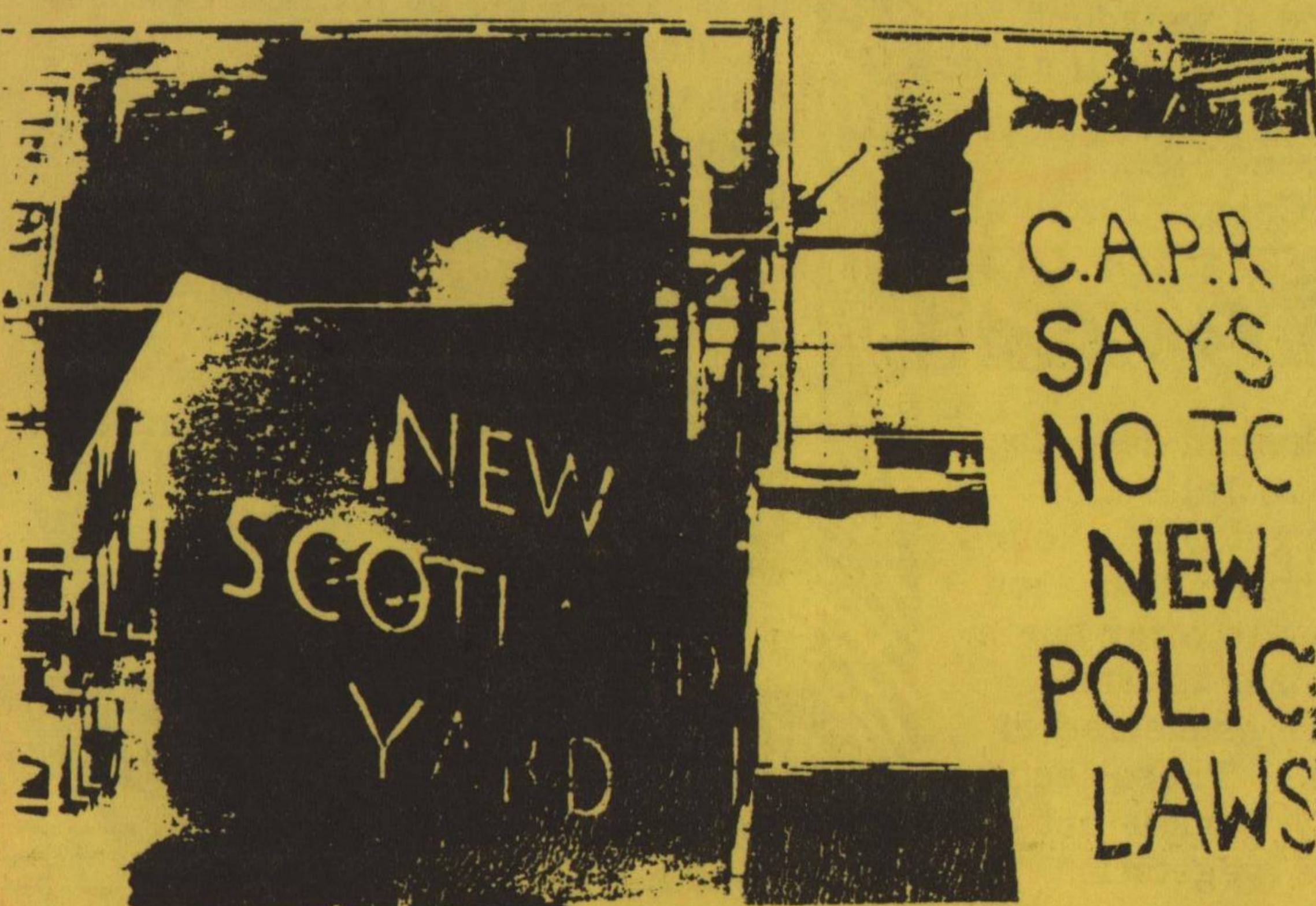


# GRASSROOT ANARCHIST

The enemies of the people are those who know what people need

STONEHENGE '86. PROGRESS? POISON GASES. KROPOTKIN. MEDICAL RESEARCH FRAUD. GLASTONBURY.



## CAPR. BANNER ON 'YARD'.

The Campaign against Police Repression hung a banner against the new police laws on scaffolding at Scotland Yard. "We put up the banner to assert our right to demonstrate. In this country millions of people want the right to demonstrate. That right is being taken from them. Under the new law Britain will, with no more doubt, be a tyranny and a police state."

## Elephant Fayre Bust.

Once again the paramilitary puppets of the government harass the Convoy. Following Thatcher's policy of "doing anything possible to make life difficult for the Convoy." They carried out a huge operation to find out who was selling drugs at the Elephant Fayre, and then bust them on the way out. Luckily everyone got wind of what was happening, and only 100 arrests were made, mostly for minor offences. The harassment will go on. Support the Convoy. Go to the festivals. Del.

## ANTI-APARTHEID MARCH

A March for Freedom in Namibia and South Africa was held by the Anti-Apartheid Movement on June 20th. Apparently over 100,000 took part and that's according to the police estimate!

The march was followed by a fairly major gig on Clapham Common with Billy "Vote Labour" Bragg, Gills got Heroin (or is it Gill Scott Heron) and Sting, and of course some real music from Maxi Priest. It was a lovely hot day and for those of us stuck in London a chance to sit on some grass and all for a good cause. Paul W.

## LEICESTER.

Anarchists have formed an Anarchist Group in Leicester. So anyone interested contact; LAG, 70 High Street, Leicester.

## GLASTONBURY.

I arrived on the Thursday a week before the gates were due to start and a day after the silage had been cut. There was a large amount of security on the main gate; this was later to turn out to be nothing compared to later! The reason was that some of the travellers had arrived from Stoney Cross, those who were lucky enough to escape with a vehicle. More travellers arrived on foot. Most of them camped in Creek Land, until an eviction order was brought out to remove them. So off a load went to camp in the trees; some came into the main Greenfield, others were asked to leave and return the following Wednesday. All because the powers that be had stopped the insurance for the whole festival - no insurance - no festival. Why? Because supposedly, the 'Convoy' was here! Well enough of them left so the press reported 'Convoy leave Glastonbury Festival'. On Saturday morning we were due a visit by the Chief Inspector of Somerset Police; some said it was possible we could be raided at dawn; well, he never showed up. By now we were a few days behind on the setting up of the site. Pow-wows to talk things through took place but with little result. Somehow the work got done in time.

