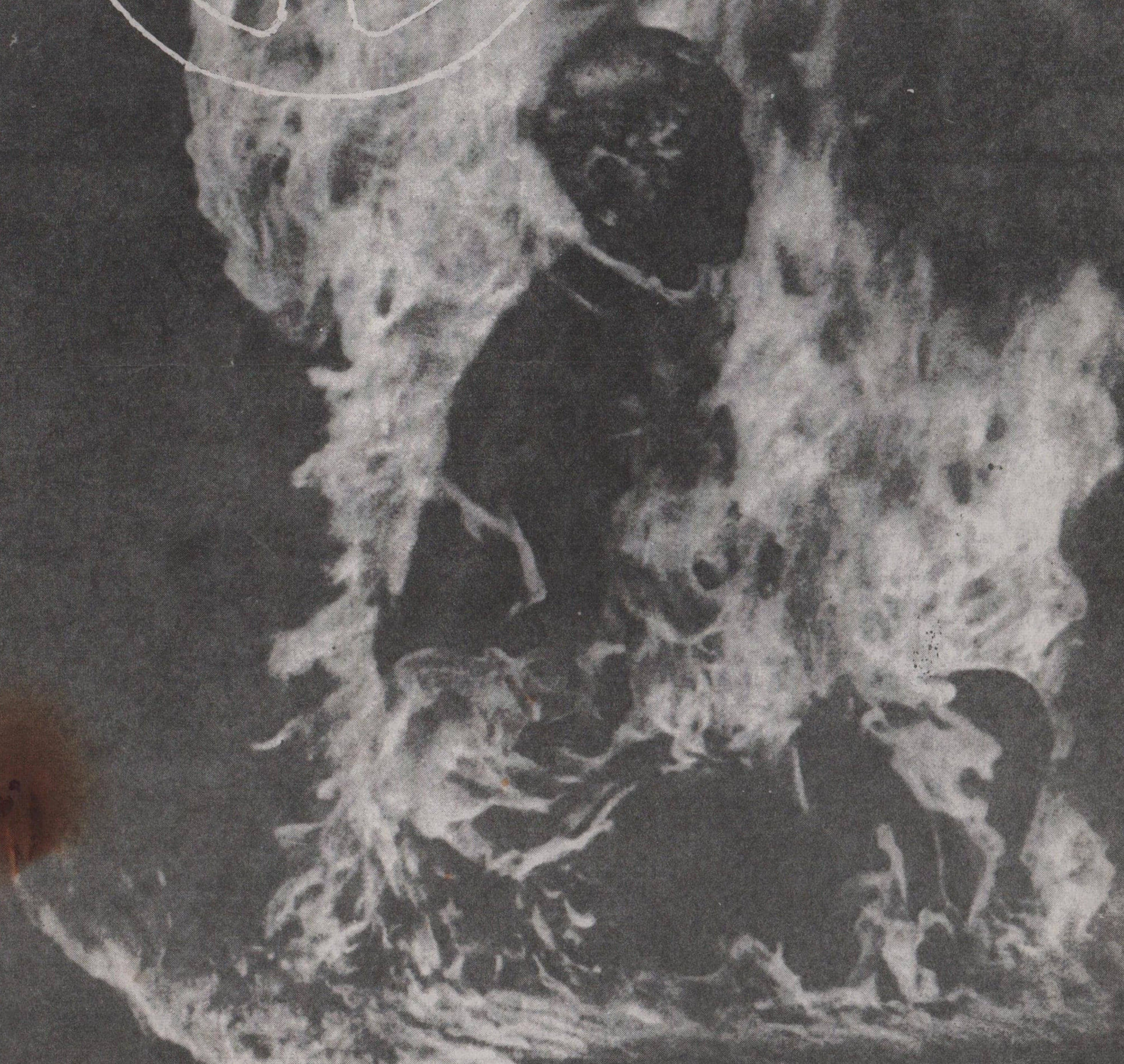
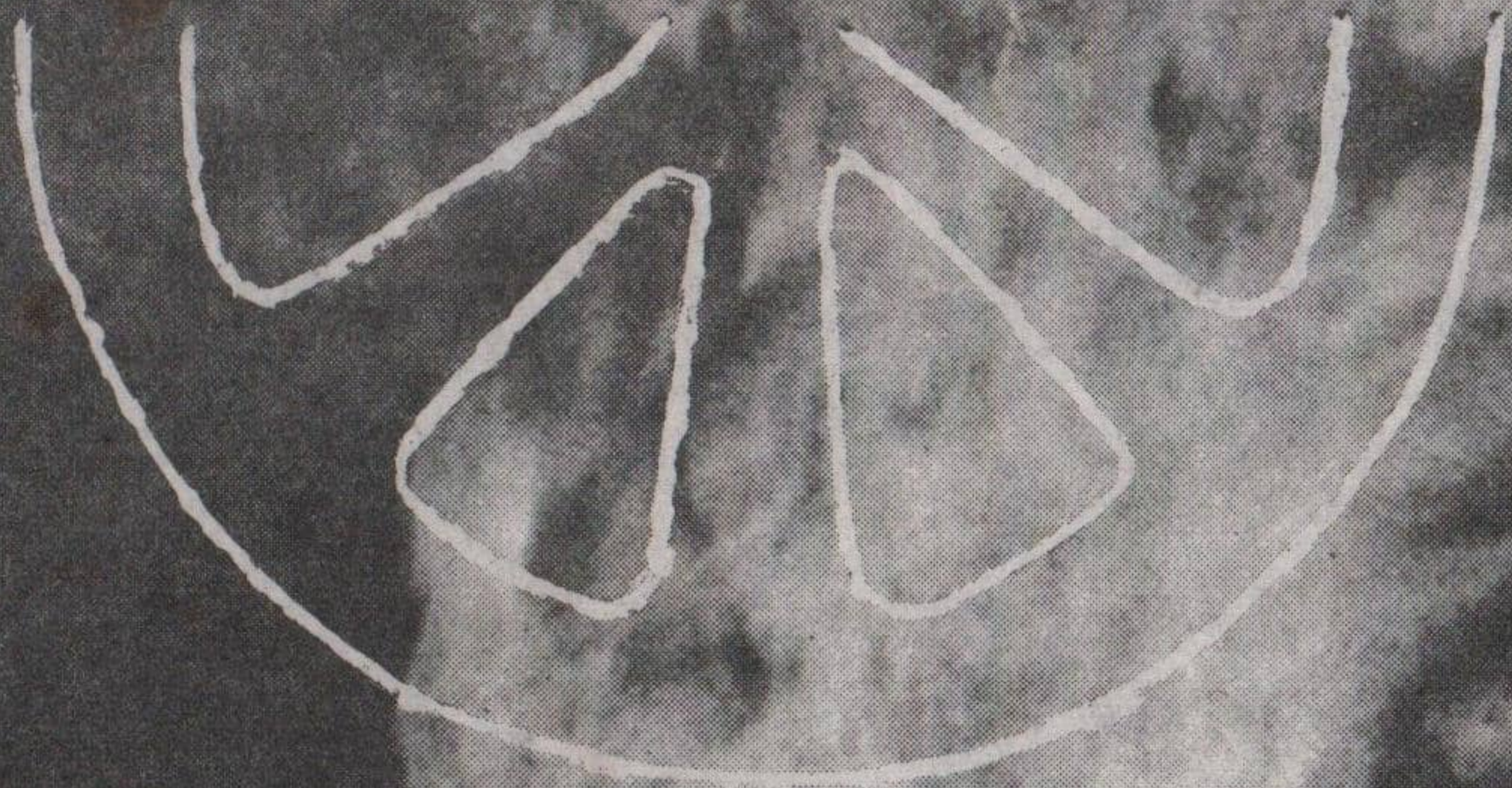


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RESISTANCE

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committee of 100 bulletin

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Resistance Needs...

We want to continue to produce Resistance for 6d per copy. In order to do this we need:-

1. to increase our sales, increase individual subscriptions, increase bulk orders. Please let us know if you would like to have Resistance on a sale or return basis.

2. Most of all we need financial help - NOW - to balance our budget, as at the moment we are running at a loss. Only with sufficient donations will we be able to continue to produce Resistance for sale at 6d.

3. your help to produce a better paper. We need your articles, cartoons, photographs etc.

Please send your contribution to the new address (below) and make cheques, postal orders etc. payable to RESISTANCE.

New Address

Please note that all correspondence should be addressed to:

RESISTANCE, 32a Fellows Road, London N.W.3.

Vol. 3 No. 8

OPEN DAY AT PORTON 11th September 1965

WHY ACTION AT PORTON?

Porton was set up as a war research centre in 1916. In the 7,500 acres of land there are now four establishments, officially named, the Joint School of Chemical Ground Defence, the Microbiological Research Establishment, the Chemical Defence Experimental Establishment, and the Defence Research Agency. 100 top grade scientists are breeding Anthrax, Typhus and Q-fever, for studying secret nerve gases, and you are not consulted.

Germ 'secrecy' protest

Top secret photographs of an alleged Government germ warfare establishment "somewhere in the North" will be illegally handed out to the public this week. Mr. John Rety, a member of the Committee of 100, said in London yesterday. He was speaking at Marble Arch as an advance party of 22 members of the Committee left on the first stage of an 80 miles walk to the "chemical and germ warfare establishment" at Porton, near Salisbury, Wilts., which will take a week.

They expect their numbers to grow next Saturday to between 300 and 400. They will try to invade the Centre and "reclaim it for peaceful purposes". Mr. Rety said the photographs will not be issued by the Committee of 100 but by another source.

