

LEEDS ALF

On the morning of Monday 16th Dec. at around 2am, a successful raid was carried out on a battery unit on the outskirts of Leeds.

Entry was gained into one of the sheds by clipping the padlock on the door, and 58 hens were rescued from their cramped conditions. 'A Merry Christmas from Leeds ALF' was sprayed on one of the outbuildings in artificial snow.

The freed hens had to be shown how to walk properly, having been in cruel hot conditions, six to a cage. Only 58 hens were taken because this was the number we had homes for, where they can now live happily ever after without the prospect of slaughter on out-running their usefulness, like in all good Xmas tales.

Leeds ALF.

Leeds ALF have produced a handbook, 'SNARL!'. Good value at 25p from Box 8, 59 Cookridge st. Leeds, LS2 3AW.



Huddersfield

Last March 12 activists from Huddersfield were arrested in the town centre for causing criminal damage to various shops involved in animal abuse. They were all held in solitary confinement. Unfortunately most people did crack. If found guilty the sentences could be severe so we have set up a bust fund.

The main point is to re-emphasise the message: if you get nicked, don't say ANYTHING not even "You fucking bastards." Clam up totally. Don't open your mouth, even to be rude. As soon as you do, they've got an opening and they'll trick or provoke you into saying more than you want. They have got much more experience than you. Don't say ANYTHING.

They may treat you like shit but that is far less than the possible consequences if you do talk. It is easy to say only 'no comment' but when you're in cell by yourself for two days, starving, stinking and abused, it is so difficult to keep it up. But it is worth it!

Anyway the address of the fund is 'Huddersfield Defence Fund' PO Box B9, Huddersfield, W. Yorks. Yorks.

Leamington

Incendiary devices were attached to windows of a furrier and a butcher in Leamington. The police, in a big operation, rounded up 18 animal rights activists. After their usual interrogation techniques, two were later charged.

ANIMAL RIGHTS MILITIA ACTION

In a co-ordinated action across Britain the Animal Rights Militia planted devices outside the houses of four people involved in animal experiments, in London, Sussex, Staffordshire and Yorkshire. The ALF said it would not adopt the Militia's tactics but "A lot of ALF members would totally agree with these these tactics. I wouldn't be at all concerned if a vivisector was killed compared with the death and suffering they cause to millions of animals."

SOUTHPORT.

There have been several nights of street troubles in Southport after Raymond Moran, 19, died in police custody. There were rumours that his body had been covered in blood and bruises.

CROYDON.

A delayed action fire bomb was set off in Alders department store in Croydon during a fur sale.

BRISTOL.

Rioters turned a police patrol car over and set it on fire and then stoned a fire engine, fighting to put out the blaze. This happened two days after Bernie Grant had again accused the police of racism. But the tension had already been building up for weeks.

SHEFFIELD

An incendiary bomb was let off in Rackhams department store. Much damage was done because the sprinkler system was activated. Sheffield Anarchists are organising a 'Can't Pay, Won't Pay' campaign when the bus fares go up 400% in April when the subsidies are removed.



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THE PIECES OF SILVER

The printers who are accusing the people who are working in Murdoch's concentration camp to print the rubbish they have been printing for years, of accepting Judas thirty pieces, should consider their own responsibilities.

The popular press can hardly be said to have contributed to a balanced discussion of the problems that humanity has to face. Indeed it could be said that the media and the popular press have contributed to the situation in which these printers find themselves in which a pirate like Murdoch and his ilk are able to rape the world. Is it necessary to destroy forests to print this crap? I believe that Odhams Press at one time had a large trade union share in it, and one time was in a position to produce a paper that could discuss serious issues. 'Freedom' our contemporary, was at one time printed by an ordinary printer, but owing to the fact that they could only afford to do the artwork voluntarily, the printers refused to print it. So they lost the printing work. The alternative press not only has to deal with the censorship imposed by the distribution magnates but also the print workers.

Advocates of real change suffer from the biased popular press that our printers have been content to print for years which contributed to the type of attitudes of "I'm alright, Jack", that have made racism, destruction of the environment, starvation in the Third World more difficult to solve.

I was told the other day by an SWP supporter of the printers that they had no responsibility for what is printed in the papers. This is an attitude that has landed the world on the brink of ecological disaster or nuclear holocaust.

Alan Albon.

ANTI-POLICE ICE DEMO

Between 200 and 250 anarcho-punks and a few socialist paper sellers marched from London Fields to Stoke Newington Police Station to protest against police repression. Arrests were made as the march went on for no real reason, it was said. They were just randomly picking people off to wind them up. The SPG were following up the march. Reaction was good from onlookers especially at Stoke Newington pig station. Black people standing by seemed ready to join in if there had been anything more than just a few passive arrests.

POLICE THUGS ESCAPE... SO FAR.

2½ years ago a transitful of police beat up 5 kids, 2 black, 3 white. The blacks needed hospital treatment. The police admitted respon-

sibility and paid compensation. But the culprits were never identified or punished. The Home Office has said no further action will be taken. But questions are now being asked about the quality of the police investigation, questions which reflect on the whole police complaints procedure.

The boys say they can identify their attackers but have never been given a proper chance to. Demands are being made to reopen the case and the Home Office will certainly have to accede.



SEE NO EVIL HEAR NO EVIL SPEAK NO EVIL

ULSTER V. ARMY?

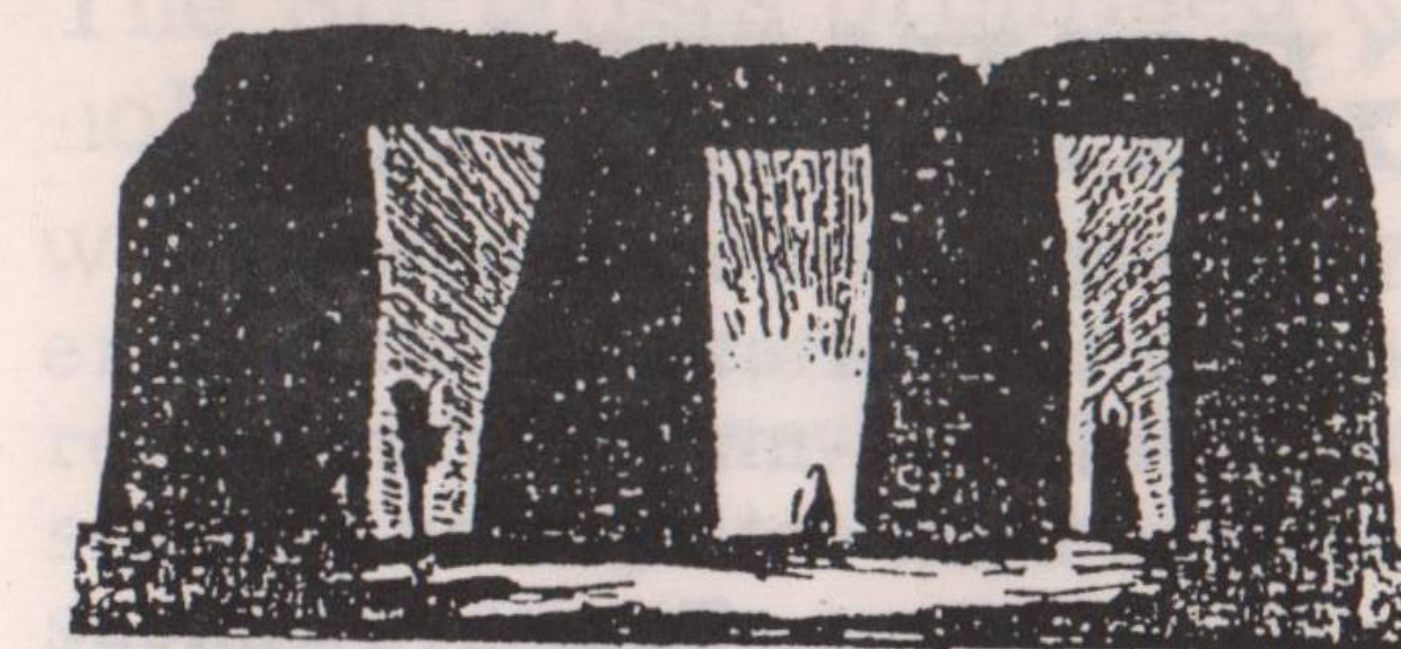
Ulster Clubs are being set up all over Northern Ireland. They already claim 14,000 members. Collaboration with Dublin is being forced by the British Parliament against the will of the protestants. The Ulster Clubs are being set up because they think the parliamentary process is almost exhausted. They are planning campaigns of

civil disobedience and if that fails, armed struggle against the British soldiers. The clubs are planning for self-sufficiency, storing food. The Royal Ulster Constabulary is feeling increasingly isolated. Will they, as Britons, fight with the soldiers against the Ulster Clubs, or will they, as protestants, fight with the clubs against the soldiers? The civil servants are being put under the same pressure.