The festival started on the Thursday and turned out to be a real good one. The atmosphere in the Greenfield a real gathering with little commercialisation. I was helping to run a cafe called Banana Moon; we raised some money to set up a Green Medicine Group. Bands played in the Big Top, Denray Dibjak and Kims Band. Classical music, healers, clowns, kids, potters, sauna, cold splash, basket weavers, crazy poets, drummers, circle dancers, goats, horses, all entertained.

It was non-stop, and even continued til early Monday afternoon. Things started to be dismantled, structures etc, and as slow as they went up the quicker they came down. It was sad to leave on the Monday eve, to say goodbye to all your friends. Looking back on the last CND Festival the Greenfield proved that the Greens have a lot more than CND will ever have and more than a neat tidy litter-free site even with the Travellers present!

A definite sign of unity and harmony despite diverse opinions and views. Well, see you all next year on the walk from your city, Town, Village and Community to the Stones. For that's where we must all go for the best celebration of life, the Summer Solstice of '87.

Love, Peace, Freedom, Happiness, Rainbow, Marcus.

## MIDLANDS ANARCHIST NETWORK

A Midlands Anarchist Network has been formed for the spreading of information internally and externally; skill-sharing, and for organising mutual support between groups and individuals etc. People seemed to feel that this was better than trying to thrash out a set of 'Aims and Principles' which might be divisive. There will be quarterly delegate meetings, a winter conference and a summer camp, this year organised by Sheffield Blackberry Group. Info: c/o Nottingham Anarchists, Box A, Mushroom Bookshop, 10 Heathcote St. Nottingham.



# GREEN ANARCHIST

'GREEN ANARCHIST'  
19, Magdalen Road, Oxford. OX41RP

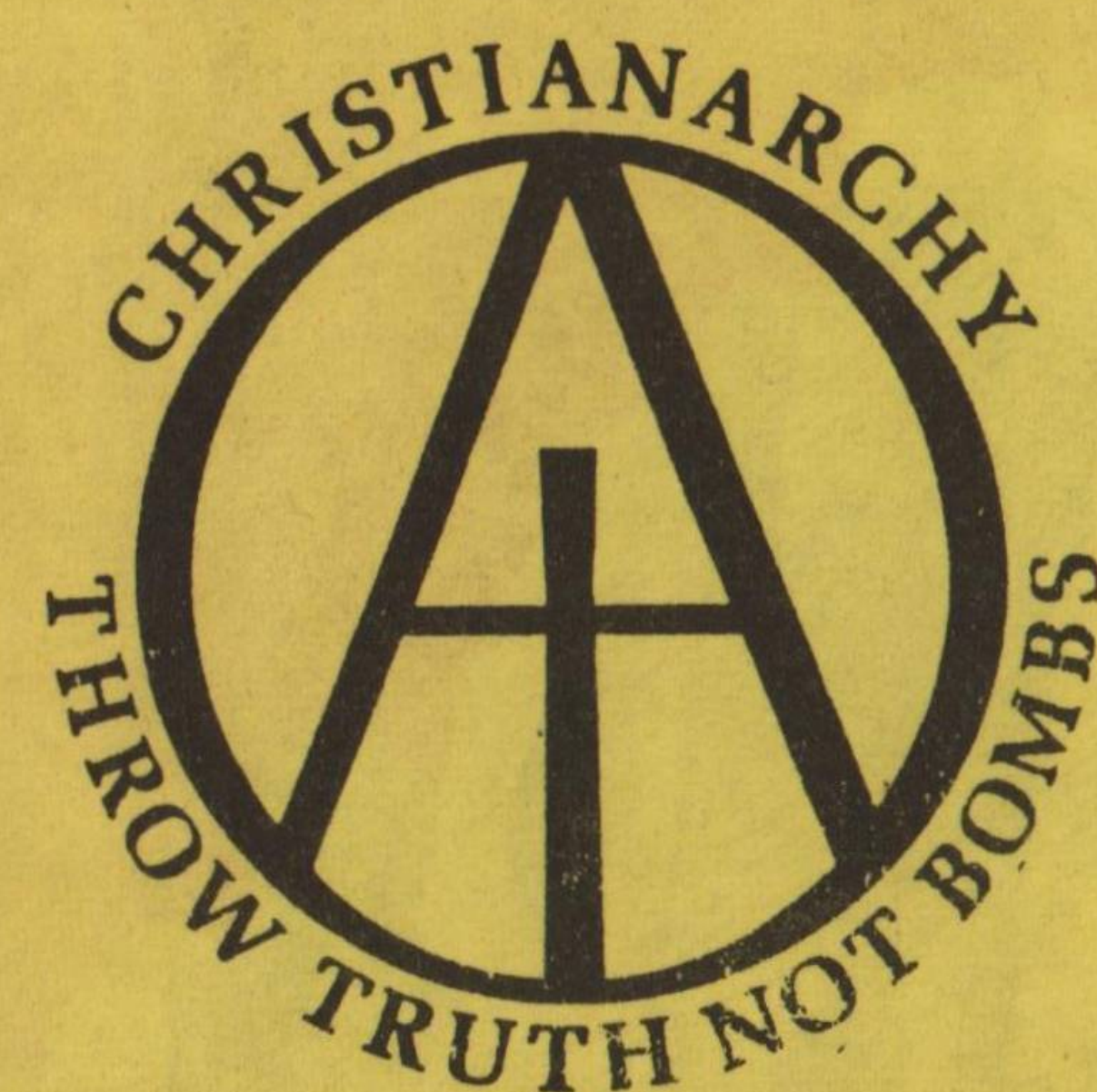
Subscriptions: £5.00 for 10 issues.  
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After the first payment we can let you have them sale or return.

Small Ads. 6p. per word. Full page ad: £40.00. Half page etc. pro rata.

Deadline. The copy date for articles, letters, photos and ads is the 10th of the previous month. For news we'll hold the front page!

'Green Anarchist' envelope stickers: £1.25 inc+p for 100.  
Flyposters: 'Fradulent Cold War', 'The Triangle of Corruption', 'The Object of Justice', 'The Biggest Bastard', 'The Pyramid of Exploitation': £1.40 for 10 inc. p+p, or 20 various for £2.00. Green Anarchist badges, black on green, 1": 10 for £1.70.  
Back issues: 25p. Issues 1-10: £1.90 the set.  
THE MYTH... main text from 'which class struggle' available as a leaflet £1.20 per 100. incpp



Christians Interested in Anarchism (C.I.A.) produce a free magazine - 'A Pinch of Salt' - available from 'Smile, Jesus Loves You' Community of Nonviolence, 89 St. Mary's Rd., Oxford.

