



RESURRECTION

1967  
No.3

The last six months have been too busy for us to produce a newsletter - we hope the wait has been worthwhile.

It is hoped to keep "Insurrection" in the present expanded form, to make it a vehicle for discussion as well as information.

Our movement is growing very rapidly, both locally and nationally, and our opportunities are even greater. We hope to understand why this is so, and how to maintain it.

Many of the articles in this issue are intended as the start of a discussion. We think we've chosen some important issues - articles will be welcome about the things which you give priority to.

In short, ( as always ), we're asking for your help, and appealing for your involvement ..... mutual aid, and direct action, OUR priorities - for Anarchism.

Keith.

p.s. we have had to hold back quite a few articles because there was too much for us to duplicate.

ESSEX & EAST HERTS. FEDERATION OF ANARCHISTS

Serviced by this (?) newsletter (?!) and three monthly meetings.

c/o Keith Nathan, 138, Pennymead, Harlow, Essex.

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Any groups and individuals are welcome to join in with us.

GROSVENOR SQUARE : "THE GREAT PEACE PUNCE-UP"

When I arrived at Trafalgar Square tube station, I ascended a succession of dimly-lit staircases and escalators, as I did so seeing the first signs of the rally that had begun to assemble in the sunlight above me. Youths in jeans and flower-patterned shirts lounged casually against the walls of the booking-hall; one plucked his guitar, but the others yawned and stretched out their legs. A little boy in front of me, looked at these creatures, clutching anxiously at his father's arm:

"Stop it! They only sit around, that's all they ever do."

I came out into a side street off the main square, and crossed the road with two excited young Americans wearing CND badges. Demonstrators were gathering in small groups around the fountains and the lions, but there was no bustle or enthusiasm, considering the number of people that had already arrived. At first it seemed to me as though the meeting was being held together by the network of tensions set up between the different units, but as the square filled, boundaries became less well-defined, toes were trodden on, and strangers began to chat to one another, exchanging jokes and political news and ideas. I looked around me. There were communist banners everywhere, and badges and paper flags with the vietcong symbol: a yellow star on a background of red and blue. Half-hidden behind one of the massive stone lions fluttered a solitary black-and-red flag (Anarchist), and I weaved my way between the demonstrators in that direction. A moment later I startled my friends by leaping out at them from behind the lion. Their surprise dissolved into laughter and we swapped the news and scandal of a month's separation. K. returned with the leaflets that he had been trying to distribute among the crowd, and altogether there were seven or eight of us.

When about five thousand people had gathered, a series of speakers addressed the rally, standing in front of a microphone on the embankment of the square, with weighty communist banners ranged behind them. As they prophesied 'Victory for the Vietcong', we booed and called for peace. But our single banner was just one in a sea of scarlet banners and flags, and our voices were drowned by the cheering. However, our action had the effect of attracting Anarchists who had come singly to the demonstration, to come towards us, and when we jostled our banner into position on the march-column that formed at the end of the rally, instead of there being seven people to march behind it, there were fifty.

As the long column twisted its way through the London streets towards

the embassies, passers-by stopped on the pavement to watch, attracted by the bright flags and placards, the appearance of some of the younger demonstrators, and the different slogans and chants, taken up at intervals by sections of the march and passed to and fro, rising and falling in volume. The afternoon darkened into evening.

"Hey! Hey! LBJ / How many kids did you kill today?" - Was the chant that dominated the march, except our section, there the following could be heard, shouted with greater spontaneity and keenness:-

"LBJ ! Ho Chi Minh ! / How many kids have you done in ?"

If these slogans seem vulgar and foolish, it is because a march is a vulgar and foolish thing, but something of greater immediacy and relevance than the posturings of poets and intellectuals, to the mass of ordinary people in this country. It offers worried and frightened people a chance to participate in action, and to feel that they have achieved something. Only a crude rhythmic chant can rise above the babel of voices on a mass demonstration, and form a pattern in people's minds. For this reason the "music" of protest is so crude.

Our behaviour soon upset the communists, and thugs infiltrated us to threaten those who seemed to be 'leading' or 'directing' the Anarchist contingent. There was a scuffle; abuse and threats were heard; and then suddenly we had had enough. Our banner flashed across the road to the Embankment, and we reformed there behind it. From this vantage point we taunted the communists, and as the main march filed by appealed to those who wanted Peace in Vietnam, rather than to support a Communist war, to leave the march and join us. Press photographers clustered round as individuals or small groups slipped away from the column and crossed over to us. The march stewards called for order - to no avail - and abused us through their megaphones. When the last marchers had gone by, our fifty had become three hundred.