Anglo Irish Agreement.

It is possible that the Anglo-Irish Agreement was made under American pressure. Both Northern and Southern Ireland are to get a bribe, US. economic aid. That is the reality of American power. But it is only skin deep. The money has been borrowed, mostly from Japan.

At the Wilts area meeting of Stonehenge '86 consensus was reached that if peace prevails and a hassle-free festival goes ahead, it will start on the 14th June. Otherwise the 1st June will remain the date.



Stonehenge

Shortly after the mid-winter solstice (observed at Stonehenge by some 200 wind and rain worshippers) the NT. and EH. gave up their search for a site for the free festival and announced that because they had been unable to find a site they were going to keep Stonehenge closed for the summer solstice. Whether this was the result of resistance from institutions, local land-owners, county council, MOD, and the police who all see the event as illegal, immoral and anarchic, or whether it was sheer stupid panic, they have shown enough sense to change that statement and make public their desire to keep the Stones open if an alternative site for the festival can be found.

In an attempt to clear the air of distorted rumours we are seeking a public meeting in Salisbury. There are potential sites but the situation is too delicate to release any details... intriguing eh?

In 1986 there are likely to be even more varied perceptions of the solstice and of Stonehenge itself than ever before. Pagan, Christian, Extra-Terrestrial Archeologist and a myriad of other spiritual and political groups see Stonehenge as a symbolic focus and the custodians would have us arrange the events at the monument between ourselves.

Richie Cotteril.

STONEHENGE BENEFITS

Pigs broke into the firestation during the last Stonehenge benefit on Dec 21. The benefit was poorly attended. Most people had left for the Solstice or their holidays. The pigs used sledhammers to break down the door and stormed the stage. Nine members of 'Disorder' and their support band from Bristol were pulled into the waiting meat-wagons, with one woman having had her dress torn from top to bottom by the pigs.

Polytantric.



VANISHING GREENS.

The ecology/anti-nuclear movement of the late 70s and the squatter movement don't exist any more as mass movements. The peace movement of the early 80s, the largest extra-parliamentary political force in post-war Germany's history, suffers from frustration, resignation and a severe shortage of activists. While it seems natural that one political problem can become easily displaced by another topic, now the most alarming

fact is that there is a massive depoliticisation. Every political force that can be classified as leftist, alternative or even moderately leftist complains about the same thing; there is no new generation, the political interest among people under 20 has faded. The alternative/green/leftist/peace/resistance movement, especially the organisations, are an affair of the generation that got its political socialisation in the seventies and in the very early eighties. It is possible to watch this progress on different levels. Nationwide the alternative daily and the Greens, the parliamentary reflection of the extra-parliamentary movements,

are threatened by extinction. The same applies to many other organisations.

On the local level many political groups (anti-militarist, 3rd World, 'autonomous', peace etc.) have ceased to exist, the local alternative weekly has disappeared. As I can observe very closely, there is only one anti-militarist/pacifist group left while Mainz could afford to have several of them three years ago. And this one group consists of activists of long standing who are almost completely exhausted, and there are no new people in sight.

Gernot Lennert



South Africa's revolt is growing

S. has just visited South Africa after two year's absence.

The first thing you notice is the amazing growth of the black middle class. Capitalism is trying to buy some of the blacks by allowing them to make more money and indulge in middle class fantasies. In that same way a majority of the soldiers and the police are black.

Although there have been cosmetic changes, apartheid is now more, not less, effective because those changes are in areas which hardly affect the blacks at all, while in general, conditions are getting worse. Before, if you weren't white, you were black and part and parcel of the resisting group. Now there are many more divisions largely brought about by the so-called 'New Constitution' and its three tier parliament which excludes the blacks. Apartheid is being practised by more people in new ways.

The trend is away from white against black towards rich against poor. Thus richer blacks support inclusion/accommodation with the whites and reject sanctions. When blacks fight each other, it is always poorest blacks fighting the less poor. Obvious targets of violence are those blacks who now administer the apartheid system, especially the police.

The civil war in South Africa has not recently broken out but is the culmination of years of fierce resistance, newly inspired by the kids who have politicised their elders and taken their struggle beyond the townships and into the cities as well. But because the government has got increasingly brutal in suppressing any overt opposition and because freedom of association and exchange of views is forbidden, tactics are changing. Action, increasingly, is being initiated at the grassroots by small cells with little control from the 'African National Congress', save its broad ideals and objectives, spelled out in the Freedom Charter. The cells are self-sufficient groups, even making their own guns. They operate in town and countryside but while the actions in towns get more publicity, it is in the countryside that they are numerous and effective. All groups and groupings work autonomously around issues related to a part-

icular area of concern, eg. women's, politics, health, detentions, troops out of the townships, end conscription. There has been a solid boycott of schools for two years.

Some are also organising themselves into street committees. These were started by Mandela in the late 50s but were suppressed. They're growing again. But there's no central organisation. Mass action is well co-ordinated for maximum effect. An umbrella for all this resistance is provided by the United Democratic Front (UDF). Formed during 1985 to boycott elections for the so-called 'New Constitution', it is a very broad-based grouping to which unions, women's organisations and community groups affiliate. The system accuses it of being the internal wing of the ANC. There is some truth in that. They also uphold the Freedom Charter.

Resistance is expressing itself in explicitly socialist terms. But African socialism is a whole different concept. Under apartheid or even non-racial(?) capitalism, workers must exploit the peasants (a socialist heresy). So in a tactical sense their socialism must be anarchist with no political or social model as a precedent.

Are they winning? Yes. Violence is increasing. More small groups are doing bombings; more massive consumer boycotts are having effect. The Eastern Cape is now almost a liberated area. As the resistance is more solid and effective, so the regime becomes more brutal. Plastic bullets and teargas, police in vehicles are everyday and everywhere.

What can we do? Yes we can boycott South African goods, but more usefully we can identify the British firms which are manufacturing the teargas and plastic bullets (made by a firework company) and other equipment. The publicise their names and picket them. We make the guns. We make the teargas. We are their problem. Think about it. There are plenty of things to be done.

S.



ON VIOLENCE

MY BELIEF is that you cannot have revolution of any kind without somebody being hurt. And that if we accept revolution to be the only way (gradual or more immediate) of achieving our aims, it must be stressed that somewhere along the way somebody will be hurt - they've hurt us for long enough!

Forget the word terrorism, it's just a word that's conveniently attached to anybody who is not prepared to accept the shit that is spoon fed to us from the cradle to the grave by the media or political hacks. I now believe that it is not enough to just go on a demo and start singing "we shall overcome" for deep in my heart I don't believe that we shall overcome by following the same passive footpath that most of us are so firmly striding along (or is it shuffling?).

Would you really like to get at the Bastards? Don't destroy people! What's the odd dead copper or a few thousand stiff soldiers to the Plutonium Blond - Fuck all! - That's what! Don't direct aggression on people by murdering them. It helps her to win elections and gives Sun readers something other than tits to drool over.

We can hit the bastards where it hurts, right at the capitalist pursestrings. One thing we must learn is the evident lesson taught to us everytime that a copper or soldier dies: to the evil regimes which govern us in the world, human life is EXPENDABLE. Property, ie. land wealth, institutions, is a different kettle of fish.

For instance if one person were to sustain a number of attacks on a butchers shop if they felt so strongly against the meat trade, then that butcher would go out of business because he could not afford to meet the insurance premiums that would eventually soar. The man would be physically unharmed, but his economy and the evil of it would be destroyed. The insurance companies would only pay out so many times: the police cannot afford to expend manpower to one establishment 24 hours a day, 365 days a year.

If that were levelled against some of the larger chains of shops, perhaps with 50 people operating in 50 towns or cities simultaneously, the effect would be devastating to the company involved. If it happened 3 or 4 times (and after a suitable period of time for personal



safety reasons) the company could go bankrupt.

If those with a scientific bent could "render roads and bridges unusable" the rebuilding the rebuilding could cause economic havoc; likewise routes of entry to military bases, pet shop owners, fences where they've no right to be. People are expendable (and that includes us) but money isn't! They only have so much.

Work in cells of 2-3 people. It's safer. And never have too much superstructure of organisation: the more people that know, the more people there are to inform on you. Keep things on a small scale, but lots of small scales will eventually add up to something large scale.

It is justifiable. The more you think about it, the more your conscience will hold less resistance. Get out of your closets, all you coffee bar philosophers, you can bring about change without physical violence and certainly at a faster rate than your old ways are doing.

Angel with a dirty Face.

WHY ARE YOU READING THIS?

Are our motives mixed, and are the 'the scumbags' mixed too?
Are we right, tactically to stereotype them?