Printed by Dot Press

## Is this Green Anarchism?

**GOAL:** Small autonomous, self-sufficient villages, bringing regression of technology - no bomb, no depletion of resources, no industrial pollution, no industry.

**ANALYSIS:** The crops of the peasants (today, in the Third World) are expropriated by force and by taxation to feed the rulers and their soldiers, policemen, servants, bureaucrats and workers who keep them in power and produce their luxuries.

Growing food is cold, wet, dirty, boring, disappointing and very tiring. In an anarchist society if you want food, or anything else, you are going to have to produce it yourself. No one's going to do it for you.

**STRATEGY:** Revolution on the periphery - group no-go areas, the destruction of the system from outside inwards starting in the Third World.

**TACTICS:** Actions in the countryside, at military sites, land squats, industrial targets. We hate and fear violence but we do not reject it. The time will come, as in the Third World today, when we shall have to defend ourselves from the government. We must build an active culture of resistance arising from festivals, gigs, mags, fanzines, which will sow the seeds of a future alternative society.

GREEN ANARCHIST.

## SMALL ADS.

### GAY ANARCHIST NETWORKS.

If anyone, anywhere, is interested in establishing a network of lesbian & gay anarchists, to make contacts & keep in touch, exchange ideas, propagandise (maybe produce a paper) & meet when possible, then write to: MOJ, Box 19, 17 Chatham Street, Reading, Berks.

3 very different posters, plus 10

assorted post cards, all for just £1. A bloody good deal! Send the £1 and your address to: Paul Whymark, 44 Bullingdon Road, Oxford.

Morris Traveller estate car for sale. 1 year's M.O.T.. Taxed until March '87. Good running order. Cash crisis forces sale. Price around £675 or nearby. Ring and leave a message on 0865 - 725993 or call at 44 Bullingdon Road, Oxford.



### AUGUST

9-16. 'Take Back The Land'. Faslane. Contact 0436-820901.  
8-10 Brambles for Peace/Torpedo town Festival, Waterlooville, Hants. South on A3, right at Waterlooville town centre on B2150. About half mile down road is Marconi weapons factory. The site will be nearby.

Info: Portsmouth 737 819.

8-9. Fairport Reunion. Nr. Banbury.  
11. ? Cantlin Stone Free Festival. Clun Forest. Bishops Castle.  
15-24. Avebury Women's Festival. Info: 6 Carey Hse. Brooke Rd. Clapton, London. E5.

23-25 Protest against Nuclear Energy at Dungeness Power Station. Info: Hastings 441646

22-25. Towersay Village Festival. Nr. Thame, Oxon.  
20-21. Autumn Equinox. Stonehenge.  
23-25. Moat Farm, Rougham.  
30. Happy Valley High Day. Coulsdon Common, Croydon

### SEPTEMBER

19-21 (?) Reading Community Fayre.

### OCTOBER

4. 2nd annual Bedfordshire magic mushroom picnic at the Sandpit, Aspley Heath, part of Woburn Woods. Nr. Woburn Sands. Beds. •  
16. World Food Day. International day of action against all burger places. Contact: Greenpeace, (London), 5 Caledonian Rd. London. N1.

# NEWS CALL RAIDS HOSPITAL

On July 8th members of the Central Animal Liberation League entered the Nuffield Institute of Medical Research at the John Radcliff Hospital, Oxford. This was CALL's fourth raid on Oxford University and the most prestigious target yet, where top vivisector, P.J. Morris works alongside D. Millican, chairman of the Institute of Animal Technicians.

At 10.30pm CALL cut a hole through the centre of a reinforced steel door with an electric angle grinder. They entered with the intention of filming, photographing, taking documentary evidence and rescuing animals. They filmed many animals and found evidence for more animals in more heavily protected areas that they were unable to break into in the time they were there. They found ferrets, polecats, primates, pigeons, guinea-pigs, mice, nude mice, pigs, dogs, rats and sheep. This is the lab where mongrel dogs (some, stolen pets) go to from University Park Farm which was raided last year by CALL.

CALL filmed pigs with grossly distended stomachs, sore-eyed, and in one case with blood trickling from the corner. They also filmed rats undergoing experimentation completely immobilised in metal tubes; the rats had catheters inserted to collect urine; tubes protruded from bloody wounds in their sides.

CALL found a full set of experimental notes by L. Maskell describing ferrets undergoing irradiation. Their vagus nerves had been cut and cannulas fitted into their stomachs. He notes extensive bleeding and oozing from their stomach, and the ferrets tore at their own mouths with their claws.