We took a different route to Piccadilly Circus, and when we arrived, "occupied" the area in the middle. As the main march once again went by we encouraged people to leave it, and a large crowd of bystanders watched the two forces taunt and heckle each other. The final destination of the demonstration was to be the US Embassy in Grosvenor (Genocide) Sq. and we dashed through side-alleys in order to be there first.

It was almost dark when we reached the square, at about the same time as the main column. We realised why we had seen so few police that afternoon. Two hundred of them guarded the approaches to the Embassy, and mounted police rode in among the first demonstrators in order to break up the march into units of 'reasonable size'. This pressure at the head of the march, and the impetus of the demonstrators at the back trying to get into the square, caused frightening chaos in the middle.

The centre of the Square is filled by a green lawn with trees, fenced off with netting and holly hedges, that was at that time of the evening locked up. When the police found themselves confronted with two columns of marchers, the pressure became too great, and demonstrators started pushing their way through the hedges and into the park. We clambered over the netting at the other side of the square, and our black-and-red banner joined the crowd that surged against the police cordon and reached the doors of the Embassy. Within a few minutes the police had reformed and pushed us back. They behaved with the brutality that they usually show in dealing with trespass or disregard of property. Those demonstrators who had broken through were beaten and thrown back into the crowd. This was when the fight really started. None of us had brought weapons, but some had ink and flour and others scooped up pieces of mud to hurl at the police. A mounted policeman lost his helmet: there was a loud cry "the truncheons are out!" and then they charged forward, scattering the crowd, and clubbing anyone within their reach, I was knocked down by a police horse and, clutching my camera, had to take refuge behind a tree.

The events that followed horrified and sickened me. I shall not easily forget some of the things that I saw.

The mounted police swept across the park at a gallop, knocking down those who were slow to evade them, I saw a policeman wheel his horse round to return and trample the man that he had felled with his club. The park became a battlefield as enraged demonstrators hurled themselves on to the police in rage. One policeman was dragged from his horse and battered by the crowd. In the excitement I became separated from my friends, and since the darkened square now lit chiefly by flares and flash-bombs with women and injured people shouting and crying all around me, I lost all hope of locating them. My friend T. (I was told afterwards) knocked down a particularly brutal policeman, and G. dragged injured demonstrator away from the fighting. Ten yards from me I saw a middle-aged woman pulled through the police cordon and, screaming, beaten across the face until blood ran down the front of her.

As more police reinforcements arrived, we were pushed back to the far end of the Square, and funneled into a side street. I met G. and we decided to leave, but not before witnessing something else. We were two yards from the advancing police column, with two frightened fourteen year old girls between us and the police. A policeman pushed one of the girls to make her move, then, when she moved too slowly, pushed her again knocking her over. Her friend punched feebly at the policeman in order to stop him kicking the other girl, and he retaliated by landing well aimed punches at her breasts and stomach, I waved my camera (which was useless, because I had no flash-bulbs on me) to try and discourage him, and he lunged towards me to break it, no doubt thinking that I had photographed him going about his work. G. and I slipped through the crowd and away from the demonstration. We went for a drink to settle our nerves, and then I travelled home by train, brooding about what I had seen.

The incident was badly distorted by the press next morning: all their photographs had been taken from well behind; the police cordon, where no unnecessary violence could have been seen; in recording the number of demonstrators taken to hospital by ambulance the newspapers failed to mention that many of the injured had taken their wounds home with them rather than risk arrest by approaching the police lines where the ambulances were parked. I had seen two people walking home with split foreheads caused by truncheon blows.

I lost long ago any illusions that I might have had about the intelligence and humanity of the police; I knew the march wouldn't be a peaceful one; and perhaps I suspected that many fools would take their wives, girlfriends and children, even though they expected violence. But I was not prepared for the vicious brutality that the police showed in "controlling" the demonstration. My views on Authority, and its effects on the people who wield it were underlined in red. No human being who was in Grosvenor Square on that October evening will ever forget what happened there.

Francis Jarman.

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This account opens a discussion on demonstrations. How we should demonstrate and who we should be prepared to demonstrate with. It reflects our general feeling on Vietnam! - Opposition to the US presence, without support for the Hanoi regime or any of the groups calling for any sort of victory - which means continue the slaughter of the Vietnamese people in the middle of the battlefield.

This is part of the text of a short leaflet produced by the Notting Hill Anarchist group for distribution on the Grosvenor Square demonstration.

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JOHNSON !

KOSYGIN !

WILSON !