Why are you reading this? Why do you call yourself an Anarchist and why are you prepared to stand for hours on rain-swept high streets handing out leaflets when you could be sitting in the warm? How can we claim to understand anything until we understand this most obvious question?

Surprisingly, very few ideas in history have attempted to explain their own support. Anarchists have a confusion of ideas on the subject which can stand being dragged into the sunlight. Others cannot.

First, we have adopted the class-based ideas of the Marxists. This states that the driving force of history is the personal advancement of millions of individuals who, as the years pass, become channelled into classes and there continue their struggles, sometimes

as individuals. Sometimes when personal advance - ment becomes blocked they wage war, class on class.

There is a problem here. Marxists often exaggerate the level of collective struggle. Even the rich bastards who finance the Tory party probably do it for what they see as honest reasons. If they allowed themselves to see what parasites, what maggots they really are, they would slit their own throats.

The great genius of mankind is its ability to deceive itself and become convinced that what we are doing already is the right thing.

As a result we see business people joining the Tory party, not to get rich, as capitalists only benefit as a class, but to justify the unjustifiable, Capitalism.

Meanwhile we see the Trade Unions supporting the Labour Party because only they can justify a continual friction or stalemate between Capital and Labour. Look anywhere else and you see a choice of savage, open capitalism or Revolution. Both would destroy their cosy positions.

If we really act in our own individual interests, why did you pay for this magazine? You could surely have found someone else who reads GA. to help you mug that weedy street-seller? Or if you subscribe, how did you know that you would get anything once your cheque was cashed?

The answer is that we are kept in line by what is expected of us whether as anarchists we like it or not (in fact we are anarchists because it is expected.) This force is so powerful, it will overcome money, sex, pleasure, even life itself. If we were put under

the same pressure as the Japanese suicide pilots, we would die of them more surely than if we were lined against a wall and shot.

There is a second theory of behaviour, less well defined than the Marxist one, but all our own work! Apparently there is part of us that wants only to be free; another that becomes corrupted by power as if it were desirable for its own sake. This means that we should create stereotypes of megalomaniac leaders while at the same time avoiding elections or anything to do with replacing that leader like the Pox.

I am suggesting that the most powerful need we have is to be approved of and be right. Think of the warm glow in Margaret Thatcher's heart as she saves the country from the 'loony left'. What we have to guard against is not the desire to be good and right (that is what motivates us and we cannot control it) but our culture that calls Thatcher a hero for the Falkland/Malvinas bloodbath.

And how do we apply it to ourselves? Not by suspecting ourselves for wanting to do good but it could mean that we should be careful about the stereotypes we create and beware of our motives sometimes. It is more fun upsetting the capitalists (and getting approval from our peers) than attacking the root cause of inequality.

Another fault we have is trying to 'out-radical' the next person. This leads to idiotic slogans like "Hang the last Priest by the guts of the last bureaucrat." So we end up talking to ourselves and looking like prats.

Anyway, let's get on with the Revolution.

Richard Benson



SPREADING THE WORD IN ANDALUCIA IN 1918

WE WHO LIVED through that time in 1918 - 19 will never forget that amazing sight. In the fields, in the shelters and courts, wherever peasants met to talk, for whatever purpose, there was only one topic of conversation, always discussed seriously and fervently: the social question. When men rested from work, during the smoking breaks in the day and after the evening meal at night, whoever was the most educated would read leaflets and journals out aloud while others listened with great attention. Then came the perorations, corroborating what had just been read and an unending succession of speeches praising it. They did not understand everything. Some words they did not know. Some interpretations were childish, others malicious, depending on the personality of the man; but at bottom all were agreed. How else? Was not all that they had heard the pure truth which they had felt all their lives,

even though they had never been able to express it? Everyone read at all times. There was no limit to the men's curiosity and to their thirst for learning. Even the riders read on their animals, leaving reins and halters trailing. When they packed their lunch, they always put some piece of literature into the wallet... Admittedly 70 or 80 per cent were illiterate, but this was not an insuperable obstacle. The enthusiastic illiterate bought his paper and gave it to a comrade to read. He then made him mark the article he liked best. Then he would ask another comrade to read him the marked article and after a few readings he had it by heart and would repeat it to those who had not yet read it. There is only one word to describe it: frenzy.

..... In a few weeks the original nucleus of 10 or 12 adepts would be converted into one of 200s; in a few months practically the entire working population,

seized by ardent proselytism, propagated the flaming ideal frenziedly. The few who held out, whether because they were peaceable or timid, or afraid of losing public respect, would be set on by groups of the convinced on the mountainside, as they ploughed the furrow in the cottage, the tavern, in the streets and squares. They would be bombarded with reasons, with imprecations, with contempt, with irony, until they agreed. Resistance was impossible. Once the village was con-

verted, the agitation spread... Everyone was an agitator. Thus the fire spread rapidly to all the combustible villages. In any case the propagandist's job was easy. He had only to read an article from 'Tierra y Libertad' or 'El Productor' for the hearers to feel themselves to be suddenly illuminated by the new faith.

(from 'Historia de las Agitaciones campesinas Andaluzas.' J. Diaz del Moral. Madrid 1929.)

How do we get from here to there?

ANARCHO-SYNDICALISM

FOLLOWING THE OUTLINE of anarcho-syndicalism in a recent GA (no. 8), this is an attempt to explain how anarcho-syndicalists are organised in this country. World-wide, the body of organised anarcho-syndicalism is the International Workers Association (IWA). The British section of this is the Direct Action Movement (DAM) which was formed in 1979 out of the remnants of the old Syndicalist Workers Federation. The DAM is a small organisation and, as a body, its major activity is the production of propaganda.

The DAM can be described as a network of local DAM groups made up of anarcho-syndicalists who support the aims and principles of the DAM. The local groups involve themselves with issues in their own area, whether local issues or national ones as they affect people in the area (eg. the miners' strike). Additionally, individual DAM members are often involved with other groups or organisations, eg. support committees, claimants' groups etc. Many local DAM groups produce papers, newsheets and leaflets for local distribution, and stage public meetings, events etc., on various subjects.

On a wider basis there are regional federations, comprising the DAM groups in particular areas of the country, the north-west, south-east and so on. Regional conferences are held regularly, so that DAM members from different places can maintain contact and exchange information, news and ideas. Regional federations, like the individual groups, prepare propaganda

material and involve themselves in relevant regional issues. Also, regional conferences thrash out the collective views of the groups in the region, to be presented to the national conference.

National conferences are where the activities of the DAM are co-ordinated and where policy is decided upon. Motions proposed by groups or regions are voted on. Also, as might be expected, the national conference is an opportunity to meet up with fellow DAM members and keep in touch with activities elsewhere in the country (and abroad for that matter, as various DAM groups take on the responsibility of maintaining contact with anarcho-syndicalists in other countries). Different groups take on other roles as well, such as that of publications co-ordination, for material published under the umbrella of national DAM, publishing the DAM paper, 'Direct Action', and producing the internal bulletin.

That, then, is the idea of the 'bureaucracy' of the DAM. The result is an organisation working towards anarchism by syndicalist means, producing material to spread these ideas, and at the same time getting involved with a variety of issues relevant to the sorry state of the world we live in.

George

For more information about the Direct Action Movement send a s-a-e to DAM/IWA, c/o 223 Greenwood Road, Benchill, Manchester. M22 7HB.

SHOULD WE JOIN?

Or are we subjecting ourselves to their rules?

A LOT OF PEOPLE think that anarchists don't join anything. This is ridiculous nonsense. Whilst not being responsible for what our brother does, it is sound common sense to know that working as a team must be able to achieve more than the sum total of our individual work.

What anarchists are really saying is that they don't want to be forced or coerced into taking part in a joint action, but if it is voluntary and the rules and constitution are made as fluid as possible, why shouldn't they get the advantage that comes with working in a team and producing something co-operatively.