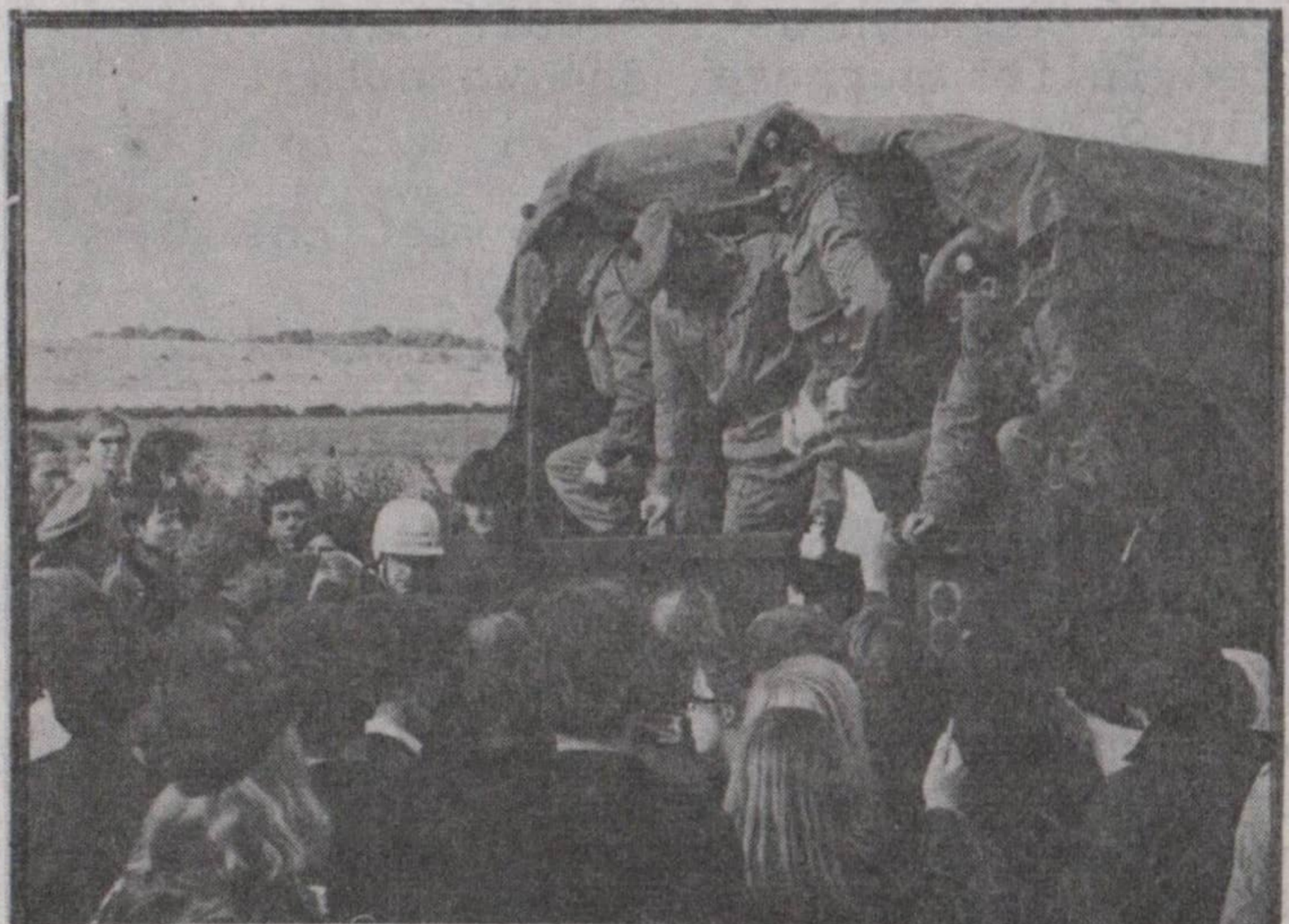
Seven-day protest march



MEMBERS OF THE COMMITTEE OF 100 leaving Hyde Park yesterday at the start of a week's march to Porton, Wilts., where they will hold a protest demonstration next Saturday at the Germ Warfare Research Establishment.

We had hoped to go into print before the Porton demonstration but, unfortunately, this was not possible. However, we will be including a full report in our next issue.

The picture below shows an incident during the demonstration. Demonstrators who had walked across the fields were rounded up several miles inside the restricted area by army personnel, loaded into trucks and dumped at the main gate. They were to have been dumped further afield but after an impromptu sit-down in front of the lorries, this idea was abandoned. In the picture troops are being offered the Hampstead (Forces) leaflet by some of the demonstrators.



The Berkeley Trial

We print below part of the text of a pamphlet which was distributed during the trial of the Berkeley students. It was issued by the Free Student Union.

For the full story of the Berkeley struggle see:-
Solidarity pamphlet "Students In Revolt"; Solidarity
Vol 3 Nos 7 & 8; Resistance Vol 3 Nos 3 & 4.

At about the time we were being convicted, Assistant District Attorney Edward Meese was addressing a state convention of DAs in Long Beach. His theme was the proper handling of mass disobedience cases, and his proud model was our trial.

None of us is as happy with the trial as Mr. Meese is. None of us would recommend it as a model to the student movement elsewhere. Indeed, many of us by now have the vague feeling that we have been taken for a ride, although we don't know exactly where or by whom.

The state's purpose, in this trial, was to discourage future acts of mass civil disobedience. Our purpose was to tell the story of the Free Speech Movement to a broad public. At this point it looks as if the state has succeeded as much as it could have expected in its purpose, and we not at all in ours.

The state has gotten its convictions with a minimum of expense and embarrassment, we have our story set down in a trial transcript that no one will read except appellate judges who are paid to read it. The sentencing will be no more uniform than if we had had eighty trials; indeed, having a single judge makes it easier for the state to put in jail exactly who it wants and for exactly as long as it thinks effective; Sacramento has the opportunity to deal out what it considers to be the scientifically measured response.

There remains to us the possibility of reversal on appeal - but our chances are less than they might have been if we had had a dozen different "hanging judges" from Anaheim who would have put their prejudices right into the trial transcript.

There was no "winning strategy" we could have adopted; the courts are simply not congenial territory for our kind of fight.

But we did not have to keep silent about what the courts were doing to us. We did not have to pretend those long months that this was an ordinary criminal proceeding.

As a result of our silence, there are many people sympathetic to our cause who cannot understand why we are making such a legal fuss. They believe that it is an open-and-shut case of trespassing however morally right we may be, we are legally wrong and must be prepared to take the consequences with good grace. Our lengthy defense and our proposed appeal strike them as being a little cry-babyish.

In fact, however, we were not faced with The Law, evenhanded if irrelevant. We went through a classic political trial.

It began with our arrests, which were ordered by the highest political authority in the State, Governor Brown.

The facts are now established beyond controversy. President Kerr and the Regents were opposed to arresting us December 2nd; but the Governor gave the order on the advice of Assistant DA Meese.

We were not arrested by some neutral person or agency dedicated to punishing all violations of law. We were arrested by the governor, an eminently political creature. In making his decision, he had in mind the 1966 elections at least as much as his oath of office.

If we were to be arrested, we had to be charged with something - that is the advantage of living in a democracy.

They decided on sections 602(o) and 409 of the Penal Code. As it happened, section 409 did not apply to us at all and 602(o) (a variety of trespass) was not a very close fit. Section 602(o) was intended to be used against indigents unwilling to leave a public museum or library on a rainy night. It provides that the "regularly employed guard, watchman, or custodian" of the building exercise his discretion in asking the person to leave.

The legislature, when it passed this law in 1963, deliberately wrote it so it would not be used against sit-ins. This does not mean that the legislature is angry at Judge Crittenden for failing its intent; it only means that the laws on the books did not determine our guilt or innocence. We were convicted for violating the prerogatives of power, not the California Penal Code.

After all the rhetoric about "law and order", it would have been terribly embarrassing if we had been acquitted - embarrassing not only for the Governor and the University Administration, but for every judge and District Attorney in the State.

With a jury we had a modest chance of acquittal - so we could not be allowed a jury trial.

How do you strip a defendant of his sacred right to trial by a jury of his peers? This is how Judge Crittenden did it:

He told us that if we insisted on a jury he would break us up into eighty different trial groups and import nasty reactionary judges from Orange County to try the cases. But if we agreed to waive jury, he would grant us the consolidated trial we wanted.

"The appeal bail is being set very high; at an average of \$550 per defendant, it comes close to half a million dollars for all of us. If we can raise a mere \$45,000 (non refundable) a bail bondsman will put up the rest. This is not a pitch for funds; in this case every tanner doesn't help".

From a letter by Marvin Garson.

...position was indefensible. ...trials would be intolerable and nerve-racking and ...appeals very difficult. The ...preferred a consolidated ...they refused to allow it un-

...position was in- ...did not force him to ...handled it in a gentle-

Our attorneys moved for a single trial. Crittenden denied the motion, explaining for the benefit of the press that a single trial would present staggering difficulties. One jury would have to make 2000 separate verdicts (800 defendants, each with 2 or 3 charges against him); there could be no individual consideration, no individual justice.

Then we filed up one by one to waive jury trial. It took a week. After that was done, Crittenden reversed himself and granted us a single consolidated trial. This time there were no speeches about the staggering difficulties of making 2000 separate verdicts, and when the time came, Crittenden made it look easy.

It all would have gone off without a hitch if the judge had not indulged his vanity. After several days of assembly-line jury waivers, Mario Savio's turn came. Mario had completed the formalities and was ready to go when Crittenden launched into a long speech about the sacredness of jury trial. The right to a jury should not be renounced lightly, he said, and asked Mario if he fully understood what he was doing. That was just too much. Mario replied: "I fully understand the shameless hypocrisy to which this court has been reduced" - and drew two days in jail for contempt.

Crittenden understood the remark, and so did the defendants present. But the residents of newspaperland, on campus and off, could not understand why this young smart-aleck had to insult such a kindly, liberal judge so sensitive to the rights of defendants. There were even some defendants who were angry at Mario for losing his temper. Everything had been going so smoothly; why antagonize the judge?

The jury waiver was really the only event of moment in the trial. It expressed what the whole thing was about. The entire purpose of jury trial, after all, is to protect the defendant from being convicted simply because political authorities are out to get him. And it was precisely because political authorities were out to get us that Crittenden forced us to waive jury trial.