HO CHI MINH !

What have these people in common?

They're all power-mad politicians who care more about whether South Vietnam is "democratic" or "communist" than about the lives of its people. The Vietcong intimidate, terrorise and bomb; the Americans carry out indiscriminate bombing raids daily.

Anarchists want victory for neither side but want peace for the people to live as they choose.

Anarchists want an end to governments for it is only they who can make war, spend money on armaments while people starve, while people are homeless and while people are jobless. Do you have a say in how the money taken out of your wage packet for tax (taken out without your say, of course?) will be spent -- do you think you will while there are governments?

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ADVERT: Harlow group are selling black-and-red ties as one means of raising funds. Anyone interested please contact John Deards (& for your information the price is 7/-)

Badges can be supplied to your own specifications. 1" diameter, 1/- each, 10/- per doz. 22/6d per 30. \*\* 1 3/4" 2/- each £1 per doz.



Still on Vietnam : the North East Essex meeting at Tiptree on Dec. 4th. sent the following statement to a Public Forum on Vietnam held in Chelmsford on Dec. 16th. -

"We are completely opposed to the war in Vietnam. Members of our group have been actively engaged in the struggle against our Governments' support of this war for some considerable time, particularly in Chelmsford and Colchester.

We condemn the bombing, by the United States, of both North Vietnamese cities, and civilian populations in the North and South of the country. We do not, however, put much faith in the statements of the British or any other government - whether they associate or disassociate themselves from American policies.

As Anarchists and Libertarian Socialists, we support neither side in this conflict, although we recognise that the United States is the aggressor. Moreover, unlike some who say they are in favour of Peace in Vietnam, we do not demand 'Victory for the Vietcong!'. We recognise that the war in South East Asia is basically a struggle for spheres of profitable investment and exploitation, trade routes and valuable raw materials. Our call, therefore is not to governments, but to the ordinary working people of all countries to refuse to support, not only the bombing of Vietnamese villages, towns and cities, not only American aggression in S.E. Asia, not in fact just one particular conflict (Vietnam), but all and every war, and, even more important, the very system of society that engenders and perpetuates such terrible conflicts in the modern world.

Having no quarrel with the workers and peasants of Vietnam, (North or South), or the ordinary working people of the United States, we call on all of them to unite against their - and our - common enemy: international capitalism and its various national governments and states.

Workers of all countries : Unite and work for peace and freedom

For further discussion Laurens Otter was asked to write us an article on Vietnam concerning the people who advocate support for the NLF. He is secretary of the London Committee of IOO and author of a very good pamphlet on Vietnam - "Neither Washington, nor Hanoi - but Libertarian Socialism". (We have a few copies available - 3d. plus postage.)

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No humane man can question for one moment the fact that the West are the prime aggressors in Vietnam. The USA has in the name of Democracy become involved with an authoritarian regime on the pretext that they are combatting the authoritarianism of communism. Strategic Hamlets in some cases reminiscent of concentration camps have been formed to safeguard this "freedom".

No politically aware man can question that if western troops were withdrawn from Vietnam under present circumstances, that the mass of the vietnamese people would under the circumstances elect to live under a Stalinist regime. Even though there have been occasions in the past when the North Vietnamese have risen in arms against the Ho Chi Minh dictatorship.

An anarchist cannot do other than advocate Unilateral Withdrawal of all Western troops from Vietnam, & self-determination for the Vietnamese, even though we dislike the system that would inevitably come into being. Self-determination includes the right to choose bad government & one of the arguments for anarchism has always been that it is better that people should govern themselves badly than that they should be governed well by others.

We have in the past advocated independence for British Colonies in the full knowledge that the governments that would come to power might well be even worse than British Colonial rule. This is because it is the primary task of an anarchist to oppose the rulers in his own country & in those countries most immediately connected therewith.

But having said that our primary enemy is the ruling class in our own country & that we have to fight this first we do not go on to say that we therefore support the other side. We supported Enosis in Cyprus, while fully aware that the E.O.K.A. fighters had assassinated A.K.E.L. trade unionists, simply because undoubtedly most Greeks wanted Enosis, but at the time we opposed E.O.K.A.

We were war resisters in the War & opposed the Capitalist Coalition (it has since been shewn that Churchill who is alleged to have saved the world from Naziism was himself anti-semitic ) but we did not therefore support Hitler.

No doubt the NLF cannot be compared to Hitler. But a Marxist movt. may be validly judged in its own terms. Marxism is at its best a philosophy of the self-liberation of the Urban Proletariat, so that when one finds a movement which even its enemiss admit has mass support, but for which even its best friends would not claim any significant support among Urban workers; one is forced to look further.