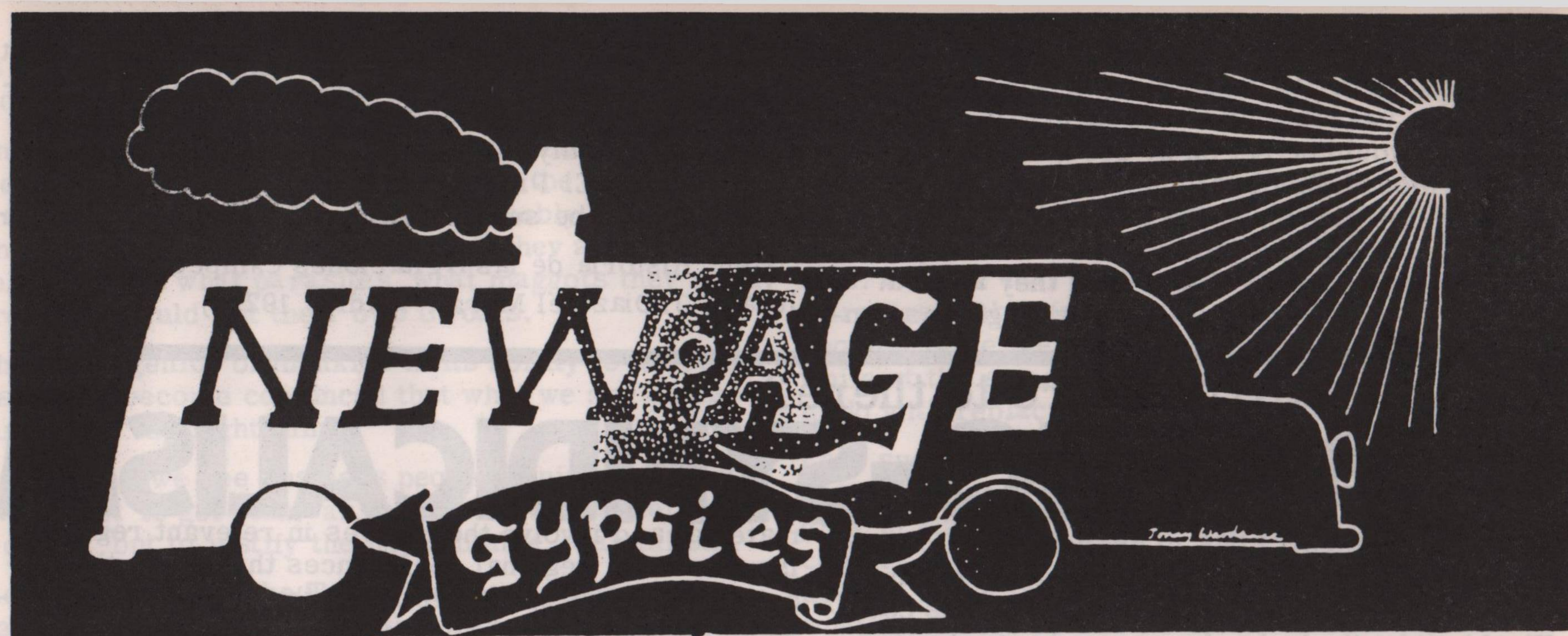
When you join an organisation you have to be sure that its aims are what you really want, whether it is producing a water supply on tap or getting rid of the bomb. Then you have to be sure that the way it organises itself does not set up a hierarchy which inhibits its main aims, or that it does not produce a caste

system which makes it conservative rather than progressive.

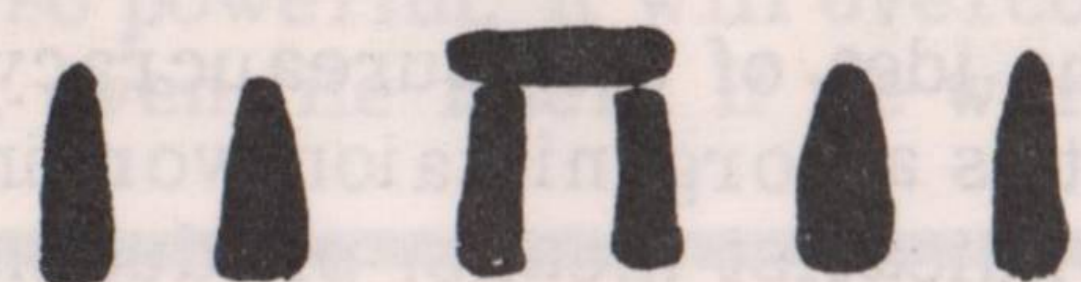
During your upbringing pressure will have been put on you to compete with your peers, both socially and economically so that you get a civilisation with a pecking order so that everybody knows their place. It is assumed that this gives us a calmer more placid society. Whether this is true or not, what our present system does produce is a lot of people whose self-esteem is so badly damaged that they have lost all initiative and merely run around in an apathetic mob consuming.

Don't let them put you down. Read. Learn. Discuss. Talk with your friends; your ideas are just as good as anybody else's. So make your mistakes. Learn from them and live. Happiness is not about possessing more and more junk; it is about what you can experience on your seventy year trip on earth.

9 Jim Tidy



SINCE THE LATE SIXTIES and early seventies, when free festivals grew out of the pop culture and 'love and peace' were the anthem of the hippy generation there have been many changes. Festivals have become a more accepted (even commercialised) aspect of the alternative life style, a place where people come together to share in the melting pot of ideas and values, free from the constricting influences of 'authority'. By the early eighties there were so many festivals all over the country that it was possible to spend the whole summer travelling from one site to the next, and many people took to the roads (often to leave the decaying inner cities) in converted buses and trucks.



A viable alternative economy was created and some were able to make their way as stall-holders, site-workers and performers. Some were unemployed and most disillusioned with the world whose social and moral fabric seemed to be crumbling: the breakdown of the family; unemployment; discrimination; pollution; short-term economic and defence policies; which all point to a future which is at best uncertain, at worst Armageddon.

As people became more experienced with the travelling life-style and numbers grew, so travelling groups were formed and various winter park-ups created; these encountered the same problems with the law as gypsies and other traditional traveller groups. These 'New Age Gypsies' have no legal identity (unless it is as squatters), nor an established cultural foundation. They have been the victims of gross media distortions (Illegal Hippy Gun Convoy in Sex Terror etc.) and police harassment, mostly because of the misunderstood, alienated and persecuted drunken minority who tag along with the travelling groups looking for some kind of freedom and respect.

As unemployment and poverty continues to spread, we expect these numbers to increase and for the life-style to become a more permanent and accepted form of marginal housing with the establishing of legal winter park-ups and transit sites. As the numbers have grown, the 'Convoy' has organically split into smaller and more chosen travelling groups. Some now travel abroad in winter; many are now young families with children. As they become more established, we can see the problems of the anonymous mass chaos gradually being resolved by natural self-government. A new culture?



The Travellers' Skool.

IN 1983 both Festival Welfare Services (FWS) and the Green Collective were concerned for the welfare of the growing numbers of young children at festivals. Both attempted to encourage safe and stimulating play spaces to cater for their needs. FWS helped to establish a 'Play Project' for Stonehenge '84, and in the same year the Green Roadshow took creative workshops to some 20 events and has continued its work since then. Many of the more commercial and established festivals now provide facilities for children; some have permanent play sites and have an appropriate budget. But with 'free' and 'low-budget' festivals where there is often no provision at all, the situation has become more extreme.

In 1983 the concern was, as FWS put it, "not only for the large number of children of young unemployed families from inner cities, but particularly for the children of a group of about 350 people who spend their summer travelling from festival to festival". Since then, this number has doubled each year. As time passes, so the children of the festivals grow older and the need for play provision has to extend to more educational and stimulating activities.



DOWN WITH SKOOL

Within the travelling community there are a number of children who do not take part in state education at all. This is as much due to the transient nature of their life-style as to their parents' view of state education, which is generally seen as inappropriate to the needs of their children growing up in a world in crisis (under the present system of economic priorities state education is as doomed as the starving in the Third World). Schools are not seen to be responding fast enough to the increasing speed of change of the world into which they are educating their pupils to go.

Life 'on the road' for many children is both fascinating and hard, making immediate demands on their resourcefulness; they learn by experience to deal with a wide variety of people and situations. At each new site there is a different environment to explore, offering endless educational possibilities in terms of ecology, geography, history, science, technology and sociology. Within the travelling community (and especially at festivals) there are people with a wide range of skills, knowledge and enthusiasms which they would be more than willing to share; but these potentials for more formal (conceptual) learning are rarely realised. Mostly this is due to lack of resources, energy and continuity caused by the pressures of travelling, poverty and harassment. What is needed is a communal space into which activities can be focussed.

A MOBILE EDUCATIONAL RESOURCE.

At a meeting of concerned travellers and welfare groups at the Festival Forum for a Future in September last year, the Travellers' Skool Bus was conceived as a vehicle for appropriate education, adapting to the variety of situations in which it may be asked to function. We were all agreed on the nature of true education - flexible and child-centred - and the need to build an individually based system to reflect the multicultural society in which we now live.

We have found there to be a majority of travellers in support of this idea, and many parents and young volunteers would be keen to help get the project going and to be involved in the day-to-day running of the skool; that is, so long as it is in keeping with their needs and was run by people who they trust. It would be possible to obtain some payment for expenses from festival organisers at commercial events, but at free/low budget events and winter sites, cash earnings would be limited to donations from people on site.