From then on, everything unfolded automatically. With conviction assured, there was no drama at all in the trial and no reason for defendants to come to court. Crittenden complained that attendance was low; perhaps he might have gotten better attendance if there had been some uncertainty about his verdict.

He was eager to be friends with both sides. He told jokes in court, often at the expense of policemen on the witness stand. We laughed. Why should we be mad at him? He was just a nice guy who had to do his duty - he bore us no personal ill-will.

He was careful to cultivate his liberal image throughout. When he allowed Clark Kerr to testify, he reminded us of how solicitous he was of the rights of the defense. No matter how slight the possibility that Kerr's testimony could help us, he said, it was his duty to let us subpoena him. Nothing must stand in the way of the rights of defendants.

A few minutes before this, he had refused to let us call Governor Brown (who had promised to take "full responsibility" for our arrests) as a witness. The rights of the defense are important, but the imperatives of power take precedence.

The next day the Governor, safe in Sacramento, told reporters that we were guilty as charged. Our lawyers moved for a mistrial on the grounds that the executive had meddled in the judicial function. Crittenden, deny-

ing the motion, said that he hadn't read the newspapers and anyway he wouldn't be influenced by the Governor's opinion.

But a judge, unlike an ordinary citizen, can find out what the Governor thinks without ever reading the newspapers; and although the Governor is a foolish man whose opinions taken by themselves would influence no one, his opinion as Governor of the State is more important than anything in the trial transcript.

THE TURN OF THE SCREW

Right after the verdict, the judge began to play rough. We had been as co-operative as possible all the way through. We had saved the state millions of dollars and countless embarrassments by waiving jury. We had saved the prosecution a great deal of work by stipulating as to the basic facts of the case. We thought that in return we would not all have to appear in person for sentencing. Many of us had left for the summer. Now the honeymoon was over; Crittenden ordered us all back under threat of bail forfeiture and bench warrants.

Now the state prepared for the real "individual justice" - differential sentencing. There is no such thing as an appropriate sentence for trespassing. It all depends upon the circumstances of the particular crime and the personal history of the defendant. This means that the sentences will depend upon what the judge - and the District Attorney and others - thinks of the Free Speech Movement. If they believe (as they often like to say they do) that our ends were laudable but our means were criminal, they will give us all 30-day suspended sentences and nothing more. That is what they do in every petty misdemeanor case where they sympathize with the defendant's motives.

But the sentencing, like the trial itself, will be political. There are certain people on whom the DA wants special vengeance; names like Savio, Aptheker, Goldberg, Weinberg and Goines, come readily to his mind. There are others who will be given harsh treatment not through malice, but simply from the need for scientific management of society. Student activists must be deterred from putting the authorities on trial a second time.

Under the United States Constitution, no one can be punished for writing pamphlets, voting at meetings, or having Communist parents. Yet there are many of us who will spend time in jail for just such reasons, while others - also convicted of trespassing - will go free with a \$50 fine.

BOMB WITHOUT A FUSE

Why was this trial so easy for the state? Why is even the campus public ignorant of what happened? Why was not a single memorable statement made in court? Why did even the defendants lose interest in the trial? Why was Mr. Meese able to go on his triumphal tour?

It is because the state played it cool - and we let them get away with it. Very seldom did they permit themselves gratuitous insults or provocations. They were able to enlist our co-operation by holding over our heads the vague suggestion that they could be a lot worse. At every stage they blackmailed us with something - reactionary judges who would make insulting remarks and refuse to admit defense evidence, compulsory court attendance, stiffer sentences. Sometimes the threats were explicit sometimes they were only in our minds. In either case, they served to shut us up.

The authorities considered it very important to shut us up. They had been a bit nervous about this trial; they had come to respect and fear the FSM for its capacity to expose dishonesty and moral corruption. We were a time bomb which they approached in gingerly fashion, cutting off the fuse bit by bit until they had rendered us harmless.

When we faced the problem of jury waiver, we knew that the judge was bound to convict; time after time we were told that to waive jury trial meant certain conviction. We also knew how eager the authorities were to deny us a jury trial; that was why they pretended for a while to oppose a consolidated trial. We kept that knowledge to ourselves. Even when Mario was cited for contempt, he was urged not to explain the situation to the press because that would have ruined our good working relationship with the judge.

Edward Meese made a very big mistake December Second when he had us arrested in Sproul Hall. Since then he has learned his lesson. He knows now that the judicious application of carrot and stick can get results for him. We too learned a lesson in Sproul Hall; that we can only win our fight by being fiercely honest - with ourselves first of all.

Marvin Garson.

HUNT THE FUNGUS ENEMY.

Somewhere in England are vast secret underground storerooms housing a scientific riddle - microscopic fungi which create havoc by rotting clothing and ruining electronic equipment stored for the forces. So the Royal Navy is taking part in a fungus hunt to help the situation. But the problem is not easy, for there are 100,000 different types of fungus, each with a different response to fungicides.

The investigation is being led by Mr. N. I. Hendey, of the Admiralty Materials Laboratory, Holton Heath, near Poole, Dorset. Mr. Hendey's latest piece of research centres on a fungus which thrives on Servicemen's boots, rotting the stitching so that the uppers part company with the soles when they are worn. Given the right warm damp conditions it takes the fungus only three weeks to ruin a good pair of boots.

In the Mediterranean recently a British warship had to retire after its radar blew up because of fungal growth in the cooling system.

..... reported in the Daily Telegraph.

FASLANE

Four of those who pleaded not guilty appeared on August 3rd at Dumbarton Court. Alan Lawson charged with assault was £15, the others, Mark Newnes, Harry Smith and William Wright, for breach of the peace were fined £5.



Obscene - The Cunliffe Case

When the 1959 Obscene Publications Act came along, it was hailed as a liberalising measure. Material was "obscene" only if it tended to "deprave or corrupt" those who were likely to, "read, see or hear" it. Presumably depravity was the "depravity" of erotic stimulation; corruption - the "corruption" of an antisex ethic. If experts could show in court that the publication of material was for the "public good" or "in the interests of science, literature, art or learning," the publishers would not be convicted. Work, such as "Lady Chatterley", that was approved of by the literary establishment, could be let through the net - but woe betide those who did not endear themselves to acknowledged experts, a conviction could mean a fine, up to three years in prison or both.

The Director of Public Prosecutions was allowed to give a warrant to the police enabling them to seize (using force if necessary) material that was considered obscene and published for gain. They could also seize documents relating to the "obscene" material (and a relationship can be pretty obscure). Several amusing test cases cropped up, that made an ass of the law, so in 1964 the powers of police and judiciary were extended. Stencils, plates and negatives could be seized, and, if a conviction was obtained, they could be destroyed. Most important of all, a person could be prosecuted if he was found in possession of material that was obscene, if he intended to get it published "for gain." He did not have to get the material published before being prosecuted. Intention was enough. Writers, artists, editors and photographers were laid open to prosecution. The law still stands, and in spite of parliamentary assurances that it was intended to prevent the spread of pornographic photos, it can be used against all literary and political magazines that offend antisex prejudices. These misgivings are confirmed by recent happenings in Blackburn.

Dave and Tina Cunliffe run a small literary press; their thick, duplicated magazine "Poetmeat" is a prominent mouthpiece for the young and unestablished poets in England. Standards are becoming high, and poets, both here and in the States are enthusiastic about the magazine. Dave and Tina also bring out small booklets of poetry and anthologies on various themes. The latest of these was "The Golden Convolvulus", an anthology of eroticism ranging from modern poetry to press cuttings, from comments on censorship to childrens' songs and graffiti (I was pleased to see 'the shit-house poet strike again'). The booklet was intended to offend a few prejudices, to protest against and ridicule sexual repression; it printed a few "fucks" and "cunts" but (unfortunately) provided no sexual stimulation.

On July 13th Dave posted off 30 review copies of the "Convolvulus"; the G.P.O. intercepted these, seized them and complained to the Blackburn police. On July 27th plain clothes police visited the Cunliffes and took sample copies of all their publications, which they forwarded to the Director of Public Prosecutions. They were very insistent on getting the addresses of the editor, and the printer of the covers, but Dave and Tina refused to divulge these.

On August 10th the police returned copies of all the books except the "Golden Convolvulus", which the Director of Public Prosecutions is still considering. Dave gave assurances that he would distribute no more copies of the erotica anthology until the case was over, and he has kept to his word.

Not content with this the police returned on August 19th brandishing a search warrant, and proceeded with a thorough probe. They seized ALL copies of "Golden Convolvulus", and issues of

the periodical "Poetmeat" and an in-offensive collection of Tina's poems. They took the stencils and original manuscripts, not only of the "Convolvulus" but of the latest issue of "Poetmeat". Worst of all, they took all the Cunliffe's files, mailing lists, invoice records, etc., thus making it impossible for them to carry on with any of their publications. Dave and Tina quoted the law to the police, telling them they were only entitled to seize material that could be considered "obscene and published for gain". The reply - "If someone reads it you've gained a reader." So much for liberal safeguards.

After this episode, it seems the authorities are preparing seriously (!) for a prosecution. Dave and Tina could face fines or imprisonment; under the 1964 act the editor of

the "Convolvulus" could also be prosecuted; and, unless Dave and Tina can persuade a court that their non-profit-making publications are not "published for gain." these could be destroyed. If Dave and Tina are successfully prosecuted, it will not only hurt them, but create a precedent that would endanger all the small, financially insecure magazines, that strike sparks into an otherwise dead scene. They would welcome all help in the way of protest, publicity, letters to the press etc. If they are prosecuted, they will need money to fight their case and legal advice. Leaflets giving the latest information can be obtained from - Screeches Publications, 11 Clematis Street, Blackburn, Lancs.

Andrew Lloyd

39 drowned in call-up protest

50 YOUTHS JUMP INTO SAIGON RIVER

SAIGON, Saturday.—Thirty-nine young Vietnamese were feared to have drowned when they jumped overboard from a naval ship in protest against being taken for military service.

Official sources said the youths were among a group of more than 300 being taken to Van Kiep military training school, in Phuoc Tuy province, east of Saigon.