When Ho Chi Minh ruled the whole of Vietnam he liquidated the Trotskyists who were a significant party in Vietnam with very considerable support among the Saigon working class. He also liquidated various other leftist groups & a large number of politically unattached industrial militants. Later when Maung Maung Mi & the Vietnamese Third Way Group escaped to the Vietminh from the French (many from Cao in the South) they too were liquidated. The same has happened to a number of non-Communist leftist Buddhist monks.

I do not know if any of the leftists shot in 1946 were anarchist. I do know that before the war a number of Vietnamese Trotskyists broke from the Fourth International on the same grounds that the Workers Party broke with it in the USA & that Trotsky devoted a special essay to polemic against these.

I do know that many of the groups within the Workers Party after their initial break with Trotsky moved in an anarchist direction, (this includes the group part of which became the American contacts of the Solidarity group) (as also Dwight Macdonald - author of 'The Root is Man', and the Contemporary Issues group).

It is probable that some of these were victims, as was one small group which was in touch with the left of the ILP & the wartime paper called 'Solidarity' (whose editor George Plume-Harper was tried in Britain & sentenced for treason - he died a few years back).

But whether those who were shot were or were not anarchist hardly matters - they were certainly of the left. Certainly the industrial militants who were not members of any party, but who co-operated with the Trots & others, were shot with them - were shot for being industrially militant. What sort of regime shoots Socialists and industrial militants ?

Maung Maung Mi & his comrades were no doubt somewhat moralistic in their approach, theirs was a gradualistic anarcho-pacifism rather than revolutionary anarchism, but what sort of regime shoots Libertarian Pacifists? The more radical and rigidly non-violent monks are no doubt also moralistic in their approach, although practising egalitarian communism, but what sort of regime shoots them?

The Vietnam Solidarity Committee which until its recent split united the greater part of those who support the NLF in Britain, whether Trotskyists, Maoists, Castroites or orthodox communist youth rank & file (& which has the partial support of one or two ex-anarchists) has many members who believe that North Vietnam is still a capitalist state; many others who would consider those shot in 46 to have been their comrades.

Generally they argue that Ho Chi Minh played a reactionary role until circumstances forced him into conflict with the West. This is to suppose that anyone who opposes a flagrant evil must therefore support an alternative good. But fascist Hitler overthrew fascist Dolfuss (in Austria) & was no less fascist for doing so, indeed Nazi Himmler shot his boss Strasser and Roehm (the founder of the Nazi party) but was no less Nazi for doing so.

Those in VSC who call themselves Trotskyists or Libertarian Socialists should say whether their comrades were the 'social-fascists' or 'agents of fascism' that Ho Chi Minh said they were in 46 & earlier in 36. If they were then they should cease to regard them as comrades & say why, & condemn Trotsky & others for his association with them. Otherwise they should say whether they think the fact that Churchill fought Hitler made him a socialist & whether they were wrong during the last war to refuse to support the coalition.

Those in VSC who were never anything but Maoists at least have the relative merit of honesty since they believe in wiping out the left & justify the Stalin purges & so need not logically criticise Ho.

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Further discussion articles will be welcome. As will proposals for action over Vietnam in our area.

Particularly recommended for reading is Solidarity pamphlet no. 25 The Rape of Vietnam - I/- from 49, Knollys Road, London SW16.

DISPOSING OF DOGMAS by Peter L Cadogan

One gets a little tired of going over the same ground. In this article I will attempt to move on to pastures new.

The important achievement of the New Left in the 1956 period was the re-discovery of the political and economic importance of POWER as distinct from ownership. Thousands of the most powerful men in Britain have very little property and are not 'big capitalists'. They are the salaried executives. Unfortunately this discovery was not extended to a study of the STATE, where the same truth is even more important.

Britain is ruled by some 2,500 Administrative Grade Civil Servants and the 250 most important ones are in the Treasury. The other equally important bunch are the people who run the Ministry of Defence and the three Armed Services. These people are faceless, anonymous and all-powerful. If you doubt their existence go down to the Whitehall area any morning of the week and watch them come into work between 8.30 and 10.30 in the morning. They look rather like their brothers in the City, and dress in the same way, but their business is not business, it is government. These are the bureaucrats who run the system.

Never underestimate them. Some of them are extremely able, all of them are extremely powerful. They nearly all are Oxbridge men with degrees in classics, history and the arts. They believe, fundamentally, in NOT being trained for their job of managing the complexity of the 20th Century state. They belong to Victorian England and live their lives in the 'old-boy' net that was rent in twain in 1914 - but this they don't know.