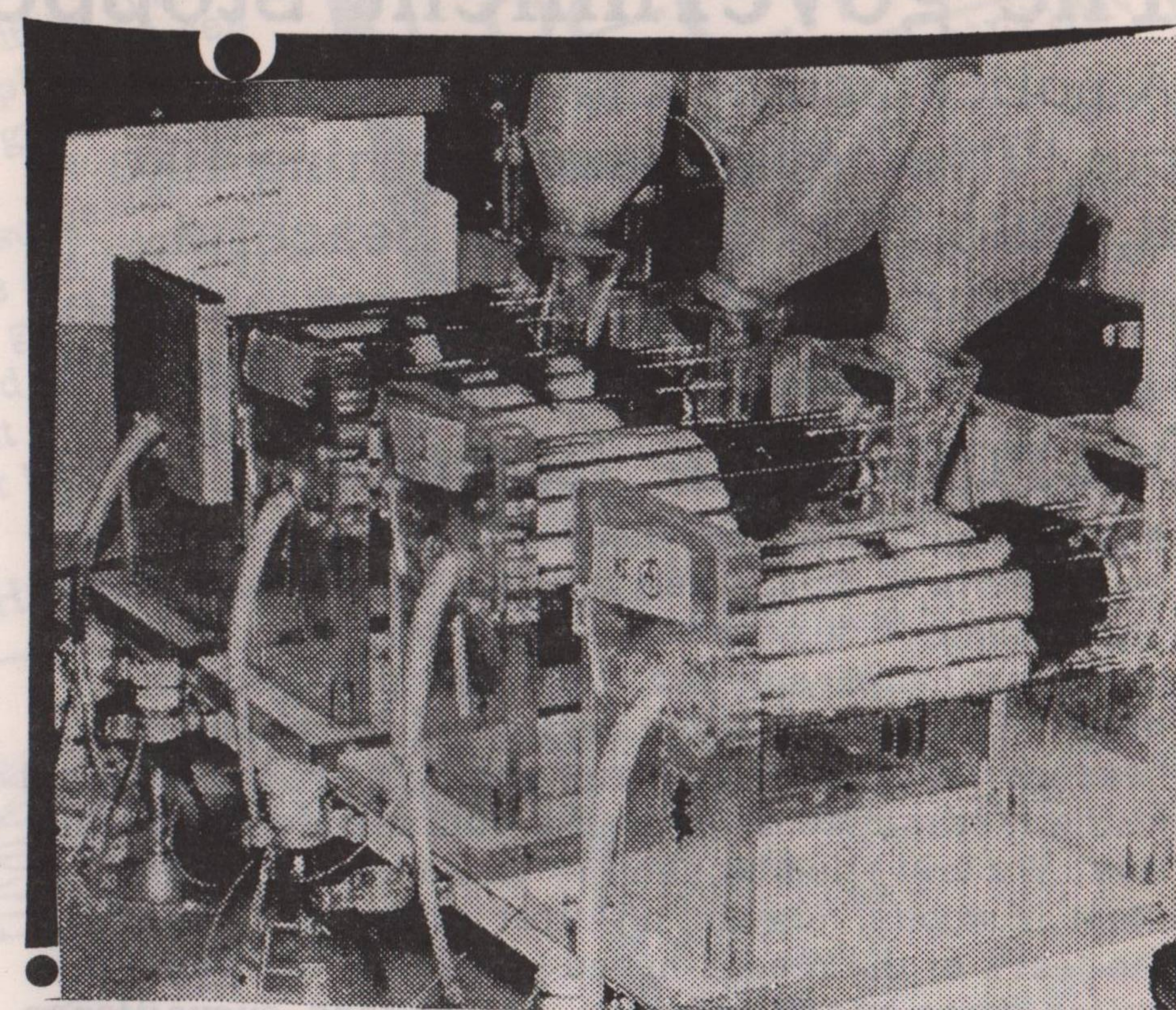
Arch vivisector P.J. Morris had been doing a new technique of renal transplant. He tried it on 20 dogs. 8 failed to survive longer than 10 days. A further 8 were dead by 30 days. Only 4 survived the 40 days of the experiment when they were killed. From this result Morris thought the technique a success and tried it out in 24 human volunteers. Only 44% of them survived compared with the normal 69%.

CALL rescued 11 rabbits, 15 guinea-pigs. More were taken but some had to be left nearby when the activists were disturbed by hospital technicians. There were no arrests.

Send donation or for more information: CALL. PO Box 45. Birmingham 1.

## MUDDY NIREX.

Nirex and the government say that the Sellafield mud is not dangerous. But when a paper bag of it was dumped at their offices at Bedford, Nirex flipped its lid. It called the police who took it away to their bomb store and then to the National Radiation Protection Board. Either the Sellafield mud is safe and can be tipped out into the garden. Or it isn't safe and needs to go to the bomb store. Doesn't Nirex know?



## RECLAIMING MAY DAY. BRISTOL '86

Once upon a time there was a trade union march in Bristol every year. They gathered together to bleat in unison and tramp round in circles and so it went on until one year when a great commotion fell upon them. Strange people with haircuts of varying degrees of silliness fell among them and all hell broke loose.

Well, after gathering together at the start of the march, we started by trying to push ourselves to the front with our banner, 'Reclaim May Day, and then had an argument where the assembled lefties showed how concerned they all were. "I hope we have another war so we can put you all in the army." Then started the great game of leap frog with the trade unions trying to get to the front. Eventually we got together somewhere in the middle and off we all went down the hill, and then, woosh, black flags flying, we sprinted to the front. The march stopped dead in the centre of Bristol for half an hour, completely helpless, during which time the stewards at the front with their megaphones tried to tell everyone "the anarchists are sabotaging this march!". Unfortunately one of us had a megaphone too and went around proudly announcing "the trade union bureaucrats are sabotaging this march". So one of our trade union comrades physically attacked him, while stewards gave a wonderful display of class solidarity by going up to the police and frantically shouting, "I want that man arrested".

And so the march went on with us going to the back and trying to get to the front and then the march stopping and we got told that if we put our foot on the road in front of the march we'd be arrested.

Two important lessons - 1. We took them by surprise - police presence was low - that's why we were successful. 2. we stayed together so when the police did make moves to arrest people they couldn't. (We even got a helping hand from the SWP.)

Paul M.

# The government stopped the festival, the police 'neutralized' the Convoy, and still they came!

A policeman on the demo said to me "I've never seen anything like it, just 30 of you being peaceful, sparking off all this. Carry on like this and you can change the world".  
**March from London.**

I joined the Stonehenge London to Salisbury March on June 7th at Silchester and was surprised by the small number of people present. Only 30 marchers and a few hangers on for the weekend, expecting music. This turned out to be a great advantage because all decisions were made on a group basis and at the last minute, keeping the police guessing all the way. We travelled, by country lanes and paths and slept in woods, leaving no litter or damage, calming the fears of the media-hyped people all the way. The police spent a fortune on us, helicopters, surveillance, and 60 babysitters each night. Despite their harassment, we came through unscathed to start the Salisbury demo, where a thousand people and 100 vehicles joined us to go for Stonehenge. A policeman on the demo said to me "I've never seen anything like it, just 30 of you being peaceful, sparking off all this. Carry on like this and you can change the world." There must be 30 of you out there somewhere. Go for it!

Del.

## Road block.

At Hanging Langford the new convoy gathered. At the site meeting the police proposals for hired coaches for 300 to Stonehenge for limited rituals was rejected. We agreed to set off well before the 4pm injunction time. About noon we left for Stonehenge, CB radios fore and aft, careful not to allow gaps to grow between the motors which might enable the police to divide the convoy. But at the A303 turn the police were waiting with a road block of vans. For a couple of hours there was talk but no agreement. Then the police started moving in, lining up on the otherside of the dual carriage way. I was at the back selling GA. I moved quickly back to the motor towards the front, scrambled in to find my plastic bags and fell out again, at the feet of the police who were coming in from both ends.