About three miles out of Saigon a demonstration against military service broke out among the youths.

Fifty jumped overboard into the Saigon River. A naval patrol craft picked up 11, but the remaining 39 were reported missing, feared drowned.

Dodging the military draft has now turned into open rebellion, according to official sources here.

The 'cowboys'

Recruitment is becoming a major problem for both sides. Government forces are being built up from 500,000 to 660,000 by the end of this year. The Americans claim heavy losses are forcing the Vietcong to employ terror in finding fresh troops.

In Saigon, where a whole new class of draft-evading cafe-lounging "cowboys" has emerged, police make regular round-ups and send the "captives" to military training depots immediately.

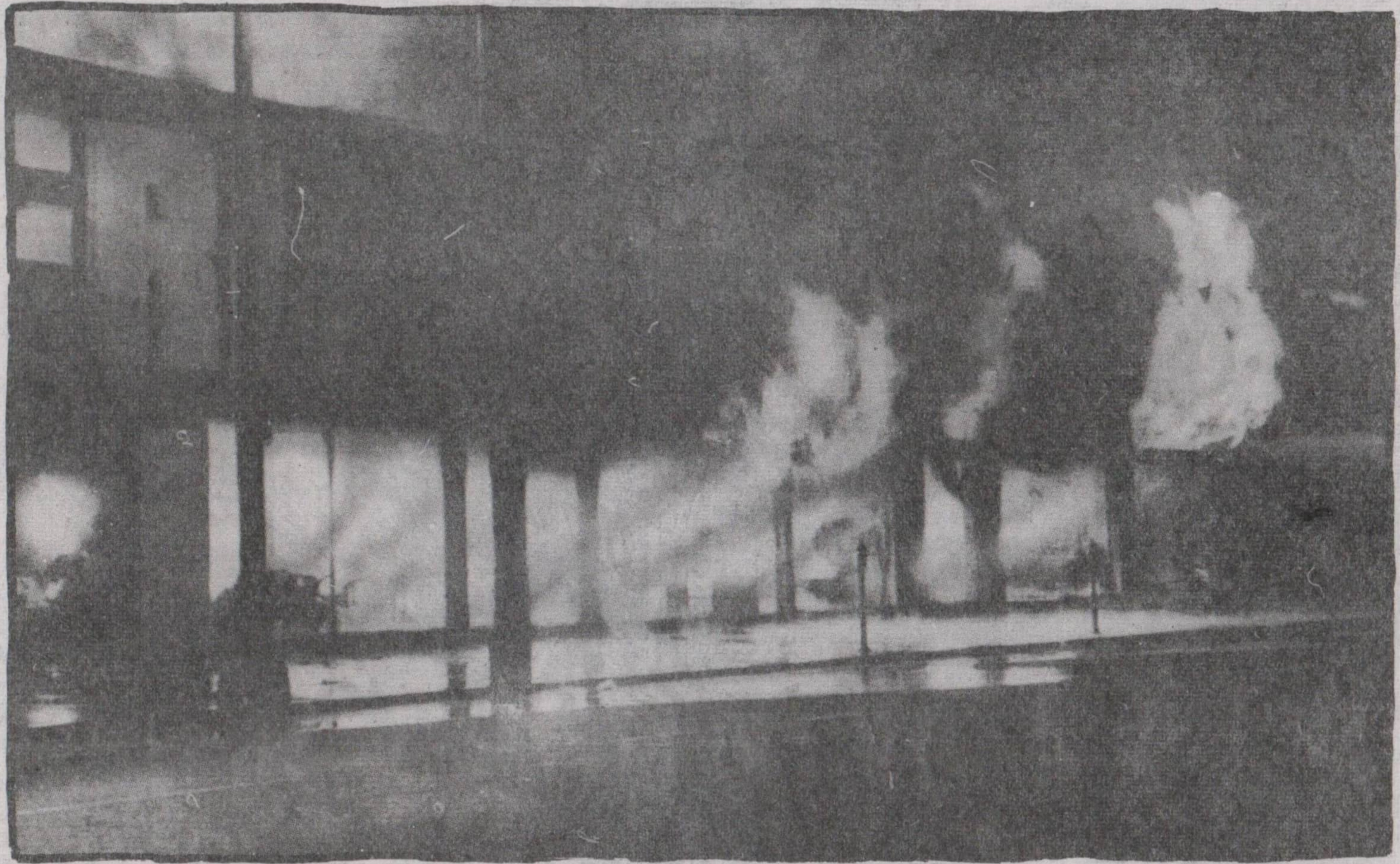
"The 'cowboys,' denied any right of protest, have fallen back on self mutilation, or female impersonation to avoid call-up.

No shame is involved in draft dodging so far as they are concerned.

"Why get killed for the Americans? We prefer to stay alive," some of them told reporters recently.

Evening Standard July 24th 1965

LOS ANGELES RIOT



Los Angeles, August 18
More than a hundred police and National Guardsmen stormed a Black Muslim mosque here today after firing 500 rounds and arrested 52 Negroes. The attack took place before dawn in the Watts district, the scene of the worst rioting here last week.

Back in Los Angeles young soldiers have been taunted from the sidewalks with, "Tonight you'll really get it." The appeals of Negro leaders, of State politicians and of the President himself have had no effect. The young Negroes of the city are still in a dangerous mood, elated, jeering and longing for trouble.

Troops in battle formation, supported by police with riot guns, began a sweep to drive arsonists and looters from the Negro sections. So far 19 men have been killed.

WASHINGTON, Saturday.
THOUSANDS of National Guards with fixed bayonets made a street-by-street sweep through Los Angeles's Negro ghetto of Watts today to quell America's worst race riot since the war. In the fourth day of mob violence the death roll stood at 18.

The riot started on Wednesday night when a white policeman arrested a Negro for drunken driving. Crowds quickly collected, and young hooligans started smashing shop windows, hurling petrol bombs and looting. Soon packs of armed youngsters, egged on by older Negroes, were running through the streets.

Nearby county marshals halted the vehicle with crackling rifle fire and the Negro driver was killed. one Guard unit opened up for ten minutes with a machine gun on a band of rioters, sent them fleeing.

Mr Johnson condemns Negro rioters

Washington, August 20
President Johnson today strongly attacked those Negroes responsible for the recent rioting in Los Angeles.

He added: "We are deeply committed to the fulfilment of every American's constitutional rights. But rights will not be won through violence."

Dr Martin Luther King, the national civil rights leader, is already in Los Angeles. He said on arrival yesterday that he wanted to help the Negro residents "redeem their guilt."—*Reuter.*

Insurance cost of riot still unknown

By our Financial Staff

British insurance companies doing business in Los Angeles had no clear idea yesterday of what total bill they will have to meet as a result of the rioting in the Negro quarter

BAYARD RUSTIN, who planned the 1963 march on Washington: "I think the real cause is that Negro youth—jobless, hopeless—does not feel a part of American society. The major job we have is to find them work, decent housing, education, training, so they can feel a part of the structure. People who feel a part of the structure do not attack it. The job of the Negro leadership is to prevent riots before they start."

Author James Baldwin: "To be a Negro in this country and to be relatively conscious is to be in a rage almost all the time."

POETS WORKHOUSE: ONE

I hurled this hot gland
Any whore's abuse
Arousal will bleed
Graded strangled one
I hurled whore's abuse
Any hot gland will bleed
Arousal's abuse one
Any whore's strangled one
Graded abuse one
reprisals
Any hot gland
with strangled
Hot gland
Stand any
More abuse

SEND ME GRAPE
YOUR HONOUR
ROBED YOU ROB ME
WIGGED YOU BUG ME
STRANGLER REPRISALS
YOU CAN FEEL IT ALREADY
send me feel
already
your honour
you can suck
strangled the air
feel, breath
bug me
suck me
bug
bu
b

*the world will not stand
any more
reprisals will be
made with strontium*

*you can
feel it already
when you suck
the air for
breath*

*you're guilty
of vampirism*

lamprey prison
lambent jism
gone

tempers, these are injurious. Deep impressions made on children's minds, by terrifying stories or sudden frights, will have similar bad effects.

Sex does not seem to have any important influence on the disease.

Age. - It is not necessary to remark that while no age is exempt insanity is commoner between the ages of twenty-five and thirty, probably because it is between these years that the labours, worries, and anxieties are greatest in number and intensity.

Social Condition. - It seems to be a true relationship that the poorer the health, the poorer the social condition. Among the insane there are more single than married people.

EXCITING CAUSES OF INSANITY.

These are generally of two classes, moral and physical.