The trouble with the old Left and the New was that both were so hypnotised by Marxism that they have never done any examination of the State at all! The Establishment will always get away with it so long as the ranks of their critics are squabbling about doctrinal points concerning alleged 'working' and 'capitalist' classes. In fact, if you look at practice rather than at doctrine, you will see that Britain does not have classes in the Marxist sense (ie. people who bear the same relation to the means of production). Our 'classes' are castes and what is important about them is their relation to power, political power, not their relation to the means of production.

In fact, of course, groups of wage earners and groups of employers do not act together, but only in special interest groups - never as classes. Thus every strike always takes place in total isolation and every lock-out likewise. Class action has never happened and there is nothing to suggest that it ever will. Can the ranks of radical opinion get rid of its central illusion? Otherwise we shall continue to be the worst of brakes upon ourselves.

Because the Old/New Left thought so dogmatically in economic terms and ignored the existence of the state (on a pattern set by Marx.) the main function of the state - organisation of war and violence - was consistently ignored.

It has to be appreciated that the state exists in its own right on the strength of the taxable capacity of the people and with that vast source of income at its disposal the state (again in its own right) proceeds to become the biggest single factor in this country's economy. Big business becomes the servant of the state and not its master. The key to politics is a silent conspiracy of power between the Ministry of Defence and the Treasury. I don't have space here to write a book about this but fortunately the book has been written - it is THE SYSTEM by Max Nicholson (Hodder and Stoughton 50/-). People in the libertarian movement would do themselves and the movement a service: if they were to take a few weeks off to do nothing else but read that book from cover to cover. It is written by an insider - one of the top Civil Servants who decided to break with the system.

The achievement of the peace movement in the last ten years has been to focus attention on the very militarism, nuclear and conventional, from which the Left averted its eyes for so long. (To question British militarism would be to suggest questions about Soviet militarism and that would never do!)

Now however we are at the beginning of a new stage. Having identified militarism as the main enemy one is now in a position to take another look at economics in the military context.

Clearly we cannot put an end to war unless we can both dismantle the institutions of violence (the armed forces and the centralised state machinery, the Treasury, on which they depend) and start to create something of such a wholly different order that war cannot arise.

It seems to me therefore that we should now begin to discuss the major economic problems and begin to work out some sort of\* answer to them.

I know that nothing will happen in Britain until there is an extraordinary change of heart in about a million people. I am afraid that only military/political disaster will induce that change. It may come sooner than we think, if as now seems likely, The Pentagon invades North Vietnam in the near future. (An apparently reliable report from Paul Goodman suggests that this might happen in December of this year -1967).

I am therefore assuming that for quite uneconomic reasons there is a change of heart on the horizon. Then what? Then what in terms of practical economics?

So, what I am going to do here is to ask one or two questions and utter one or two heresies as a contribution to starting the debate, in the peace movement as such.

Devaluation had to come because the pound was overvalued against the dollar and the value of the dollar is determined by its relationship to gold (35 dollars an ounce). It seems to me that De Gaulle is right about gold. So long as we have a system based on money and the market for just so long will we have to put up with gold. We can only get away from gold by introducing interest free loans, ~~and~~ barter and free gifts. This is not a Utopian system. (The Japanese have abolished interest in their road building programme). But it makes for utopia and unless we have utopia in mind as a practicable achievement of the next 50 years then we shall get nowhere. We shall be stuck with the money values of the past at a time when sheer productivity makes them redundant.

The start of free gift shops in the US is historic. We should at least make a beginning with a barter shop in this country and move towards free gifts as and when they become feasible.

I have been appalled at the attitude of the Old/New Left in the Common Market Debate. It seems that Little Englandism is much deeper than political conviction! We now have the ghastly spectacle of Michael Foot lining up with Douglas Jay.

We can either go into Europe or submit to an American take-over. In fact the American Take-over is already well under way. If things continue as at present for long enough we shall all be working for absentee American shareholders and the fruits of our labour, that ought to be ploughed back into this country, shunted off to lie in some vault in the US. This is now happening in a big way.

Again of course, it is not as simple as that. For years we have allowed our agriculture to go down hill and propped it up (and food prices) by a vast system of food subsidies. What we pay for our food in the shops today bears little relation to what it actually costs to produce. Going into the Common Market would mean the end of food subsidies (or something like it) and a vast increase in food prices. This in turn would compel a radical examination of British agriculture where for years we have permitted and even encouraged a massive drift away from the land.