I don't like being herded about by pigs so I moved quickly back towards the centre, then followed others through the stinging nettles and legged it across the field.

Richard Hunt

## We did it in the road.

The green field, Glastonbury CND Festival. June 20. We realized that there was no way a large group was going to get to the Stones. We had had an offer from the Super-wochamacallit in charge of "the operation" that 300 people might be allowed to attend at ritual at the Stones provided that they follow seven preset regulations blah, blah, blah. He wanted a coach load of 100 worshippers at a time (the coaches being hired from an authorised coach company) to attend the Stones for no longer than 45 minutes each group - ie., he wanted the sun to rise three times for the Solstice! We rejected the offer. Towards evening the group drifted apart with nothing resolved. I arranged a lift for myself to go to the Stones at dawn with four good friends.

At this point I consulted the I Ching to try and sort my head out. I got hexagram 5, Waiting. The two trigrams above, abysmal, water, (the police? the system?), below, creative heaven (us? anarchy?) It said the following: "Strength in the face of danger does not plunge ahead but bides its time, whereas weakness in the face of danger grows agitated and has not the patience to wait." "Waiting is not mere empty hoping, it has the inner certainty of reaching the goal." A moving line contained a warning: "The situation is extremely dangerous. Now we must stand fast and let fate take its course. This composure which keeps us from aggravating the trouble by anything we might do, is the only way to get out of the pit."

The moving lines changed the hexagram to No. 34, the power of the great, which contained the outcome; "There is a danger that being intent on movement, we may not wait until the time is right, Therefore the added statement that perseverance furthers. For that is truly great power which does not degenerate into

mere force but remains upwardly united with the fundamental principles of right and justice." The outcome: "Thus the superior man does not tread upon paths that do not accord with established order."

All this set me thinking were we right to be "going for it". Should we bide our time? I still felt I should go to the Stones. Maybe it was time to make a gentle approach; there was no way a large 'loud' force was going to 'take' the Stones. What was all that 'taking' (back the Stones) about anyway? That was just playing "their" game. Time maybe for a gentle feminine energy.....

We set off around 1am, June 21st. The grey light of dawn started to fade in as we sped across the Wiltshire countryside, excitement mounting as the familiar Stonehenge/Amesbury signpost appeared. Just as we came up to the second roundabout before Stonehenge, we saw a group of people walking away from the Stones. We stopped to talk.

"Road block up there" someone said, "they're not even letting people on foot through."

We parked on the grass verge along with a couple of other vehicles and walked down the road. It was quite light by this time and I began to wonder if, even if we got there, would it be in time for the dawn? Did it matter anyway?

We came to the police road block and received the usual barrage of "I can't permit you to blah blah... if you proceed with blah... I will arrest blah blah... One who was with us, Brig, demanded to speak to the officer in charge; telecommunications were made and the force field lifted. We walked down the A303, dawn on Solstice morn, we came over the rise of the hill and there they were, cold, grey stones standing - to my eyes - full of energy, magic and mystery.

There was a crowd gathered by the Hele Stone. The druids were there performing their ritual in the road. There were about 150 people there plus numerous press and even more numerous police.

It was a cold grey morning, the sky a solid sheet of cloud, but as the druid ceremony neared its end and the words, "The sun will now rise" were spoken, the clouds parted to reveal the sun, a great red orb; the crown rippled with a murmur, a few palms were raised to the east. After the druids had finished, Tim

Sebastian from the Secular Order of Druids spoke. He said he felt unable to perform a ritual as the temple had been desecrated, then the minstrels led a chorus singing the mantra-like last verse of David Bowie's 'memory of a free festival' - "sun machine is coming down and we're going to have a party." Many people sang and danced. Everyone was incredibly high and happy, stars shining in every eye and all lips curved into enormous smiles! Finally the S.O.D. tramped off and left us a crowd of quietly ecstatic devotees. I stood next to the fence staring at the Stones (the English Heritage had decided not to admit us to the Stones), a foreign voice near to me asked: "What is it about those Stones?"

"I don't know," I said.

"Where I come from I have heard that when you drive over the hill, you get a lump in your throat", he said. "Well, I got a lump in mine", I said. From my other side came a stout English voice choked with emotion, "I've got three in mine!"

At about 6.30 am the police said time to go. Feeling happy and complete, we parted, looking forward to coffee in Amesbury.

Later we drove back to Glastonbury; when I stepped out of the car on site, I felt as though I was stepping on to another planet! What had happened was an incredibly strong experience to me. It felt as though the I Ching was right. We will have to wait to regain our Solstice celebration without compromise. This year we had our festival at Glastonbury, we accorded with the established order which insisted we hold our festival on a licenced site. Those of us who witnessed solstice at the Stones did it for everyone, that someone, anyone who cared was there was/is enough - so - we did it in the road - why don't we do it in the road? There are many of us with the festival in our hearts who live on the road. It felt fitting. The sun rises, first it strikes the Hele Stone; we stood before the Hele Stone.

We will overcome, but the harder we push, the harder the authorities will push us back; we must step out of the wheel of Karma; we must bypass the wall of the authorities mind and use true cunning, remain graceful. Take strength from unity. We will get what is coming to us blah blah....

Lady P.

PS. For those interested aficionados, incidentally, at this time many people on site were drawing hexagram no. 5 from the I Ching. Also those using the rune stone oracle were drawing the equivalent runa stone.



# SKIPTON MINK HUNT

**70 sabs foil violent huntsmen and police.**

On June 7th a Northern regional hit took place near Skipton involving groups from Hull, Leeds, Derby, Shrewsbury, Liverpool, Sheffield and Doncaster.

We started talking to and debating with the hunt, by which means we held them up for two hours. During this time a sab's car had its window broken by a huntsman swinging his walking stick into it.

The hunt moved off at 12.30 to hunt along the banks of the River Ribble. Within an hour they had sent a mink to ground - they had trapped it in a rabbit warren. Saboteurs moved in to block up the warren. The terriermen arrived and tried to dig the mink out. One of them ramm'd a spade into the middle of the seated sabs and cut two sabs' legs.

The hunt then moved away and after about an hour's hunting elsewhere, returned in an attempt to flush out the same mink. Sabs moved in to protect the mink while others set about beating and spraying the river bank. Then the hounds discovered another entrance to

the burrow and before the terriermen could start digging again, sabs had sat on the entrance. The hunt then attacked the sabs. There were numerous assaults, the worst being when a sab was hit over the head with a spade and concussed - he was unconscious for a time and needed stitches.