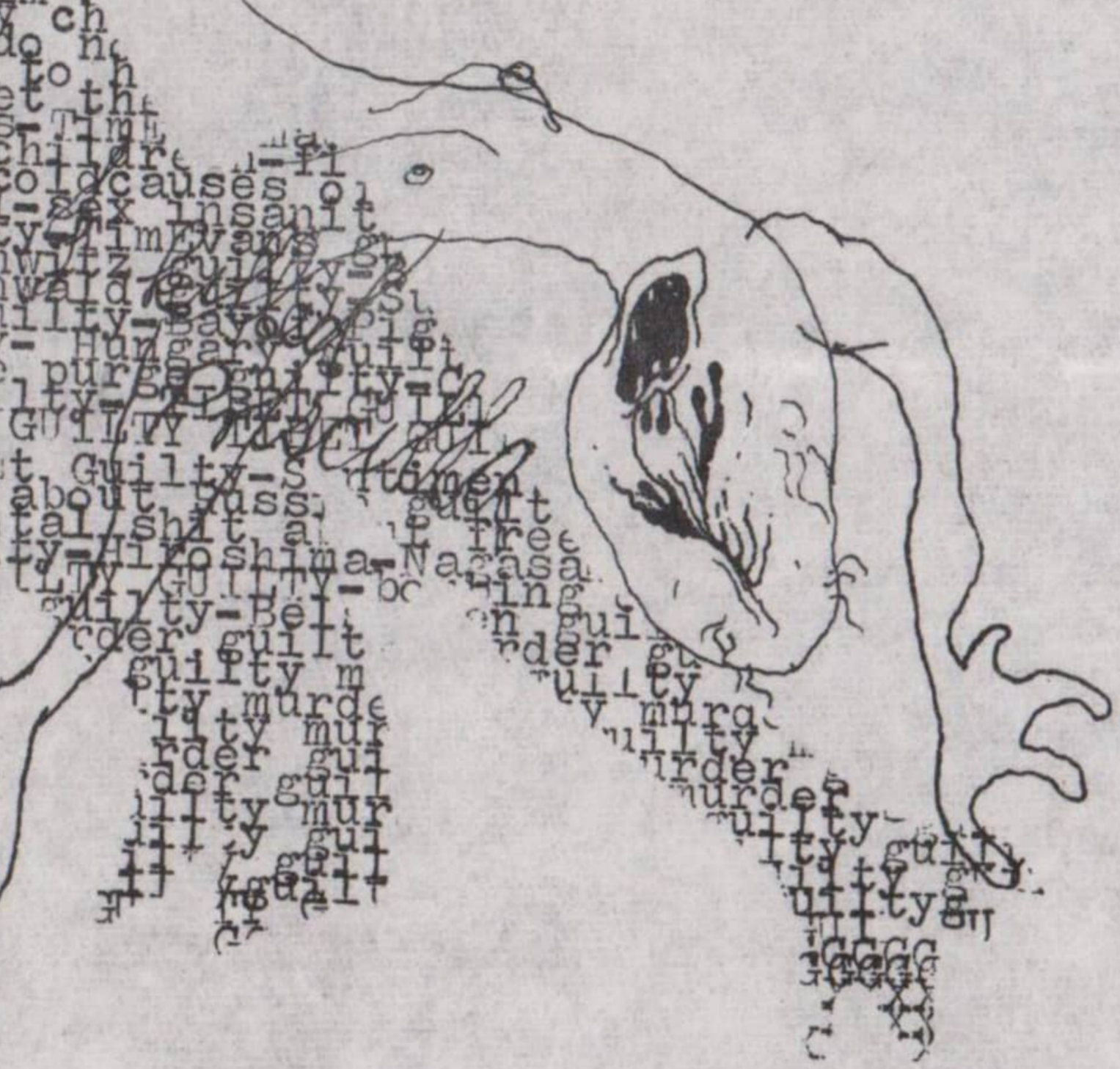
Moral causes of insanity are such as grief, or anxiety. Emotional causes, such as exciting emotions specially, are such as unrequited love, distress at loss of friends, or failure in the objects of the anxiety caused by heavy responsibilities, religious excitement, or depression, and these, are the exciting causes of the disease. Intellectual labour, pure and simple, and emotions, rarely produce it.

Physical causes include those that affect the general system, such as injuries of the brain and various diseases of the brain and even diseases of lungs, liver, and other organs, gout, epilepsy, and these are capable of producing the affection. Exciting causes of great importance are found in women in connection with menstruation, the period of its cessation, and with pregnancy and delivery. Excesses in drinking the drugs like opium, as well as sexual excesses, are among the commonest of exciting causes.

GENERAL SYMPTOMS OF INSANITY.

Probably the first thing noticed about a person whose mind is becoming affected is some change in the state of feeling, some depression or elevation. Under this change the person

I think I crashed the Viscount
But I can't have - mad idea.
I think (quite sure on this)
Two thirds of the nude murders fall to me
(Never met the girls - Did you?)
I was in on most abominations.
Name it? I'm your man.
I dropped a teacup, hung Tim Evans,
Picked my nose in public, raped a child,
Didn't put down all my income,
Lots of overtime on Auschwitz ovens,
Forgot to shave, fucked five cold corpses
Told a fib, scalped nuns, interrogated
Jews.
I voted Tory once. I also dropped the
bomb,
Invented it in fact, together with a
schoolboy stink bomb
(No I never owned up.) Show me evil
And I really think I did it.
Call that mad? Well listen cos there's
worse.
Not only am I guilty, but in my view,
I'm damn sure you are too.



The Poets Workhouse developed from the Sunday evening poetry readings with modern jazz at the Peanuts Club, near Liverpool Street Station ('Kings Arms', Bishopsgate). Two months ago we had a Poetry and Jazz Jamboree at the Peanuts, with myself, Adrian Mitchell, and Jeff Nuttall as poets, and the Mike Osborne Group as Jazzmen. We are all committed to and involved with the Peace Movement. This drawing/poem/cut-up/ejaculation from Jeff Nuttall has no title. Find what you can in it. Eat the crystallised juice.

Dick Wilcocks.

The Trench War

For as long as anyone can remember, there have been gypsies living on Hosey Common in Westerham, Kent. During the summer, most of the gypsies leave the common to find seasonal work, and this summer, after most of them had left, Sevenoaks Rural Council dug trenches to prevent the gypsies returning to their traditional home. The trenches and piles of earth blocked nearly all points of access, except where there were still caravans nearby.

A group of us who had been in contact with the gypsies decided that by digging trenches, the council had performed a hostile action against the gypsies, which amounted to persecution. On May 28th, we went to Hosey Common and filled in a number of the trenches, but were eventually stopped by the police. We were summoned to appear at Sevenoaks Magistrates' Court on July 13th, on a charge of digging the soil of Hosey Common without lawful authority. We pleaded not guilty, and based our defence on the precise meaning of the verb "to dig", the fact that we did not realise we were breaking a bye-law, and that we were justified in removing an obstruction to a public right of way. Our original intention was to draw attention to the gypsies' plight, and in this we succeeded, as we were allowed to say all we wished about the social problem, and we gained the sympathy of the court.

The clerk to Sevenoaks Council claimed that the gypsies had "invaded" the common several times during the past two years, and that the common was despoiled. He added that: "My council has done all in its power to see that they don't go on, but unfortunately with little or no success."

We called one of the gypsies as a witness, and she told the court that the common had always been free for the gypsies, and that the trenches would not stop them as they had nowhere else to go. At the end of the hearing, we were found guilty, but were given an absolute discharge, and the court costs of four shillings each were waived.

It appears that there is a bye-law which prohibits caravans on commons, and so the council claims that it is justified in turning the gypsies off. We say that the council should stop being negative, and start doing something positive and constructive about finding the gypsy communities alternative sites, beyond the one site provided for only twelve caravans.

We feel that people should understand what the gypsies suffer at the hands of unthinking councils. To quote one of our group:

"It is a shameful disgrace that this exists in our affluent civilised society".

Margaret Stoyel.

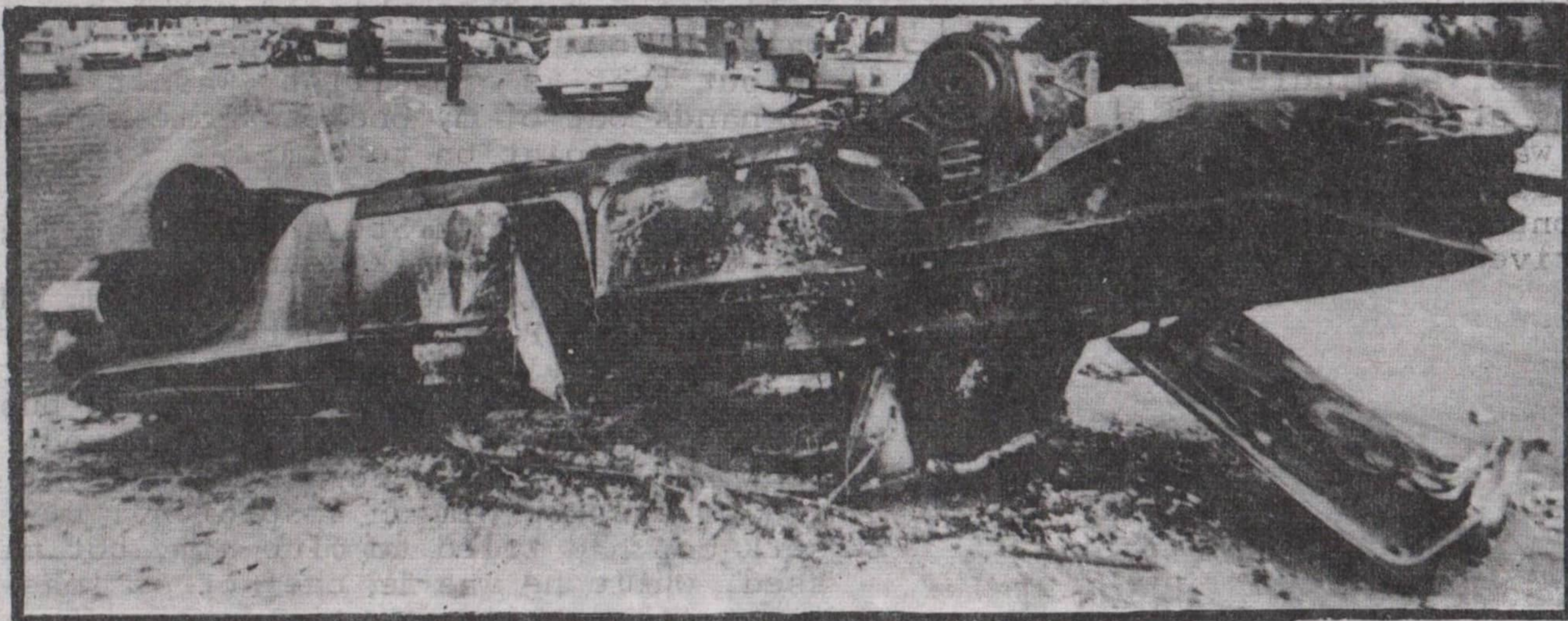
THINK



Have I sent off my subscription to
SOLIDARITY,
197 Kings Cross Road, London W.C.1.
(10/- for 12 issues, post free).

Harlem Journal or Homage to Pandemonia

This article by Robert S Calese is reprinted from The Rebel Worker, a libertarian magazine produced in Chicago by the IWW.