An important feature of the Common Market is one that hardly anyone in this country seems to know about. The Common Market (FEC) has no political institutions, - no army, no parliament, no treasury, no independent taxation. Now this is great. To organise without the state is just what we want. Of course the way it is done is critical but will people at least start to look at the EEC in the light of the fact that all moves to politicise it have been a flop ever since the European Defence Community was ruled out by the French in 1954 (in exchange for Soviet support for France staying in South Vietnam !)

It seems to me that De Gaulle is quite right in keeping Wilson out of Europe. Wilson wants to be Johnson's European agent and integral in Europe - impossible. The only way for Britain to make it in Europe is for us to break with the US. This means sending all the US troops home, breaking with NATO, SEATO and CENTO and ending the convertibility of sterling (whereby the pound attempts to stay as the reserve world currency to the dollar and we stay in the pockets of the controllers of US finance). Above all the 'East of Suez' policy has to go.

These are all personal opinions. It seems to me that the circle is now complete. Having broken with the old economic thinking of our doctrinal past one is able to look at the subject again. Can we make a start?

CAMBRIDGE

29 November 1967



SPECIAL MEMORIAL SERVICE

IT IS WITH DEEP REGRET THAT WE HAVE TO ANNOUNCE THE DEATH OF THE LABOUR PARTY AFTER A LONG AND PAINFUL ILLNESS. SHE WAS BURIED WITH APPROPRIATE CEREMONY ON SUNDAY, THE FIRST OF OCTOBER 1967. ON THE BEACH AT SCARBOROUGH.

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A personal tribute from Jim Radford

It would be ridiculous to pretend that I loved her to the end. Once I cared passionately, but when you have been with someone for years you get to know them pretty well. You find yourself looking at the real creature beneath the make-up, and I am afraid she wasn't really very pretty.

In her final years she became ugly and vicious, and let's face it quite immoral. At the height of our affair, like many other progressives, I was quite prepared to share her favours. I even went out soliciting for her, but that was before she abandoned all pretence of discrimination, and made it quite clear that she would lie down with anyone - for a price. Her more recent bedfellows included some hideously revolting specimens, and even when the last spark of affection had been submerged in disgust, it was still a pitiful spectacle to watch her cringing and whining for their approval and patronage.

The pimps and parasites do not care that she is dead. Most of them have't even noticed it. They continue to suck at the cold nipples and to erect their little pillars of self esteem on the decaying flesh. It has been left to her more sensitive ex-lovers to record her passing.

We cannot be sure of the exact time of death, although we have studied the pages of Hansard carefully. Certainly perverted politicians, it seems would like to conceal the event, but the rank odour of putrescent principles from the vicinity of Whitehall and Transport House - has made this impossible.

Accordingly, we proposed to bury the Labour Party, and we invited attendance in the obsequies.

The funeral took place at Scarborough on Sunday Oct. 1st. We endeavoured to inter the deceased with style and pomp, and to honour her for her early promise, and for what she might have been, rather than for what she became. (Committee of 100 leaflet.)

And on a similar note, but with a different angle we produce another committee circular. Your feelings on attacking the political parties as an activity for the groups would be welcome.

TIME THE WORM TURNED

Laurens Otter & Doug Kepper.

"Tear up your party card!". But, surely, the Labour Party is the party of the working class? The party of the working class; the dockers, the railwaymen, the miners, the seamen, the busmen, the print-workers, the draughtsmen, all whom might be thought to be workers have had reason to doubt it.

With unemployment reaching the highest figure since 1940, Wilson, on Wednesday(?) said that he found these figures 'reassuring'! It was on the same day that Gunter told us that all the strikes are merely the product of a communist-trotskyist alliance. If the Trots were that strong and had any backbone we might indeed expect something.

Most Labour Party workers when tackled about their party's record are prepared to admit that on foreign policy and colonial policy it has frequently been reactionary; but they staunchly maintain that it is progressive in home matters. We do not believe that external policy can be taken in isolation like this. We cannot believe that any government can pursue reactionary policies in one field and progressive ones in another. When the 1945/51 Labour Government helped former Nazi collaborators in Greece to restore the monarchy this was not an exception. The Labour Government represented then, and represents now, ruling class interests, which needed the restoration of the monarchy to struggle against the Left in Greece.

Wilson, who as Prime Minister, was reassured by 560,000 unemployed, last week referred to Attlee, who sanctioned Hiroshima, as a 'compassionate' man. Spare us this sort of compassion!