At a festival proper there is so much to see and do that the skool would almost certainly suspend regular activities for the duration. In such an event the space could be used (along with an airy awning in front of the bus) as a safe play area, and as a place where visiting children and parents could see the work being done by the travelling children in arts, crafts, writings and even shows (as their parents do with their stalls, shows and life-style). The periods before and after the events are likely to be the times of least distraction, usually a week or so at either end, and it would be then that the children would be more open to skoolwork.

NEED FOR SUPPORT.

Eventually we would hope to find permanent funding from the government Education Department, but at present there is not a category into which such an educational facility easily fits, as it crosses so many county and cultural boundaries. The closest links are with gypsy education; but this is a new idea, and would need to be founded on a broad base of support.

We would like your help in establishing such a school for the travellers' children, fitted out with work-tops, cupboards, display space and equipment, to travel to appropriate festivals over the summer, and either tour the sites, or stay with one large settlement in the winter. It would be the responsibility of driver-teachers to help to co-ordinate activities and focus project work, incorporating the basic skills of literacy, numeracy and communication, in order that the children can understand and express their discoveries.

Obviously, to establish such a project, we would need funds in order to purchase and equip the vehicle, as well as pay the wages of the teachers (I envisage we would need at least two). Before we can seek such funds, I feel there needs to be a committee formed to establish the basic outline of the project, giving a broad base of support to apply for funding and to oversee/manage its running.

Initial support for this project is coming from the Green Collective, the Green Roadshow and Festival Welfare Services. I would be pleased to receive correspondence on this matter and meet with interested parties.

Richie Cotterill.
Waterleat, Ashburton, Newton Abbott, South Devon.



Addicted to Authority

WE LIVE IN A SOCIETY based on authority. A society which has a department for everything, whether we are unemployed, sick or homeless. Organisations designed to protect us and our property. Offices which keep an eye on our safety, in our homes and while we travel. We are, on the whole, very well looked after. Whether we accept this social order or react against it, we can rest assured that if something should happen, there will be someone to take care of things for us. Or if we had the misfortune to find no one to help us out, there is bound to be someone who will hear our complaint.

This cushioned society, in which we live in ignorance, gently tells us to pay our taxes and trust in its guidance. The police say they are responsible for our safety, the doctors responsible for our health, the insurance broker responsible for covering any unfortunate accident we may suffer. And we don't forget that we have paid for them to take on this responsibility for us. We demand to get our money's worth without realising that we have sold ourselves to their system. Like addicts we begin to panic when the police blatantly turn to protect the assets of authority,

and when our political 'leaders' begin talking about a private health service. Don't you think they look on with a smile when we demand the continuation of a free health service, or demand more money for the unemployed.

We have become a nation of addicts in constant need of our next fix of centralised responsibility, and those in power know it. Their only fear is that our addiction to their authoritative responsibility, and our inability to think for ourselves, will cause their economic empire to collapse. Thatcherite policy finds itself caught between encouraging people to stand on their own feet (small business schemes etc.) and keeping people addicted to her tax-paying-responsibility-passing game.

We could say that our society is going through a period of crisis. For some of us this crisis is real, not only a challenge but a threat to our lives. But for many of us this crisis is something distant, very rarely confronted face to face but often dreamt about. Living in our dreams of confused idealism and imagination our ability to respond to crisis gets weaker. In

order not to lose all hope of change, and in order not to get swept away in fantasy, we must come to terms with our RESPONSE-ABILITY.

It is useless shouting our mouths off about change, about anarchy, if we continue to expect someone else to take responsibility for our lives. It is up to us - you and me - to develop our ability to respond to any situation which may arise. When it comes to the crunch there will be no one to turn to, no-one else to blame. You are responsible for your actions, and not

only yours, but other lives will depend on your ability to respond.

We will succeed in bringing about social change in the world only when we really become RESPONSIBLE for ALL our actions in this world. It is time to get off our addiction to authority. Stop complaining about what they don't do for us, and do something constructive about it.

Tristan



The object of money is to take from the poor

Once an elite has persuaded the people to obey their laws, either by naked violence or by the threat of eternal retribution in some mythical after-life, the people can be taken to the cleaners. The people can be forced to use money.

Herodotus says that coinage was first introduced in the 7th cent. BC. by the King of Lydia. Now why should the King of Lydia do a thing like that? No doubt he quoted Keynes about transactions, contingencies and speculation, and was very virtuous about the whole thing. But kings are not altruistic.

A government makes laws to give the monarch sole rights to all gold mined, 'Regalian Rights'; it forbids anyone else to mint coinage: it forbids any other coinage to be used as legal tender, and then it forces taxes to be paid in its coinage. So to obtain the coins to pay the taxes forced on them, the people must work for the elite, the only source of the coins. Or they must give their crops to the elite in exchange for the coins which they then give back as taxes.

It's a neat trick. The people are forced to produce natural resources for cash; they are forced into growing crops for cash, the Formal Economy. They are forced to work for the elite, their henchmen and their hangers on, the Establishment who are given the coinage in return for their support or their work.

For example, in Africa, "a Cape Colony act of 1894 imposed a tax in cash on fit adult males so that, as Prime Minister, Cecil Rhodes, blandly explained, rural producers might be removed from their life of sloth and idleness and made to give some return for "our wise and good government". The idea took on fast. To pay cash taxes the African would have to earn cash and almost invariably in that period that meant leaving the village for European employment. If they faulted to pay they must naturally be punished and would work as prison labourers instead." (Davidson). And that was the way they forced the African down the mines, with cash taxes.

The King of Lydia introduced coinage in the 7th cent BC. Within a hundred years the King of Lydia was Croesus, the richest man in the world. There were no flies on the kings of Lydia. Once you've imposed money you can introduce indirect taxation, taxation on trade. That way people don't realise how much they're being fleeced. And the traders become the tax-collectors. To maximise the take it is necessary to force all trade into a market where it can be watch-

ed, and taxed. A charter to hold a market means that no other market or trade can take place in the area.

Certainly money has its uses in transactions etc. And if the production of a goldmine in the form of coinage was distributed freely and equally, there would be no problem (except for inflation), no unequal distribution. But Establishments make sure that the people always have to work for the money, work for them.

If all the money in a country vanished, would that country be any poorer? All the things that had been desirable and obtainable would still be there, still available. It would mean only that those who manufactured the money, gold, banknote or credit card could no longer remove the desirable objects with their enforced legal tender. Gold or any kind of money is not the desirable object in itself but only the means to acquire it. Money is not wealth. It is simply an I.O.U. When a king gives out gold coins, it is understood that the gold will acquire a certain volume of goods (or services). When he gives a gold coin for support given or work done, that coin is an IOU for food and raw materials, goods and services. The king or government prints the money, his IOUs and buys his food, baubles and soldiery with them. IOUs are redeemable, but coinage is never redeemed.

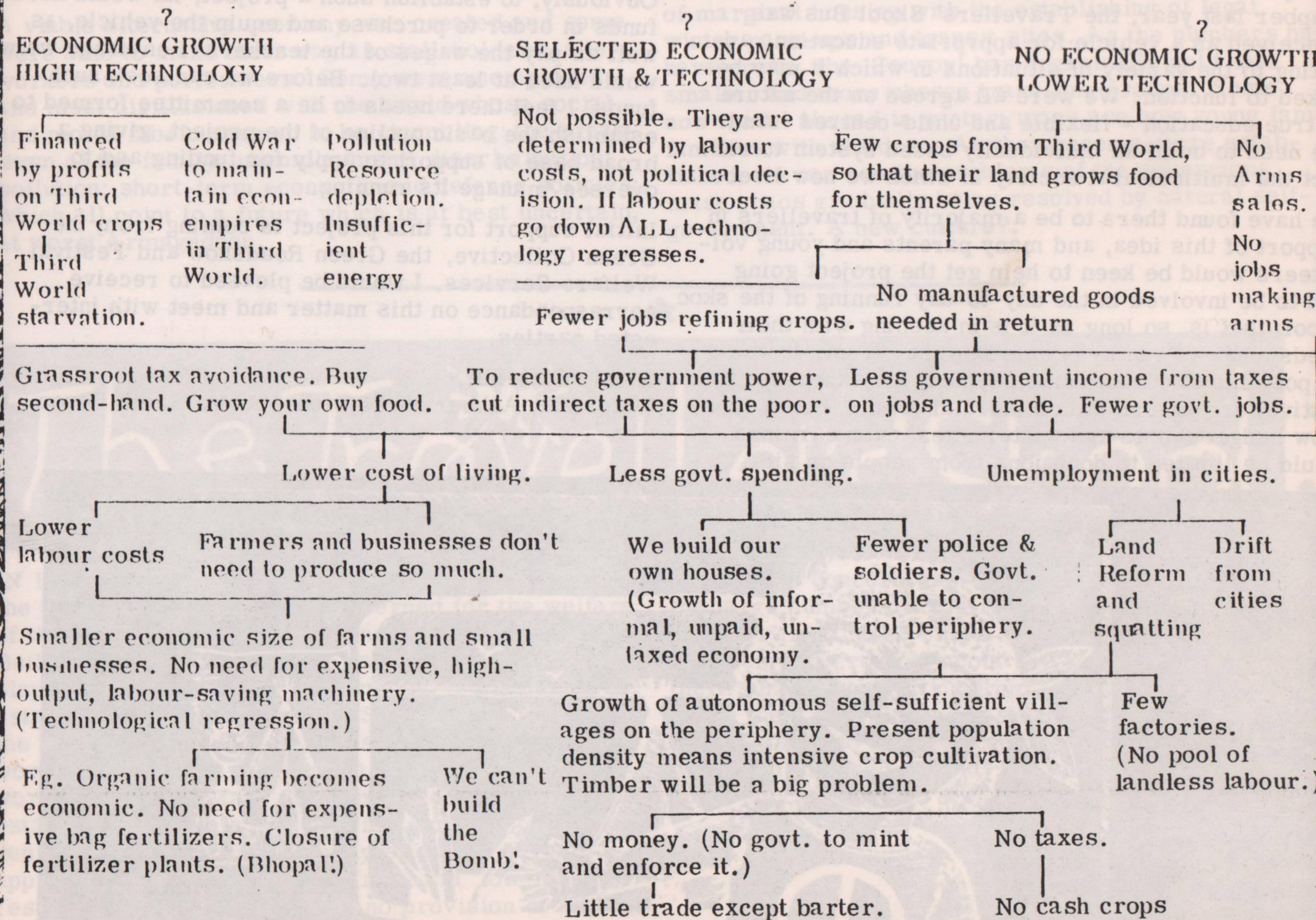
The peasants are forced to exchange their wheat for cash. The king who printed the money now has the wheat, the desirable object. Until the peasant can get rid of the cash to some other sucker in exchange for other natural resources, the king is richer, the peasant is poorer. Money is a means of taking wealth from the periphery and giving it to the core, taking it from the poor and giving it to the rich.