Sunday July 19, 1964 -

Visiting friends. Learned that "riots" had broken out in Harlem the previous nite. Phoned CORE to see if they were doing anything about it. Informed, "There's a riot going on. That ought to be enough activity." Decided to go up and look around anyway. Live only 10 blocks away.

11.00 p.m. - Crossed 110th St. on 8th Ave. walking north into Harlem. Area strangely dark - resembled blackouts during war. Few pedestrians about, but lots of police cars and fire engines whipping around, sirens screaming. Progressed north. Area got ominously quiet.....eerie. No police in evidence, streets dark and deserted, but bars going full swing on inside. Entered fish and chips place and ordered shrimp. Informed, "There's none left." Ordered fish. "Just sold the last order."

Went into bar, ordered beer. Received a few quizzical glances but most patrons didn't notice me at all. Bartender told me a gentleman wanted to buy me a drink. Turned out to be someone who thought he knew me. Couldn't place him but joined his party. Was asked: 1. What's your solution? 2. Are you a white liberal? Answered: 1. Didn't have any solution. 2. Didn't come up here to be insulted.

Left Bar after a while and joined crowd of about 10 at corner of 125th St. Helped glare at police, visible for first time in large clusters. 125th St. blocked off by police barriers, though crosstown buses being allowed through along with police cars and ambulances. Whole block empty except for cops, mostly wearing aluminium helmets. (Usually they wear these only while turning off fire hydrants during the summer as kids throw beer cans at them for spoiling their fun.)

Ordered to move on by cop. Asked if could walk northward, (Barricades confusing). Was told yes. Went north a block or so, then started back meeting friends from bar. At 125th St. stepped

inside barricades (had seen others do it) and phoned home from sidewalk phone booth.

Walked homeward on 8th Ave., emerging south of 110th St. with great relief. Immediately encountered fight, however; two Negroes - a cab driver and passenger. Two white cops interceding rather ineffectually. Nearby Negro onlooker commented, "man, them cops can't even fight." Slipped in plug for non-violence pointing out that the cops would have been better off interceding without nightsticks in their hands. Weapons are often an impediment - especially if accompanied by humane feelings of reluctance. Started discussing race problem, but condemned both Abraham Lincoln and recent Civil Rights Bill as equal farces, so middle-aged drunk took a swing at me. ("Son of a bitch, you don't want my people to ever have nothing.") Black Muslim warded him off and we continued discussion for an hour. Arrived home (100St.) about 2.00 a.m.

Monday July 20, 1964 -

Left work in Bronx at 9.00 p.m., furious that police could just take over a whole section of a city like Nazi Storm Troopers. They were in the wrong - the kid didn't shoot the cop. Where was CORE ?? Why wasn't anybody protesting ?

Left subway at 135th St. and Lenox Ave. pretty much the same scene as previous nite. Except more people about. Decided to walk south on Lenox Ave. if allowed - police barricades were baffling. Asked fellow pedestrian. He didn't know either, though "swear to God" he'd tell me if he did. Started south tentatively - wasn't stopped - joined devout one. Was harranged with complications of his love life after cavalier disposal of racial crisis. ('Don't know nothing about that shit out there'.) Selected a bar - companion wouldn't recommend one lest he be suspected of complicity "if everything wasn't just right." Atmosphere much colder than bar of previous evening, bartender barely civil - resented being kidded about policeman's nightstick he was armed with. Companion mentioned unlikelihood of a 15-year-old boy's being able to "whip the ass" of a grown man like Gilligan -

evidently he did know something about "that shit out there" despite earlier disclaimer. Bar patrons glaring out window at cops lining curbstome glaring in. Behemoth approached us, eyed first me then my $\frac{1}{2}$ " pin. ("Blood Brother" over a black and white handshake.) Told him handshake was a SNCC symbol. He'd never heard of SNCC, but ceded my right to wear it if I believed in it. He went away but returned a while later with a bar stool for me to sit on.

Left bar and continued south, feeling effect of beers on empty stomach. Companion explained that if he returned to bar now he'd probably be beaten up for having brought me in. Also we might well get our asses whipped right now for walking down the street together. Pointed out that as a pacifist, wasn't taking my hands out of my pockets come what may. Little consolation to him.

Separated at 125th St. and ordered fish and chips at sidewalk counter. Teenager inside with head all bandaged. He'd arrived from Puerto Rico the day before and come to visit counterman, a former next-door neighbor. Waiting for a bus across the street he had encountered "law and order" two cops came over and bludgeoned him on suspicion. Berserk cop had tried to club him, but missed, while he was in the act of loading another police victim onto a stretcher.

Cops lined curbstome at ten-foot intervals, radiating hatred. Made it difficult to eat fish with savoir faire. Young very conservatively dressed fellow walked by police line. Carried a large poster with remarkable self-assurance: "Wanted for Murder/Gilligan, the Cop..." One-legged panhandler appeared- bought him some pizza. In front of building next door drunk with bandage - swathed head was heckling police.

Resumed course down Lenox Ave. acquiring Puerto Rican lady with three infants. Walked them to 116th St. where she mooched a quarter in parting. Arrived home about 1.00 a.m.

"Congratulations on the first good Viet Nam editorial from anywhere in the Peace Movement".

R.S., Middx.

Tuesday July 21, 1964 -

Determined to continue going into Harlem, though not quite sure why. Walked up 8th Ave. about 11.00 p.m. Block after block deserted, still no street lights. Area seemed much more tense somehow.

Police barricades gone from 125th St. but whole block empty nevertheless, except for some teenage boys and girls in a doorway midway down. Police only at corners in clusters. Walked down 125th St. past teenagers, overhearing: "He wouldn't have come up here if the cops weren't here" (True) and "He wouldn't dare walk down (unintelligible) street." Didn't stop. Wanted to locate CORE whose office used to be around corner in Hotel Theresa on 7th Ave. Got new address there, and turned back into 125th St passing helmeted white news photographer, alone and unhappy in doorway.

Girl and three escorts, one wearing "Freedom Now - CORE" pin, walked right by without seeing me. Hailed them. Bizarre exchange: What are you doing here?... Farmer announced on radio that all white civil rights workers should stay out of Harlem because white faces might inflame Negroes... Get out quick before there's one dead CORE sympathizer... Ask nearest cop (!!!) to put me safely on bus. Exeunt CORE.

Decided to talk to teenagers and possibly offer to walk down street they'd mentioned linking arms with them. Never got there. Police cars careened by, sirens wailing. Older group appeared

from nowhere, one guy leaping out into street screaming "Mother Fuckers" after them. Accosted him - "want to shake your hand!" - which surprised him a bit, but we shook. Group evaporated light-skinned guy popped up and asked, "What's happening?" Usual answer is, "Nothing much man," Didn't seem appropriate. Strolled down 8th Ave. chatting with cat - pretty far out panorama.

Ordered root beer at outdoor counter and dug scene. Groups moving up and down street giving out "Wanted for Murder" posters - police everywhere - squad cars looping back and forth. Same CORE group came up. Girl: "I thought I told you to get out of here." Non-committal response elicited, "Farmer said.." etc. Answered: "Look, Honey I don't take orders from Farmer." Immediately pictured half of Harlem clobbering me for putting down Negro chick siding with cops against them. Another CORE group appeared, including Bayard Rustin. Chick ran over and pointed me out. He merely shrugged.

Left on next bus, getting home around 12,30 a.m.

Wednesday July 22, 1964 -

Journal-American ran front-page expose, "What Sparks the Rioters" with picture of the poster. Naturally it wasn't the murder of a schoolboy, it was "known Communists" and "outside agitators" who were fanning the flames of fury. Noted address of Progressive Labor Movement, the "Communist splinter group" which published the poster.



Phoned Committee for Nonviolent Action and War Resisters League to see if peace movement doing anything about Harlem. Told that civil rights "leaders" had asked them all to stay away.

After work went to hall of Progressive Labor Movement and got large batch of posters, plus leaflets announcing protest march that Saturday. No charge, but contributed \$2.00. Was asked, to give them out anywhere outside of Harlem. Refused. Walked home holding up posters but giving them out only when specifically requested. Half gone on arrival.

By now had evolved plan of action: nod and smile with open countenance at every one met. Many nodded or smiled back; most didn't notice me at all.

Phoned a few friends. Only one wanted to join me but was tied up at other end of Manhattan. However assured me that mine was "correct" nonviolent approach. Others' reactions mixed.

At 11.00 p.m. pinned "Wanted for Murder" posters on front and back of my shirt with Nuclear Disarmament pins (!) and set out uptown. Felt like William Moore. Everyone asked for posters and/or leaflets. One guy wanted an ND pin too. Around 114th St. two cops yelled "Hey, you!" Figured it was all over but they just wanted posters. Gave them leaflets also, then tried to shake hands. Was scornfully rebuffed. Woman at watermelon stand asked, "Is you from de CO'?" Refrained from giving opinion of "de CO'."

Leaflets gone by 125th St., but plenty posters left. Intended to join anyone agitating, but street completely empty except for cops sheltering in doorways out of drizzling rain. Walked from 8th Ave. to 5th Ave. and back on 125th St. giving out posters to cops, usually with statement about everyone having to do what he believes in. One replied, "I didn't say anything," Cop wanted a poster "toshow my kid"; another one for a souvenir. Was scared half to death when a squad car pulled up - they asked for ten!

Towards 8th Ave. met same drunk with bandaged head who'd been heckling cops on Monday nite. Still drunk. Bought him root beer at corner stand. Learned that "cops" was right" when they clubbed him because he'd been bugging them. Hung around for a while, then took him to nearby bar. Still wearing the two posters. Spilled some beer on another fellow's coat but he wouldn't accept pay-

ment for cleansing. Bought him a drink instead. Explained how companion seemed to have something against police clubs - bangs his head on them. Walked home letting rain soak off the posters. Arrived about 1.30 a.m.