During the lull that followed police conferred with the huntsmen. Half an hour later another 15 police arrived. Randomly they arrested the sabs, dragging people by their hair and clothes. The hunt continued but the mink had escaped. No mink were caught that day.

13 sabs were arrested. 10 were charged with breach of the peace.

We strongly feel that it is your duty to bring to the public's attention such abuses of wealth, power and authority, which are normally hidden out of sight.

**Hull Hunt Saboteurs Association.**  
92 Boulevard Hull.

## SMOKEY BEARS PICNIC. BEDFORD GAS DUMP

The sixth annual Bedfordshire Smokey Bears' Picnic was held on May 25th at Sharpenhoe Clappers under a cool, dry but very windy conditions. The attendance was about 40/50 with three "Peace Convoy" vehicles showing up for the first time. There was no sign of a police presence.

**Tony Quinn.**  
Legalise Cannabis Campaign. 51 Waterloo Rd, Bedford

Local pressure on the MoD and County Council has now forced the government "to begin a thorough analysis of the site" at the Riveley mustard gas dump. This is a big climb-down and could set a precedent for the decontamination of this and the other mustard gas sites.

15 of those arrested at Norwich 'Stop Business as Usual' have got off with low fines and 2 or 3 suspended sentences, but 5 of us have got to stand trial though. So the Bust Fund still needs support. Big thanks to all donors.  
R. E. S. I. S. T. c/o Greenhouse, 48 Bethel St. Norwich.

## 'LIBERATION'

The Syndicalist Fight Group has merged with the Anarchist-Communist Discussion Group to form the Anarchist-Communist Federation. It will launch a new agitational paper, 'Liberation', while continuing to bring out 'Virus', a mag of discussion and debate. There are groups in London, Medway Towns, Canterbury and Stafford. For a copy of the 'Aims and Principles', 'Liberation' (20p) and 'Virus' (25p) write to Box 5, 84b Whitechapel High St. London. E1.

An ALF group has been formed in Norwich. In April they glued up 50 shops involved in animal abuse and cause £600 damage. In May they liberated 19 chickens at Uppate 9 miles north of Norwich. More Actions are promised.  
**Norfolk ALF**

**NEW ZEALAND RELEASES AGENTS.**  
New Zealand has been forced to release the French agents who sank the Rainbow Warrior. If they hadn't done so, France threatened to block the import of New Zealand butter into the EEC.

## WILL LOWER OIL PRICES BRING JOBS?

The collapse in world oil prices, engineered by Saudi Arabia to force countries outside OPEC to cut production, was expected to boost world economic growth because it would leave more money in people's pockets to buy other things. But not only is that balanced out in the world economy by oil-producing countries who can now buy equivalently less with their oil, but the consumers, with the cheap oil price, have the choice of being content with what they have now and working less hard, being lazy; or working just as hard which gives them extra cash to buy more baubles, more economic growth, being greedy. It's a matter of whether we are greedier or lazier. The economists say we're greedy. The 1930s have already proved them wrong when low commodity prices brought unemployment. The low oil prices are now expected to bring a boom because we are greedy. Instead they'll bring unemployment because we are lazy.

## The 'Reality Now' collective from Toronto went to the Haymarket Centennial at Chicago, and all got arrested.

The recent anarchist gathering in Chicago, held to commemorate the hundredth anniversary of the Haymarket massacre was highlighted, appropriately enough by the arrests of 38 people on charges of 'Mob Action' and 'Disorderly Conduct' after a 'No Business as Usual' march through the streets of downtown Chicago.

The people who were arrested were those who had been separated from the main body of the demonstration for one reason or another. Many of us did not know that the stakes of the demonstration had been raised by others going into stores and the Mariotte Hotel to create 'scenes'. Nor was everyone aware that a meeting had been held the night before during which the question of 'spontaneous actions' had been debated. We support such actions in general, and the ones which were done in particular.

The situation was classic for arrests given that the numbers had been reduced and the demonstrators were spread out. We became more like tourists than demonstrators by this point, looking for the transit (Underground?), Haymarket Square, the march, friends or even food. Various small groups of demonstrators found themselves surrounded and outnumbered by the police. Most people were arrested while dispersing on command from the police. Some were even picked up while entering the transit stations. It was obvious that a decision had been made to start arresting people so it was mainly a question of luck which determined who was arrested and who wasn't. It seems as though three distinct areas were swept by the police. It can also probably be assumed that it was a conscious decision by the cops to avoid creating a potentially more riotous situation by picking off those who were isolated rather than confronting the larger and more cohesive mob.

The jail experience was quite informative since it encapsulated many of the features of our repressive, sexist and racist society. Rape was openly suggested as a possibility for one woman and a man was told that he would be thrown into a local jail to be raped. Another woman was openly called a 'nigger-lover' because she had hair in braids. When she asked a black woman cop about how she felt about such terms, the cop said that she didn't hear anything. The women arrested found themselves included amongst the black hookers who had been arrested that same evening. The theft of money from one of the women nearly precipitated a major incident and the theft was used by the police to harass the hookers.

The biggest failing of the day was that so many of us

## CZECH 'ROCK FEST'.

Like East Germany and our own dear Labour Party, Czechoslovakia has woken up to the fact that it's got a whole disaffected generation. So Prague's Palace of Culture put on a 'Rock Fest' which included illegal bands "The rooms and meeting halls were chock-a-block with anarchists, punks and hippies." But 'Dog Soldiers' their most famous underground band wouldn't play.



## COPENHAGEN.

The Last week in June the squatters in Copenhagen made their annual spring mobilisation. This year it was called the Pirate Week, and like the three previous years it was composed of single days with different struggles. First day 500 pirates made a Start Demo through the rainy streets of central Copenhagen. There were fireworks, good feelings, a lot of pirate flags and a banner with 'Fight the false modesty - Solidarity with the West European resistance'.

At the end of the demo the pirates rushed into an old ferry boat. 15 of the pirates had already occupied the ferry the night before and they pulled out rope ladders to help the comrades on board. The ferry was occupied and defended for 20 hours. Then the pirates left the ferry because it was too easy for the cops to control people who left the ship or got on board. The ferry couldn't sail and it didn't function as a base for the Pirate Week.