In the same way, if a country sells its crops for cash, who is richer, the buyer or the seller? While one country is holding another country's cash, it is poorer. Liberia has no currency of its own. It was set up by America and uses American dollars. So America can print dollars and remove Liberian crops.

America quite understands the value of imposing its currency on other countries. After the last war: "The Americans, anxious for the restoration of the international economy and resentful of the discrimination against the dollar that the machinery of the sterling area made possible through the close control of the sterling/dollar exchange transaction, agreed to make Britain a loan on the condition that sterling was

Stimulated by this mag, anarchists are finally beginning to talk about economics. Perhaps this will stimulate still further, but not to apoplexy, we hope!

HOW TO CREATE A WORLD WITHOUT GOVERNMENT WHERE EVERYONE EATS.



made convertible within a year." (Harrison).

Money was invented and imposed by governments to enable indirect taxation to fleece the peasants, to con them into producing cash crops, to con them into working without the violence of the sword. In an anarchist society there can be no monet for there

would be no government to print or enforce it. But how can you trade without money? How can you exchange 2000 doorknobs for a bushel of wheat. You can't. There will be very little trade in an anarchist society.

Richard Hunt

AN ANARCHIST CLASSIC BY: THOREAU

Self-sufficiency and philosophy by Walden Pond.

DAVID HENRY THOREAU'S famous study 'Walden' is not, strictly speaking, an anarchist classic. The book is not about politics at all; but rather, as its subtitle suggests, it is about 'life in the woods'. But it is a classic: and it is written by someone who was a philosophical anarchist. Thoreau's essay 'Civil Disobedience' is an expression of this philosophy.

Thoreau was born in Concord, Massachusetts in 1817. It was a village 20 miles inland from Boston. In those days New England consisted of many flourishing mercantile communities, open not only to commerce but to new ideas and developments. It boasted of two universities: Harvard and Yale, where progressive ideas in politics, religion and culture were freely debated. One theory discussed was called transcendentalism: It was an idea that God was part of the world, and that there was therefore a spiritual unity between humans and nature.

Born of a merchant family, Thoreau at the age of sixteen went to Harvard University. He imbibed these progressive ideas. He read avidly books on socialism and literature. On leaving Harvard in 1837 he was at a loss as to what to do. For a person of his background there were only three paths open to him. He could go into the ministry; join one of the professions, like teaching, law or medicine, or become a merchant. He didn't like the church. He didn't like the idea of going into business. He didn't like the idea of becoming a servant of the state. All he wanted to do was to become a poet. So he became, like many anarchists, a teacher of sorts. It is interesting how many anarchists have been either teachers or printers.

Because of his interest in poetry, Thoreau became a friend of the famous philosopher Ralph Waldo Emerson. Emerson encouraged him to write poetry and essays. Thoreau was something of a solitary. He spent hours and hours tramping through the woods and marshes around Concord. He was much happier communing with nature than with people. His deepest yearnings were for a wild, free and simple life - in the woods. Twelve hours of genial and familiar conversation with frogs, he wrote, are far more profitable than a day spent making money.

So in March 1845 Thoreau built himself a shanty in the woods near Walden Pond. He planted an area with beans, and spent his days hoeing, weeding, swimming, observing the natural world about him, and writing up his notes and thoughts in a journal. He became a sol-

itary, though friends and neighbours called in to see him. Having abandoned his gun he became virtually a vegetarian, and collected wild foods and herbs from the woods. In September 1847 Thoreau eventually gave up his experiment in the simple life. He found work instead surveying and making pencils.

While staying at Walden Pond, Thoreau wrote the draft of his first book, 'A Week on the Concord and Merrimack Rivers.' It was eventually published at his own expense in 1849. In that same year Thoreau wrote his essay on 'Civil Disobedience', published in a very innocuous anthology called 'Aesthetic Papers'. What prompted Thoreau to write this essay, was that he was returning from Concord one summer evening, when he was arrested. He was put in the village jail for the night for not having paid his poll tax. Thoreau did not mind in the least paying tax for social purpose like education or road-building. However, he resented paying a tax which supported the repressive and imperialist policies of the government, particularly its support of slavery. In the essay Thoreau set out his justification for the passive and principled resistance to unjust authority. At best governments are but an expedient, he wrote, and that "government is best which governs not at all". He is critical of militarism, of cultivating a respect for law (which has nothing to do with justice), of voting, and all forms of authority. I don't mind people following authority, he says, but it must have their sanction and consent. The government thus has no right "over my person and property but what I concede to it". And conversely, the individual has every right to disobey unjust laws, and to refuse allegiance to the State. The essay is a classic statement of philosophical anarchism, and it made a deep impression on Gandhi.

Using material from his journal, Thoreau wrote, and published in 1854, the well-known 'Walden, or Life in the Woods.' It is a unique and enduring document. It is both a record of his two-year sojourn near Walden Pond, and an outline of his philosophy of life. It justly made him famous. After becoming more and more involved in the anti-slavery movement in the 1850s, Thoreau's health deteriorated. He died of tuberculosis in 1862 at the early age of forty four.

It may be of interest to end this piece with a line from one of his poems: "The wind that blows is all that anybody knows".

Brian Morris.



MUSIC

'POLITICAL ASYLUM LIVE'

BBP Records and Tapes, price £1.70 including p&p from 90 Grange Drive Swindon Wilts SN3 4LD. (cheques made payable to S Parsons).

This tape was recorded live in 1984 but released earlier this year. I haven't heard much from this band but if they sound like this then in a studio they must be brilliant! I wouldn't exactly put them under the Punk Umbrella, but more of a political rock band, as their style of guitar playing is more rocky than punk. (musical) This is worth an investment as lyrically their good too.

'THE PRICE OF GRAIN AND THE PRICE OF BLOOD' POISON GIRLS.

Upright Records. This 4 track 12inch is brilliant (yes if you haven't guessed this band are one of my favourites)

The Price Of Grain concerns the 3rd world and the bureaucratic money dominated govts refusing to give food. Stonehenge recaptures what happened last summer when the law moved in. Jenny, asking questions on sex, abuse, hardship and the struggle of life.

The Girls Over There concerns the goings ons of American girls, this is the last track and is musically brilliant.

'ANGRY LOVE' RORY MC LEOD.

Forward Sounds Int 76 Lulworth House Dorset Rd London SW8. Listen to this album and your hooked. Rory is a talented Londoner who uses guitar, harmonica, his voice and whistle to give a really different but good affect to this alternative music. Love songs, mums song, apartheid and political songs. Good guitar playing, powerful vocals, strong harmonica and a loud whistle not to mention the brilliant lyrics. Add this one to your collection and you definatly wont be let down.

This is the best album so far this year.

Marcus.

If you have any records that you feel the rest of the world should hear about, then send them to Marcus c/o 22 Beacon Hill Holloway London N7 9LY. Or even a new band that needs gigs, send me the details.