Thursday July 23, 1964 -

Learned CORE demonstration at downtown Police Headquarters had been mobbed the previous nite. Local neighborhood people - mostly Italians (my compatriots). The friend who had wanted to join me was there. Towards midnite went up to Harlem again. Kept posters folded, not wanting to agitate if everything was quiet. It was.

Hung around 125th St. for a stretch. Saw two white men walk by - first ones not there in obviously official capacity. Later discovered another CORE protest had been mobbed at Police Headquarters.

Friday July 24, 1964 -

Went to Progressive Labor Movement's hall in afternoon for more posters. Few available - stock low, and being saved for protest march next day. Was asked why hadn't given out posters in Italian district instead of Harlem. Was told it wasn't sound tactics to have PLM literature given out in a Negro area by a white person. Also Harlem was already saturated (???) anyway.

About 11.30 p.m. walked uptown accompanied by musician friend. Area still quite dark and very quiet. Police outnumbered people. Stopped for soft drinks at 125th St., then started across towards Lenox Ave. Encountered Bayard Rustin - identified self with, "Met you in London." It was the truth! He was trying to get William Epton (of PLM) to call off the protest march; he had a forthcoming meeting with Mayor Wagner; and he was trying to get an injunction against the police's banning the protest.

Wandered by PLM, but hall was closed. Introduced friend to fish and chips at 125th and Lenox, then dropped by bar on 8th Ave. where bartender asked, "How are you tonight?"

The Catholic Worker

Christianity and peace action don't seem to go too well together and groups that try to combine both tend to be timid and ineffective when it comes to demonstrations. In England it is clear that the main drive behind radical peace movements came from atheists and those quite openly opposed to religion, like Bertrand Russell. In America the situation is a little different, and A. J. Muste, who stands in much the same relationship to the American peace movement as Russell does to the English, is a Christian minister and the movement uses religious terminology ("Message", "Witness" etc.) in a way very different from the more rationalistic English approach. This is simply a reflection of the differing conditions operating in the two societies and America, where organised religion reaches its full flower of decadence, even beatniks go around hung with religious objects (rosaries, crucifixes, etc.) But America provides a good home for religious minorities (in contrast to political minorities) and every strange sect and variant of existing religion seems to flourish here. But even so, it will be considered surprising that an anarcho-pacifist Catholic group could exist, for the Catholic Church (unlike America) is intolerant of dissident religious elements. The Catholic Worker escaped condemnation because, firstly, the Catholic Worker's initial activity was to bring help (food, clothing, housing) to the unemployed during the Depression, a traditional though marginal Catholic activity, and secondly because it claimed that through its paper (a monthly, started in 1933, whose circulation rapidly rose to 150,000) it was disseminating the social teachings of the Catholic Church. These teachings, originating with the encyclical letter "Rerum Novarum" published in the 1890's, have only one

point that has revolutionary implications, and that is the statement that social justice should be achieved by means other than legislation, for legislation extended the power of the state over the individual and thus leads to a totalitarian regime. Of course this was gravy to the industrialists, who fought every attempt at progressive legislation with cries of "socialism" but it has parallels in Libertarian thought, although Peter Marin, the founder of the Catholic Worker, is the only one I know of who has attempted the herculean task of making a synthesis between the anarchist ideas of Tolstoy, Gandhi and Kropotkin, and Catholicism. But of course even the reformist demands of the social encyclicals (for a living wage, better working conditions, etc) are completely ignored by Catholics.

But the pacifism of the Catholic Worker is undoubtedly its most radical feature and has involved it in more trouble and lost it more subscribers than the rest of its ideas put together. Advocating pacifism at the time of the Spanish Civil War (a "just war" if there ever was one) cost the paper two-thirds of subscribers (which it has never regained) and advocating conscientious objection during World War II involved Dorothy Day, the editor of the paper in her only clash (so far) with the Chancery office of Cardinal Spellman.

At the present time the paper is campaigning against the war in Vietnam and is co-sponsor and distributor of the Declaration of Conscience. This is a potentially lethal document, similar to the "Troops against the Bomb" of the Committee of 100 (to quote from it) "signing or distributing this Declaration of Conscience might be construed as violation of the Universal Military Training & Service Act..." "Penalties of up to 5 years imprisonment, and for

fine of \$5,000 are provided." But so far no prosecutions have taken place. But the Catholic Worker extends its idea of pacifism to class warfare as well, and in its revolutionary work does not seek primarily the disruption and paralysis of the existing economy but the building up of parallel organisations and a parallel economy based on charity and mutual aid, within the existing structure. It is in this sense that the C.W. understands the I.W.W. slogan of "building a new society within the shell of the old". But if you really want to build a new society you have to start with agriculture as food is the most urgent and continuous of human necessities. It will be pointed out that this has been tried many times before. The history of "intentional communities" who have gone "back to the land" is a record of almost continuous failure. But there is one group of intentional communities which have succeeded too well and which have sold out to bourgeois values. This is the Christian monastic movement started by St. Benedict. This movement, although succeeding in building a new society within the shell of the old disintegrating Roman society, had two fundamental flaws: it was celibate and it was authoritarian. It anticipated some aspects of Marx's thought with its maxim of "the love of money is the root of all evil" but was quite unable to see that "to each according to his needs, from each according to his ability" could represent the height of Christian charity. Its struggle against capitalism was ineffectual because it did not involve a condemnation of monetary systems as such. Tawney's book, "Religion and the Rise of Capitalism" makes this very clear. The Catholic Worker sees itself as an inheritor of the monastic agrarian tradition but would remove the elitist idea of celibacy and would make decisions by consensus. The C.W. is very pessimistic about automation and has a shrewd suspicion that there always has been enough food and other necessities in the world for everyone and that war, the state, and the capitalist are, in the main, responsible for chronic poverty.

Any increased wealth that these new methods bring will find its way into the pockets of those who have least need of it for "the more you have the more you want". If the "Guaranteed Annual Income" idea of the Triple Revolution ever becomes a reality, one can be quite sure that it will be a miserable pittance, and the degradation of bureaucratic processing one will have to go through to get it will make it not worth it. So the unemployed

and the outcast should make haste to shift for themselves, head for the open spaces and start digging, and any who come bearing gifts in one hand will be found to be bearing chains in the other. This is going to be a slow and painful business, for there are centuries of conditioning to be undone, and we each bear within us the deadly bacillus of capitalism, now dormant, but perhaps only waiting to find some easy-going and generous comrade to exploit. And so the revolution starts with the individual, the one-man revolution, we must first revolutionise ourselves by practising non-attachment. Here I can do no better than recommend Francis Ellingham's article in "Anarchy 52". The only characteristic of capitalists that is worth copying is their capacity for sustained and rational effort and their ingenuity, which so impressed Marx in the Communist Manifesto.

Peter Lumsden.

Rogues Gallery

This delightful couple were on plain clothes duty at the Faslane demonstration.



Israeli - Arab Conflict

Draft of Joint Arab - Israeli Programme for a Solution.

Issued by:
The Middle East Study Group of the Committee of 100,
13 Goodwin Street, N.4.

For many years the Palestine problem and the Israeli - Arab conflict have been a constant source of bloodshed, suffering, and injustice; a drain on the economic resources of the Middle East; an excuse for imperialist intervention and military aggression in that part of the world; a continual menace to world peace.

This conflict, far from being abated by time, grows ever more bitter, ever more dangerous, as the suffering and agony of the Palestine refugees are drawn longer and the gulf of suspicion and hatred between Arabs and Jews deepens.

The Israeli leaders proclaim that they are ready to conclude peace with the Arab world and that the only obstacle is the refusal of the Arabs to make peace with Israel. However, these Zionist leaders have made it abundantly clear that they themselves are not ready to make any concessions towards a peaceful settlement. When they speak of "peace with the Arabs" they mean an arrangement whereby the Arabs would peacefully accept the status quo, i.e. the Zionists require that the Arabs should recognise and accept Israel in its present Zionist form; that they should agree to the 1949 armistice lines as permanent frontiers; that the Palestine Arab refugees should relinquish their rights to repatriation.

On the other hand, many Arab leaders (with some notable exceptions) openly declare that the only solution to the Palestine problem is to destroy Israel and to deny its Jewish population the right to political self-determination.

Wrong Positions

Both these opposing positions are wrong, and extremely dangerous. They constitute not programmes for settlement of the dispute but, on the contrary, plans for prolonging it indefinitely.

The Arabs cannot, and will not, accept the status quo as a basis for settlement; the Palestine Arabs will never relinquish their personal and national rights in Palestine; the Arab world cannot tolerate in its midst a Zionist state whose declared purpose is not to serve as the political expression of its own population alone but as bridgehead, political instrument and ultimate home of the Jewish people all over the world. To prolong the status quo is to prolong and deepen the present conflict and to risk a military showdown which may result in the destruction of the state of Israel,

Even if a military stalemate prevents a final showdown the state of Israel, isolated and besieged, cannot continue to exist other than as a tool of Imperialism, itself doomed to disappear from the Middle East.

On the other hand, the destruction of Israel and the denial of the right of the Israeli Hebrew nation to self-determination would not solve the present problem but only turn it upside down. Any attempt at such a solution would mean not only endless bloodshed and suffering but also a continuing state of war and further pretext for intervention.

Eight Principles

Therefore we - Arabs and Jews alike - hold that any just and stable solution which is compatible with the aspirations of the Arab peoples for unity based on Socialism, with the right of Israeli Hebrew nation to self-determination and with the personal and national rights of the Palestine Arabs must be based on the following eight principles:

1. Israel will cease to be a Zionist state, (i.e., a state of all the Jewish people in the world) and become a state of its own inhabitants only. All laws and practices discriminating between Jews and non-Jews should be abolished. In particular, the "Law of Return", granting all Jews in the world an absolute and automatic right to immigrate to Israel and become Israeli citizens will be abolished. Each application for immigration will be decided on separately on its own merit, without any discrimination on racial or religious grounds.

2. The Palestine arab refugees will be granted the right of repatriation. Those wishing to return to Israel will be fully intergrated socially, economically and politically - by Israel. Those preferring not to return will be adequately compensated for their property and personal suffering.