The Labour Party is the party of the freeze; of SET; of the New Means Test; and now, once again, the party that threatens to bring out the troops against strikers. Remember, also, Aden, the Congo intervention of 1964, Rhodesia, South Africa and the Buccaneer aircraft, Malaya, Singapore, Hong Kong - the list is endless in foreign policy; it could be equally as long in home affairs. "Ah! but we are in the Labour Party to change it." The Labour Party has moved consistently to the Right throughout its history. Is this the result of your work? If you are a socialist, tear up that party card! It is the badge of your servitude every bit as much as the draft card is to the US inductee.

M. 6I

The politicians

( who are buying huge cars with hobnailed  
wheels the size of merry-go-rounds )

have a new plan.

They are going to

put cobbles

in our eye sockets

and pebbles

in our navels

and fill us up

with asphalt

and lay us

side by side

so that we can make a more active part in the road

to destruction

ROGER McGOUCH.

An article on CND by Geoff Hardy.

( Anarchists have been particularly active in our local CND and YCND groups - Geoff expresses the boredom felt by many who now feel we should let it die quietly)

The Campaign for Nuclear Disarmament (CND) in its first years had good public support, but disillusionment soon spread throughout the rank-and-file.

In its early years CND made a big mistake - to put its trust in a political party. The people in CND believed that the Labour Party (at the time believed to be 'Socialist') would, if elected into power, cancel the Polaris programme and rid Britain of the 'Bomb'. Anarchists told them, and were laughed at, that trusting a political party would be their downfall. They informed CND that the Labour Party would 'betray' the cause if it got into power, as would any other political party.

Then, in 1964, the Labour Party was elected to 'represent' the people under the leadership of Harold Wilson. Now, what had happened since then?

- (1 Two Polaris nuclear submarines have been launched.
- (2 The Americans in Vietnam still have 'our' backing.
- (3 Definitely, no step has been taken towards nuclear disarmament (did we expect one)

Now once again CND has put its future and faith in the hands of a political party, this time the Communist party. Once again the Anarchists warn them of the consequences of becoming a 'party front' organisation.

You may wonder what led me to this conclusion:-

(1 The centre pages of the November 'Sanity' - where a pro-NLF article appears together with pictures.

(2 The Oct. 22nd 1967 (will we ever forget that date!) March to Grosvenor Square. On this demonstration CND banners came 'dressed' with NLF flags ( plus NLF slogans from mouth and banner).

Have I an alternative to CND? Yes, we could focus our attention on the Committee of IOO and support its activities wholeheartedly.

Now we arrive at the big question - about next Easter. Suggest that we attend the demonstration at Aldermaston, as it is non-aligned but Saturday we should not support the pro-NLF demonstration in Grosvenor Square (it's not a favourite with me anyway!) for that is what it will be -- and also we should not give our support for Sunday or Monday. Let us for once not be betrayed like last or previous years.

Let us organise our own separate demonstration somewhere else. If we go with CND with good intentions, we will once again only gain publicity for them and get our people nicked again. Let us remember and learn from Grosvenor Square Oct. 22nd 1967.

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Should we continue to work in CND groups - if only to propagandise?  
Should we 'wholeheartedly' support the Committee?  
Should we arrange our own demonstrations - or/and work in other fields?

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Comment by Keith Nathan,

I agree with Geoffrey that it is waste of time and effort to seriously work for CND nowadays, but I do not feel that we should deliberately cut ourselves off from any possible source of allies and recruits. This means stay in if you can stand it but don't kid yourself about the organisations' usefulness.

On the Committee I am personally undecided, its platform is as Libertarian as most of us would wish - and it has certain facilities denied to us, BUT a large number of its activists are still living with the ghosts of 1961. We can by all means co-operate with them as much as possible, but to get involved with the Committee in its present state and become mixed up ourselves in its internal dissensions will do us little good.

EASTER must be discussed at the Federation gathering - a number of Harlow comrades have been about preaching the gospel of a Libertarian Easter Saturday demo. at a military site of some kind. In this we can well beg the Committee for support. The idea is that it contrasts with the CND demo in site, means, aims, and we hope usefulness - let them wander around London - unless we can fight the problem at its roots all the noise means nothing. Ideas are needed urgently on this. Easter Monday I am torn on, theoretically to separate from CND is good but it has almost religious significance and many comrades will go whatever. I think we should plan to make the best of the situation.