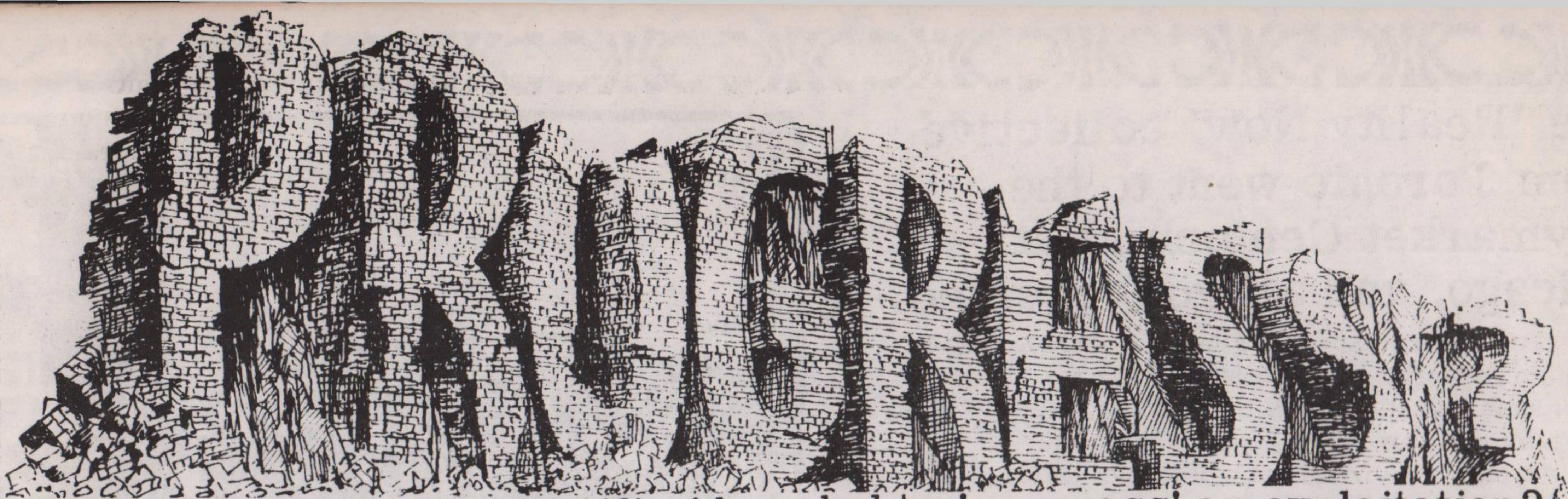
One of the different days was anti-apartheid day where the big Danish firm OK was blocked. The pigs smashed the blockade and chased the pirates over the whole inner city of Copenhagen. Other days in the week were cultural day, the anti-dope day, and a day with protests against a new NATO highway.

Ekkomedia - Arhus

failed to take into consideration the way in which the political climate has become increasingly repressive. Militarism against third world peoples is once again being matched by repression at home. The war against terrorism will be wage at home as well as abroad. In the third world a certain number of demonstrators would have been killed to make a political point about protest. In Chicago, a certain number were arrested and had their wrists slapped. In both a legal and social sense, the realm within which opposition is tolerated is becoming narrower. And they don't like slow learners!

## JAPAN EXPORTS LOSS

The value of the Japanese yen has shot up against the dollar, (are the Japanese taking out their loans to America, ie, selling dollars for yen) with the result that the Japanese goods at dollar prices are now much more expensive. The Japanese are now exporting at a loss. "Very few manufacturers in the export sector have resilience to survive at the present exchange rate." And the yen is still going up!



## Have religious and scientific ideas led to 'progress' or exploitation?

To criticize 'progress' is a very difficult thing to do because the definition of 'progress' is very vague. It seems to have been a slow process from the beginning of time. We are nicer people it is thought; we don't die from plagues as we used to; and we can travel all around the world. How uncouth, ill, and ignorant people must have been! How many people who visit Stonehenge are surprised that it was built nearly four thousand years ago? There have even been suggestions that visitors from outer space inspired the construction of things like Stonehenge and the Pyramids. But is the ability to construct things dependent on cleverness? It is assumed so. The Romans are admired for their straight roads and flush toilets. The wild Celts, it is thought, looked with envy upon the civilized lifestyle of the Romans. The Dark Ages were a terrible setback. The building of the giant cathedrals, however, brought in a new civilized age, and this time progress could not be halted. We are now (so the theory goes) living in a paradise, compared with pre-industrial Britain.

It is undeniable that things have changed. And they appear to be better. It seems to have started with the conversion to Christianity. This is normally regarded as 'a good thing'. The feudal system and the industrial revolution were unfortunate, but a necessary prelude to 'progress'. After all, we are now reaping their benefits. But this throws up a problem. How were Stone Age people able to construct Stonehenge? They must have had help from outside.

But the secret of 'progress' is quite simple. It is POWER. And the social organization to support it. The answer to Stonehenge is, that the tribe on Salisbury Plain grew rich, probably through trade, developed the social organization necessary to put projects into effect, and had the power over other tribes to obtain the huge stones from west Wales. So someone gave the orders, and others were there to carry them out. So Stonehenge was built because the social conditions were suitable. Cathedrals, and today, multi-storey car parks were built for the same reason POWER. They have power over us to tell us what to do. And Schools get us used to the idea. We must get a job so that we can help the economy. By doing so, we become the slaves of the rich.

Things started to go wrong in the Middle Ages. The social organization of society was moulded to fit into the hierarchical system of the church and with the feudal system of land tenure (supported by the church). Ordinary people had to be grateful to be alive and therefore give tithes to the Church and taxes or duties to the landowner, which made the landowner wealthy allowing them to have expensive clothes and castles. It is these things which we now call 'progress'.