3. All "security" measures against the arab population of Israel will be abolished. All expropriation and damages, (in land, property and personal injury) incurred through such measures and extraordinary laws will be fully compensated.

4. Israel will carry out an anti-Imperialist policy and will actively assist and participate in the struggle for the formation of a union, (or federation), of middle eastern countries.

5. The arab struggle for unity based on socialism will be carried out with the aim and readiness to make a non Zionist Israel a partner of such unity.

6. Pending the establishment of such union or federation the arab states will carry out a policy of complete normalisation of their political, economic and cultural relations with the new non-Zionist Israel. All outstanding disputes will be settled peacefully in the spirit of friendship and co-operation.

Self Determination

7. The Palestinian Arabs will themselves decide whether and how to exercise their right to self determination. Israel and arab states will not take any step which might prejudice or interfere with this decision.

8. In the event of Palestinian arabs deciding to establish a separate entity or state of their own, prior to and pending the establishment of the above mentioned union or federation, the states that at present control part of the territory west of the Jordan river as a result of the 1949 Armistice agreements, will, by mutual consent make the territorial arrangements necessary to facilitate the establishment of this separate entity or state.

We call upon all peace loving Arabs and Jews, as well as upon all other persons and parties interested in a just and stable solution of the Palestine problem and of the Israel - Arab conflict to endorse this programme and to struggle for its realisation.

R S G ACTION

On Sunday, September, 26th, thousands of CND and YCND supporters will make their way to Blackpool for the demonstration preceding the Labour Party Conference. On the way to Blackpool, many demonstrators will pass within a few miles of Regional Seat of Government 10, which is situated just off the A6, north of Preston.

Central Liverpool YCND is calling on demonstrators to visit RSG10 on their way to Blackpool. We believe that far too little has been done to tell local inhabitants just what they are living near, and we intend to leaflet the area thoroughly before the day of the demonstration, inviting the public to come and see what they have paid for

If you support the idea of the demonstration as outlined above, we ask you to meet us at the Broughton turn off

from the A6, just north of Preston, at 11.00 a.m. on Sunday, 26th September. This gives adequate time to get to Blackpool if you leave Broughton around 1.00 p.m.

There will be plenty of people around at Broughton to show you the way to Langley Lane, Goosnargh (site of the HQ of "Royal Observer Corps, No. 21 Group, Preston"), but if you should get lost, try BROughton 2616 (STD code : OPR 46 2616), before actually yelling for help. If they, or you, feel chatty, you could ask them how their exercise last January 17th went, and whether it was worth hiring two coaches to take CDers out there - or maybe that was just to impress the Ministry of Works representative present.

P.S. If you've got a camera, why not bring it? You can photograph the Special Branch, who'll probably turn up to photograph you!

Tony Hetherington,
Secretary,
Liverpool Central YCND.
47, Teilo Street,
Liverpool, 8.

Points of Information & Small Ads.

H O W: Libertarian magazine of poetry, prose, graphics. No.5 contains Anselm Hollo, Jeff Nuttall, George Bowering. 1/6 plus post; 4/- for 3 issues. From Andrew Lloyd, 5 Colville Houses, London, W.11.

THE POPULATION EXPLOSION, sex revolution, and different forms of human marriage. P O L Y A N D R Y the practice of one woman marrying a number of men. Price 2/6d. per copy from Publisher: Paul Pawlowski, 9 Tavistock Road, Croydon, Surrey.

DO SOMETHING ABOUT VIETNAM - In South East London contact Jim Radford, 5 Clock House Road, Beckenham, Kent.

LONDON ANARCHISTS - Sundays 3 p.m. Speakers Corner; 7.45 p.m. Lamb & Flag, off Garrick St., W.C.2. Everybody welcome.

SUNDAY 19th September.
LCC for PA meeting, Friends' International Centre 2.00 p.m.
Demonstration for Spanish & Portuguese political prisoners, Belgrave Square, 3.00 p.m.

SATURDAY/SUNDAY, 25th/26th September.
National Way Ahead Conference, Student Movement House, 103 Gower Street.

The Strickland Press - has an excellent selection of books, pamphlets etc. The shop is a clearing house for all left-wing opinions.
35 Montrose St., Glasgow, C.1.

Creative Listening, its application to Teach-Ins and the Committee.

Dr. Rachel Pinney will demonstrate 7.30 p.m. Admission Free. (collection).
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Sat. 11 Sept YMCA 49 Fargate

Manchester

Mon. 13 Sept Onward H11 207 Deansgate

Tue. 14 Sept Cheetham Town Hall

Thu. 16 Sept Levenshulme Town Hall

Fri. 17 Sept) YMCA 56 Peter St.

Sat. 18 Sept)

Oxford

Mon. 20 Sept)

Tue. 21 Sept) Friends House,

Thu. 23 Sept) 43 St. Giles.

Fri. 24 Sept)

Sat. 25 Sept Not yet fixed

Bristol

Mon. 27 Sept Folk Hse, 40 Park St

Tue. 28 Sept Friends Hse

Wedmorevale, Bedminster

Thu. 30 Sept Friends Hse, Street Somerset.

Fri. 1 Oct Friends Hse, St.

Mary's Rd, Portishead

Sat. 2 Oct Folk Hse, 40 Park St

Southampton

Mon. 4 Oct)

Tue. 5 Oct)

Thu. 7 Oct) Temperance Institute

Fri. 8 Oct) 30 Carlton Cres.

Sat. 9 Oct)

Brighton

Mon. 11 Oct) Not Yet Fixed

Tue. 12 Oct)

Thu. 14 Oct Friends Centre, Ship Street.

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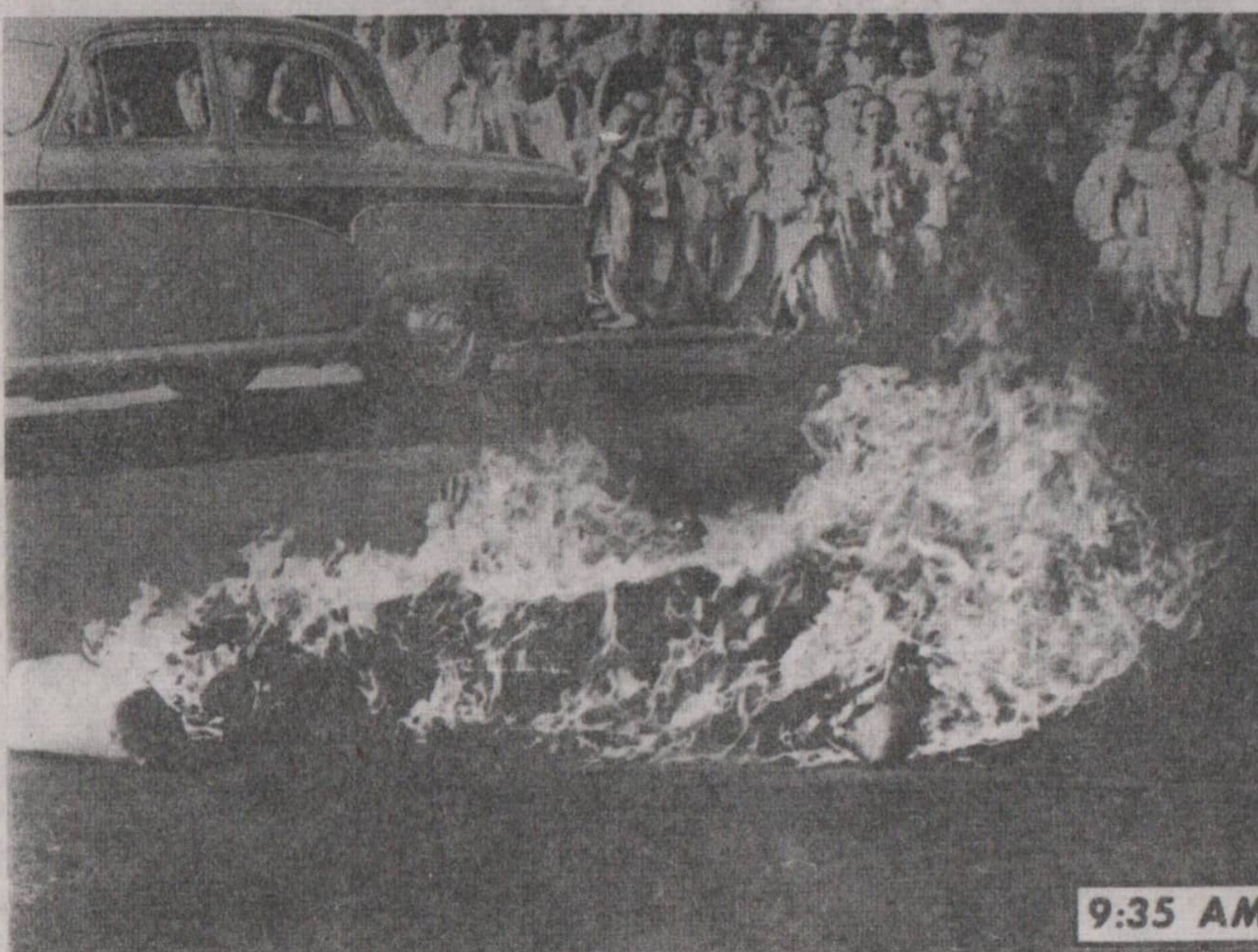
32a Fellows Road, London N.W.3.



In 1963 the world was stunned by the immolations of Buddhist monks in opposition to the drastic repressions imposed upon them by the Diem regime.



The photographs on the front cover and on the left are of the immolation of the monk Thick Quang Duc. It took place in a Saigon street on 16th October 1963, shortly before the overthrow of the Diem regime.



Commenting on these sacrifices Madame Nhu said: "I clap hands at the monk barbecues..."

Immolation as a form of protest came full circle on 30th March 1965. In the village of Vinh Truong, monk Thick Nguyen Tu burned himself to death in protest against the Viet Cong atrocities.