'SHINE ON'

Tape compilation C90. Already out for some time but hopefully still selling strong. This mammoth tape has some 12 bands on it who all contribute two tracks each. From the trad noise of Xpozez, The Infected, Black Mass, Political Asylum to the Apostles, Chumbawamba, The Astronauts and the wholly wonderful No Defence. Comes with a booklet containing addresses, lyrics and a few statements from some of the bands involved. Send a C90 or £1.50 to Paul Diwell, 142 Marford Rd Wheathampstead Herts & an SAE.

'SMASH THE SPECTACLE.' THE APOSTLES.

Mortarhate 99p. The 5th Apostles record but, as mentioned on the cover, which is massive, Dave Fanning does not contribute. 5 tracks of differing style, thrashy, instrumental, melodic strummy bits(?), all good stuff really but buy for the epic hand-written cover. Lots of article articles including YTS, Comt Homes, Miss Ogyne

'OUR VOICE IS TOMORROW'S HOPE' LIBERTY

MORTARHATE 99p. perhaps sadly, their debut single can be met with only some delight. The excellent 'WakeUp' is amongst the 4 tracks on offer but is the only one song of any originality or worth. The others, As Fools Rush In, Our Voice..., Suffer No More are all listenable, you know, thrashy and lots of shouting but does this cut it any more? As they say "Shouting hasn't changed a thing, A few people listen, But a lot more turn away" Terrible cover but usefull list of contacts.

Alternatively send a C30 tape and an SAE to Liberty 17 Raeburn Ave, Dartford, Kent. Ask for their 8 track demo.

'TOUGH' 'BIG FLAME EP.'

Ron Johnson Records. Not really an @ bandaas such but just listen to the 3 songs here and youll not be bothered. A total disregard for tempo apparently but when your brain hooks onto their rhythm you'll be snared for life. 'Cuba' about being active, 'All the Irish Must Go to Heaven', an original look at Ireland and 'Where's Our Carol', a song about the awfulness of work.. "I swear at God for our Carol's life" they sing. Brilliant! Comes with a postcard containing lyrics. Get up! and Go!

Chris.

BOOKS

Wolde Selassie a good West Indian poet has recently published his first book of poems called 'Lamentations And Protest Of The Struggle' price £1.50 from Renegade Poetry Publications, Highfields Workshop Centre, Maidstone Rd, Leicester. Its been dedicated to the human rights of all Africans across the Atlantic. Powerfull, moving and disturbing poetry covering the Apartheid, the bomb, exploitation, sport, wars and slavery.

Heres a taster from this book.



APATHEID V APATHY

Apathy, born of peripheral luxury Complacent, living in the lap of Social Security Merely surviving, vivid racism.

(British black under discussion) Question apartheid, and it's surrogates, when they waltz through palace gates. When they sentenced Biko to death, Prisoned Mandella to protect grand theft.

Consider ! how Soweto sleeps and famine makes lethargy complete, state water, cholera, Finds a pardner in Korshikor. Dimonds sparkle their profits rise, Stock market hubub drowns the hungry cries, Politics of subversion dominate, Reformed doctrines, contaminate.

Milk tokens bribe some into silence, when they witness increasing violence. Mercenaries volunteer to kill war dogs, Those who struggle and refuse to be called wog.

'SUSTAINING AND SUSTAINABLE ECOLOGICAL VEGANISM' by Kathleen Janaway (Movement for Compassionate Living the Vegan Way)

If you thought Vegans were fussy eaters then read on, this lot wont eat vegetables that have been grown using animal dung! I found this book to pushy and it does not answer my question what do we do with all the redundant animals. ie we dont need their dung, fleece, milk etc do we leave them to die?

Whats crueller? This will not sell Veganism to the average being . It does raise some intersting points on tne 3rd world's exploitation of crops and moves on to a quick nutrition lesson and finally ends up with a few recipies.

'HOMOEOPATHY A PATIENTS GUIDE' by Dr Anne Clover Thorsons Publishers Ltd price £2.50.

This book is written in such a style that it is easy to read and understand. It explains firstly what Homoeopathy is, treating likes with likes. Treating the symptoms of an illness using a remedy that stimulates those same symptoms. A good example is treating a common cold with red onion, as most peoples eyes and nose run when peeling them, this is similar in a common cold. The Homoeopathic name for Red Onion is Allium Cepa (this is the botanical name too).

It then proceeds to look at the origins of Homoeopathy, noting that it was first being used 400BC and that it was a lot later on that a German Hahnemann whose valuable research has developed some of the thinking of today. It goes on to explain how it works and then Hahnemanns discoveries. A chapter is set aside for Potenziation, which slightly confused me but whats usefull here is that there are 6 categories of Homoeopathic remedies source; they are ; Botanical, Mineral Animal, Nosodes- use of diseased tissues, Allergens- the use of these cause a allergic reaction which improves the bodies tolerance levels and finally the Modern Extracts of conventional medicines. Proving looks at the proof of how effective Homoeopathy is and the test run at various Hospitals. Prescribing looks at the way a patient is questioned, how two people may have the same illness but not be prescribed the same treatment due to their make up ie colour of hair eyes and their characteristics differences. Complementary Therapy - it can be used in conjunction with other medicine conventional or alternative.

The last two chapters look how Homoeopathy works and reflections, its future. Some usefull addresses are; The British Homoeopathic Association 27a Devonshire St London W1 The Homoeopathic Dev Foundation 19a Cavendish Sq London W1 The Faculty of Homoeopathy The Royal London Homoeopathic Hospital St Ormond St London WC1.

'RAINBOW FIELDS ON THE ROAD' Unique Publications PO Box 23 Glastonbury Somerset price £1.00. A collection of poems and writings concerning the Rainbow Villagers life on the road after 5th Feb last year and all their evictions and places they stayed at after Molesworth. Written by several villagers, Brig has several pieces which appeared in The Molesworth Bulletin. So if you missed them then this is just the chance to catch up.

COUNTER CULTURE

the clockwork people of the family of



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mags

'INTERNATIONAL TIMES' Full moon January from it Itinerat Prod Ltd 25 Denmark St London WC2 price 70p. Yes it is back after a long absence, covering the usual interview with Pagan, Chinese culture and Herbalism. If you havent seen this paper before then make sure you do, as it is really good.

'FAB' (Palmer Anarchist Bulletin) price ? available from Sussex University @ Collective. Not a bad little news mag covering mostly local news and National events, like full of usefull bits, like what various @ books are intersting. Only one critisicism a waste of paper, as only printed on one side, just think of the propaganda that's been left out?

'HARD TIMES' free from Stratford -Upon-Avon @ group. A5 format really put together brilliantly and has a good layout. Deals with local happenings.

'THE ANIMAL LIBERATION MOVEMENT' by Peter Singer Old Hammond Press £1.10. Having read this book I was no clearer on the ALM or its aims. It did however have a good history on American animal experiments, other than this the book is rather jumbled up and with no positive conclusion on what can be done to prevent the exploitation of animals.

'WILLIAM GODWIN' by Peter Marshall Freedom Press £3.50. A really good read, starts off holding your concentration with Godwins life history, it then moves on to his ideas their meanings. Some of the pages are reproduced from his books, the old English is difficult to follow. If you havent read any Godwin then this book is a good way to start.

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RECIPE

'NUT GALLETINE'
1lb Cooked Mashed Potato
4oz Celery
4oz Onion
4oz Nuts
2 Free Range Eggs
Large handful of Fresh Parsley.
Sea Salt, Mill Pepper and Tamari.
Method;
Finely chop the celery, onion, nuts and parsley mix with the mash potato and add the eggs. Add seasoning and a dash of Tamari to taste, then turn out in to a pudding bowl, cover and steam for 45mins in a pressure cooker or in a sauce

-pan for 1 1/2 hrs. The celery, onion and nuts will remain crisp, with this combination of textures served with tamari gravy made with the water from the potatoes and served with green vegetables. A quick tasty and simple recipe.
Marcus.

If you have any books or mags that you feel are worth hearing about, then send them to Marcus c/o 22 Beacon Hill Holloway London N7 9LY. Or even a good recipe or two.



LETTERS PAGE

'BIGGEST BASTARD'

Dear Green Anarchist,
As a once devout anarchist I used to read your mag and go along with most of what it said. Even now, as a newly converted nihilist who has cast off many of the moral shackles that you anarchists would have placed on me, I still sometimes read your mag (a throwback to my days of naive anarchist beliefs). I read your article on 'Smack' with mounting horror. I mean, come on, guys!! Get your act together! I don't know if your "correspondant" (ARF! ARF!) was supposed to represent the combined views of you lot, or what. But really, kiddies, all this "alcohol and drugs should be illegal" stuff was a bit much coming from anarchists. Alcohol illegal? I thought I'd accidentally bought a copy of 'Watchtower'!! You dudes can take your megamoral stance a bit too far. I really can't hold out much hope for the anarchists when they can't yet distinguish between the REAL issues (like animal rights, exploitation of workers, saving the environment) and non-issues as whether drugs should be illegal - I mean if you're so into individual freedom and anarchism, what are you doing coming out with all this reactionary and authoritarian bullshit?

