the bridge over the River Dane in Wildboardclough village centre (near Leek) for a 6 mile circular walk including an ascent of Shutlingsloe. Not that this is an arduous climb so bring walking boots and appropriate clothing. Walk leader Jonathan.
Anyone from a left libertarian background is welcome
contact: ain@ziplip.com or 07775 977136

SAVE TITNORE WOODS PROTEST
on Sunday 26th May
Protest walk against the planned building on ancient woodland at Titnore Lane entrance to Northbrook College, Durrington, Worthing, West Sussex
see <http://www.worthinga27.freeseve.co.uk>

JUSTICE FOR MARK BARNESLEY
Tuesday 28th May at 7.00pm
London supporters meeting at The Royal Oak, Tabbarb Street, London SE1 (nearest tube Borough)
contact: 07944 522001 barnesleycampaign@hotmail.com
<http://www.freemarkbarnesley.com>

TYNESIDE RADICAL FILM FESTIVAL
Wednesday 29th May at 5.30pm and 8pm
'Questioning Development'
• Work in Progress (Annabel Newfields, 30 minutes, 2001)
• Ancient Futures: Learning from Ladakh (International Society for Ecology & Culture, 60 minutes, 1993)
These films question notions that aid and development will always improve the lives of people in the developing world. In fact there is much for us to learn from the maintenance of local practices.
The Side Cinema, Dean Street, Newcastle Upon Tyne
contact radical.filmfest@tesco.net or Paul on 0191 2724635

JUSTICE FOR RAY GILBERT
Friday 31st May from 7.30pm to 9.00pm
Public meeting at The Friends Meeting House, 65 Paradise Street, Liverpool, with speakers Bruce Kent and Nick Moss
see mojuk.org.uk

LEAMINGTON PEACE FESTIVAL
Saturday and Sunday 15th and 16th June
Free entry for music and dance, wandering performers, art and workshop tents, as well as over 100 stalls.
Anyone wishing to run workshops or give a short talk contact workshops@peacefestival.org.uk or tel 07946 401178.
For more info contact 01926 885435 or see www.peacefestival.org.uk

REFUGEE WEEK OF ACTION
Saturday 15th June from midday
demonstrate against imprisoning innocent people at Harmondsworth detention Centre, Heathrow
Saturday 22nd June from midday
national demonstration against attacks on asylum seekers, assemble at Malet Street, London W1, for march to Waterloo detention centre.
Also during the week there will be local actions, street parties, socials, rallies, workshops, picnics, etc.
see www.defend-asylum.org / www.barbedwirebritain.org.uk
www.ncrm.org.uk / www.ncadc.org.uk

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