I

Unseen, the faceless ones in darkened rows,  
Grow restless, forget their dignity,  
Shout insults at the tumblers in the ring,  
Yawn, and consult their programmes,  
Finding, not to their liking,  
That Madame Zaza the contortionist (who was a bore)  
Comes on a second time. They fidget their way  
Through poodles and a tightrope walker,  
Growing more conscious of the smell of sweat,  
Hard seats, and of that dreadful orchestra.  
Christmas means a lot to all of them,  
Like beer and sweets, roast turkey,  
Or the woman in your life;  
A trip to Golders Green to see the pantomime  
(It's for the kids); and food;  
Before the feast, a pound for OXFAM,  
Since in the newspapers  
A thing with a begging bowl  
Reproves the buxom fillies  
Selling forty-guinea holidays in Spain;  
And circus.

## II

CRACK goes the whip,  
and you obey,  
CRACK go the peanuts  
in their shells,  
And the ice-cream cornets  
That little girls  
Fold and crumple  
In sticky hands,  
And push down the gaps  
between the stands.

The man with the whip cries UP!  
And up you go  
Or the whip comes down;  
Round you all shuffle,  
Trunk in tail,  
As the last clown  
In his last pail of whitewash  
Sits down.

## III

Outside, the sky is darkening; the tent-flaps are still.  
Snow falls very gently, and fills in the footprints in the  
mud,  
Which has grown hard already.  
The sky turns to steel-grey: it will be a long cold night

Gotta light? they say, and  
mean it now when the lamp-bearers  
hide lamps and selves. The world is  
almost saltless.... Christian? ha!  
God? dead! yes but he won't lie down! You can  
stifle love but, like sex, it rears up again.  
So you wear his name, and want to  
wear a pair of wings, bring out your  
lamp, bring out your pen, and keep in  
touch with others like you. I can  
help:

David Poolman (Christian Nonviolent Action  
Christian Anarchists )

232, Bishopsfield,  
Harlow, Essex.

p.s Only harp-players need not apply.

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### GENERAL REPORT

There are no group reports for this issue, just general snippets of information.

HARLOW group have a co-op number 560956 ( - in case anyone was wondering what the money-spinners would get up to next.)

Monthly discussion meetings are being restarted. On Sunday evenings in 'The Essex Skipper', the Stow, Harlow. The first in 1968 will be on January 14th. when Bob Barltrop will speak on 'Anarchism'.

Jonathan Keeley, (60, Churchfields, Harlow) is preparing a devastating onslaught on what passes for Comprehensive Education in Harlow.  
- details in the next issue.

Dave Poolman is turning an equally devastating eye on Harlow's public transport system. A study group is being set up to look at the problems and suggest a more useful system. First meeting is at 232, Bishopsfield, Harlow on January 21st.

NORTH EAST ESSLX group now hold meetings on the first monday of the month at 7.15pm at 91, Brook Street, Tolleshurst Knights, Tiptree, Essex.



- but the date for January has been set later, so please write to find out exactly when if you wish to go and aren't on the groups mailing list.

They are also publishing a printed pamphlet written by Peter Newell entitled "Freedom. Why not?"

Early next year Freedom Press are sending one of the editors to travel around the groups, staying for a few days in each place preferably with group members to address meetings - Does anyone think it a good idea to arrange a series of meetings in the larger towns in our area?

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It has been proposed by N.E. Essex and accepted by Harlow that the first federation gathering should be in Harlow on Sat. 10th. of February 1968. Unless we receive violent objections this would seem to be set.

Everyone is welcome, but, if possible, would those coming please let us know. ( c/o I38, Pennymead, Harlow) Also it would help if points for discussion, resolutions, proposals for the Federation, and for activities etc. could be sent in as soon as possible so that they can be circulated and agreed to (or not, as the case may be).

The exact time and place has yet to be set but everyone who expresses a desire to come will be sent full details. There will almost certainly be a social arranged afterwards.

Comrades who need, or can offer, lifts please contact local groups first.

MONEY

All the groups need money - but to give Peter Cadogan's ideas help will accept gold or even free gifts of useful items.

Freedom Press especially needs money for their move to new premises. Their moving fund and their premises fund are a long way short of what they need. However critical we may be of FREEDOM at times we should all be concerned to safeguard it as well as to improve it.

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The bulletin is supposed to be financially self-supporting. This issue the printed covers were donated by Harlow.

Expenditure.

Paper. 18/9d.

(13) Stencils 13/-

£1 11 9d. for the raw materials.

80 copies are being produced: so each one has cost nearly 5d. plus postage. Please send this and remittance for future copies to I38, Pennymead, Harlow Essex. It is hoped to produce the next bulletin in mid. February. Articles should therefore theoretically be in by the beginning of February at the latest.

Happy Christmas (or if you get this later) A very good New Year.