Yours sincerely, Scunge (the acid god)

Yes we agree. Although we try to represent a wide range of views, that was over the top. The sentence was supposed to have been censored. GA.

STONEHENGE

Dear GA.
What cod you write about Stonehenge. You assume we're all sheep and believe or take for granted that negotiations are about "when or where, not whether". What crap. We all know where Stonehenge is and we all know when the summer solstice is. If a few middle class druids and journal writers think differently, that's their problem. Wise up, suckers.
Pablo.

Dear Green Anarchist,
Just suppose: just because Margaret Thatcher Ronald Reagan and other world oppressors use the word 'peace', I reject the cause of peace outright. Pretty daft eh? Your poster, 'The Biggest Bastard' (some truth in that - immaculate conception and all that) makes the 'Sun' look like a daily intellectual journal.

Go ahead. Criticise 'Church' structures, 'church'-state oppression, hypocrisy etc... There are lots of Christians doing this too. But don't make simple confusions. How about looking at the gospels - seeing someone turning the world upside down - and getting crucified for it. And what weapon did Jesus use? Will Green Anarchist print this four letter word? Will it ruin your image?....love.... Does that sound like another middle-class wank-off idea? Well maybe it's what makes the world go round - what we're longing for, what we're frightened of. 'Perfect love drives out all fear'. 'If you believe that, you'll believe anything'. Yes I believe: the first shall be last, the last shall be first. Love hopes all things. It's worth struggling for our anarchist visions now. 'Bastard shouldn't be a stigma. GA. is potentially worth 40p. Love 'n' anarchy, Stephen. Earth Camp. Christian Peace Camp. Peace Corner, Molesworth, Nr. Huntingdon.

Dear GA.
Not being a particularly worthy christian or a knowledgeable scholar on the Bible, I am not especially suited to answering the case made in 'The Biggest Bastard' poster in GA. 9. None the less, I must respond to the insult to Christians and those in sympathy with Christianity. The main argument put by the article is that Christianity is a conspiracy by the rich and powerful to exploit and tax the poor,

to the benefit of the former. The quote from Leviticus (ch. 27 actually, not 29) can be countered by other quotes to show God's concern for the poor. No true Christian would extort money or produce from the poor. The Bible must be read in the light of Old and New Testament teachings. Everyone could read Matthew, ch. 25, v. 31-46 to their benefit. As regards land ownership, Leviticus ch. 25, v. 23 says: "Your land must not be sold on a permanent basis, because you do not own it; it belongs to God and you are like foreigners who are allowed to make use of it". This could be interpreted as an ecological statement of our custodianship of the earth. As regards the statement; "He could have made us perfect", I am grateful we have been given freewill. In Genesis, Adam and Eve ate fruit of the tree of knowledge of what is good and what is bad, by choice. Freewill gives us the opportunity to make the world a better place or to obliterate it. Christianity surely guides us in the direction of a better future.

Yours sincerely, Robert Saunders, 24. Gladstone Hse. High St. Hadley, Telford, Salop.

Dear GA.
I find your magazine extremely interesting, and a valuable contribution to the wider green movement. However, bearing in mind the broad appeal of the green movement, I found your 'Biggest Bastard' poster highly offensive, as I'm sure many other readers did. Obviously there will be disagreements in poicy and directions to be taken, but to needlessly and crassly isolate potential supporters in a childish and ill-thought out attack on God is completely unnecessary. I'm no bible-bashing preacher and I fully agree that the church, for so long part of the establishment both here and

abroad, has been largely responsible for screwing the people one way or another. But your article was not a well thought out attack oppressive and restricting (?) abilities of organised religion, but rather a crude attempt to equate man's problems with God. The whole point of not being made perfect was to give us freewill and the potential to strive for perfection. Many Greens like myself are spiritual, rather than dogmatic followers of one particular religion, and I believe that if the New Age is to dawn and then prosper a spiritual foundation is vital. It is man's bad qualities like envy and greed which create hell on earth, and yes, we'll burn in hell if we don't change our ways (a man-made nuclear holocaust). So I hope in the future to see articles that draw people closer together, rather than creating divisions in this important watershed period of human history. O.M. Shanti. Sevenoaks, Kent.

Dear Green Antichrists, Bastard is an invention of your own; we never declared that people born on the wrong side of a ritual should be stigmatized. Check out the 'immaculate conception' of Jesus Ben Panthera in GENESIS by David Wood (1985). By your squalid values Jesus, not God, is the biggest (equals greatest= most well known) 'bastard' in the infinitesimal part of the universe that you small-minded, nihilistic, anthropomorphic prats can conceive. Do you blame the weather for the Meteorological Office? Should personal choice decide which side of the road you drive on or when you plant and harvest your dope? Your argument is founded in ignorance, your insults gratuitous and you prejudice self-condemnatory. The Churches are fair game for your censure, being run as they are by crooks, pansies and fascists, but we are not. Until you can explain everything you will remain in our debt; how could it be otherwise? If anyone else has any reservations concerning the nature of God, let's hear them. In other words, open up or shut up. Yours (and EVERYONE else's) omnisciently, Jesmond, pp God.

MARCH

1. Conference against the Public order Bill. 1pm. Conway Hall, Red Lion Square, Holborn, London.
3. Stonehenge '86. Meeting. Torriano Ave, London. NW5.
14. 'Anarchism and the Informal Economy'. Lecture by Colin Ward at the Mary Ward Centre. 42 Queens Sq. London. WC1.
- 15-16. Midlands Anarchist Get-Together. Nottingham. "It will take place at Queens Walk Community Centre in the Meadows and will cost £2.50 (unwaged) or £3.50 (waged). (But please get in touch beforehand if you can't afford this). Workshops, prearranged and spontaneous, food, creche, entertainment and accomodation. We're thinking along the lines of a regional federation for regular contact, ideas and resource-sharing, joint activities - it's time we got organised!" Info: Notty Anarchists, Box a, Mushroom Bookshop, 10 Heathcote St. Nottingham.
20. Celebration for the Spring Solstice starts noon-midnight. The equinox is at 8pm.
- 21-31. Diggers Walk from St. Georges Hill, Surrey, where Winstanley occupied common land in 1649 to Molesworth. Info: Chris Hardy, 28 Brazil St, Leicester. tel. (0533) 552903.
- 28-30. Green Network. Glastonbury.
31. "Break New Ground" "Plough Shares' action at Molesworth.

APRIL

Green Network Meeting

The Assembly Rooms
Glastonbury
March 28th/30th 1986

STANDARD BOOKING FEE £5. MORE DETAILS:
8 KING STREET, GLASTONBURY, SOMERSET.

COMING UP

DEMOS-FESTIVALS-MEETINGS

End of April. 'World Day for Laboratory Animals'. Demos at Manchester, Cambridge and Swansea, USA. Centennial of Haymarket Martyrs. April 30- May 4. Info: 'Impossible Books', Box 102. 1200 W. Fullerton, Chicago, il. 60614. USA.

MAY

Leeds Greenfair - May 3rd. Forum for an exchange of green ideas in the North: with greens of every shade attending. Anyone who would like to hold a stall (free), entertain, or participate in any way is welcome. Any ideas? We also need some more bands to play - so, if you can help or want to come, contact Gord Haycock, D5 high, Henry Price Building, Clarendon Road, Leeds 2.

"A conference is needed of all revolutionary anarchist groups and individuals, including DAM. A national Revolutionary Anarchist Federation could be set up from this conference. The federation could be very loose; whether a secretariat or an internal bulletin was necessary would be decided by the conference. But a regular (annual?) conference is the minimum level of organisation necessary if we wish to become an effective movement. Ideally the conference should be held outside London, preferably near the centre of the country. Is anyone prepared to commit themselves to organising a national conference this summer?" Contact: SAG (AOC) c/o 121 Books. 121 Railton Rd. London SE24.

The Green Collective is sponsoring this Gathering in order to help establish a more effective and cohesive network of Green and alternative groups.

Its immediate practical function will be to facilitate communication and sharing of resources and contacts between different Green projects and groups throughout the counties of Britain.

The Friday evening will be given over to some kind of collective celebration. A preliminary agenda has been drawn up for Saturday and Sunday, including workshops on local Green magazines, fairs, cantres, groups; and others to look at how the Green Network will actually work. There will also be plenty of time for informal celebration and getting together. Phone: (0458) 31374.