The mini industrial revolution of the seventeenth century took place because the peasants were being

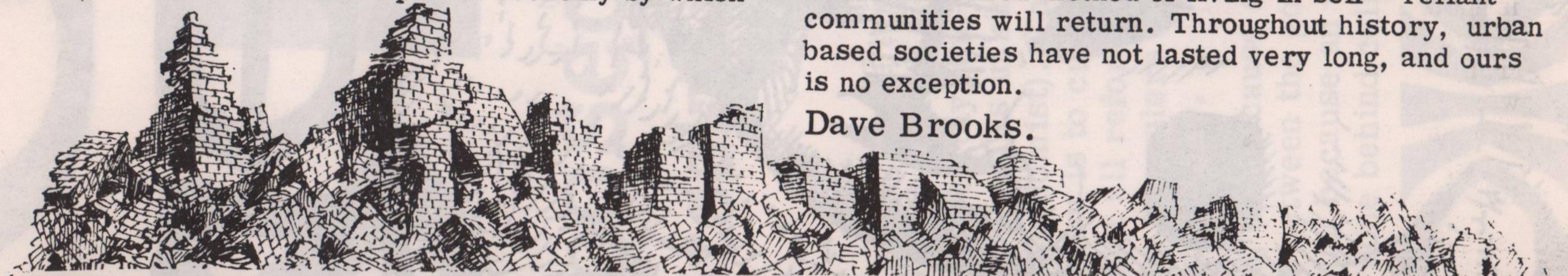
thrown off their land due to enclosures, and had to live the best they could by making or selling things. Groups like the 'Diggers' tried to get their own land, but they failed. Power was already in the hands of the few. The gap between rich and poor in Britain gradually widened. Soon, the rich in Britain were able to keep their power by exploiting the peasants in Britain (as landowners), the factory workers (as businessmen), and by exploiting the colonies (by operating in trade).

The idea of 'progress' developed during the eighteenth and nineteenth centuries, so that by the end of Victoria's reign, you would have been mad to deny 'progress'. There had undoubtedly been technological advance. The railway had made movement possible and rapid as never before. Britain was the 'workshop of the world', and its manufactured goods were respected in virtually every country. We had also grown out of the 'childish' idea of alchemy and, had entered, through the discipline of science, the 'age of reason'. This included medical advance. Penicillin seemed to be a byword for a safer, painfree world to come. But probably the most important influence in the nineteenth century was religious. After all the Bible suggests 'progress'. The Jews had to learn to be obedient to God's will, and Christ came when people were ready in order to take them to the next stage of awareness. Besides, Christians were taking the Gospel to every dark corner of the world. The whole planet would be 'civilized'.

But now that we have seen the development of power and exploitation, the idea of 'progress' disappears. The advance in technology had only come about because the social organisation was suitable for it to happen. Just as individuals had the power to order stones to be dragged from west Wales to Stonehenge, so, in the nineteenth century, individuals had the power to order the construction of railways throughout Britain, and even in the colonies. Railways brought food to the cities, so that people could be kept there working in the factories to keep the businessmen in luxury. Many lost what little independence they had had. The advance in science is undeniable, but it was simply to make up for the loss of Alchemy, which had a deep understanding of life. Most of the old healing techniques and remedies had been lost. A new discovery, such as penicillin, can help to remove pain and misery, but why should this suggest 'progress'? Pollution was already causing a lot of misery which did not exist before. Christianity did not help the situation. It is a monotheistic, prophetic religion, which implies someone all-powerful and all-knowing telling us how to live our lives - when we are ready. Individual development is not emphasized, and people do not gain the confidence which is so noticeable in Eastern cultures. Even Quakerism, which looks at the 'light within' gives the credit to God, and

not to their spirit.

Although the Industrial Revolution is seen as an important part of 'progress', the main leap forward has taken place this century. It has now changed its nature, becoming social progress. In fact, it has progressed! The Industrial Revolution (dirty etc.) is seen as a necessary prelude to the later social progress. We can now see an increase in material goods for virtually everyone in the rich countries. Britain has seen the creation and growth of the Welfare State, the provision of state education, and an increase in the freedom of the individual. At the same time, there have been bad effects from twentieth century progress, these being stress-related problems, dietary diseases, and road accidents. But the main flaw in the 'progress' argument is what lies behind the wealth of our society. What enables us to pay for the benefits we receive? Where is the wealth creation? It is assumed to be in this country. We are clever enough to produce things to sell abroad, so that we can import the necessary food. But producing goods, most staying in the rich countries, simply has the result of having more goods around the place. The raw materials and food which keeps our economy going comes from the Third World. Even 'British Beef' is reared on an international diet, mainly from the Third World. Many books have been written on the way that crops are exported from the poor countries to the rich. We have developed an economy by which



## 'Sectioning' is the power to keep someone in mental hospital against their will.

'SECTIONS' are drawn up during a person's lack of responsibility. This give psychiatrists time to give a general placebo, medical examinations and formal interviews. It is down to one doctor and consultant to decide if a patient should be detained. Once a section is claimed to have outlived its use, eg, a patient has got over the illness through the part of self-help groups, a patient may leave and become a day patient, adhering to medication. Sectioning of patient A can only be broken by appearing before a tribunal and then waiting for their verdict. Of course patient B may be in hospital voluntarily.

The Silent Treatment, solitary confinement in a windowless cell, and sectioning of patients who enter mental hospitals each and every day leaves much to be desired. Everyday people like normality's breed can play too much of a part in their own illness. Doctors and GPs go ahead and play an integral part in the well-being of over 1 in 5 people who are diagnosed as schizophrenic (on of the most common illnesses this country produces). Mainly families are to blame for this drastic figure. Kids' schooling also plays a large part in adolescent fears. Acknowledged family inheritance of the illness produces a great amount of resentful attitudes being mixed with problems of nature and its do's and dont's and how's and why's.

Above all that comes the sectioning, for doctors say

we suck in food, raw materials, and money into a very wasteful society. The main thing we have given in return is a system of taxation which forces peasant farmers to grow cash crops, and soon they haven't enough to eat. Again it is POWER. We have become very good at exploitation.

'Progress', the development of our civilization, is dependent on exploitation. The nature of the exploitation is just the same, but the peasants being exploited are now in the Third World. Oppression does not occur here openly because you don't need to oppress rich people. So we can afford to be 'free'. But the number of poor and disaffected people is growing here. Besides the poor, there are also hippies, gays, lesbians, pagans, punks, and anarchists. These are the new disaffected ones who are getting together for protection. These are the scapegoats when things go wrong with society.

Opposition to the established order will grow throughout the world. Bureaucratic systems will find it increasingly difficult to operate because of increasing disaffection and because they will find it very expensive to keep control, as Thatcher is finding out. These costly regimes will eventually fall, and we will therefore need to readjust our societies. We will have to grow our own food. The less - privileged in society will be looked after by the community. The time - honoured method of living in self - reliant communities will return. Throughout history, urban based societies have not lasted very long, and ours is no exception.

Dave Brooks.

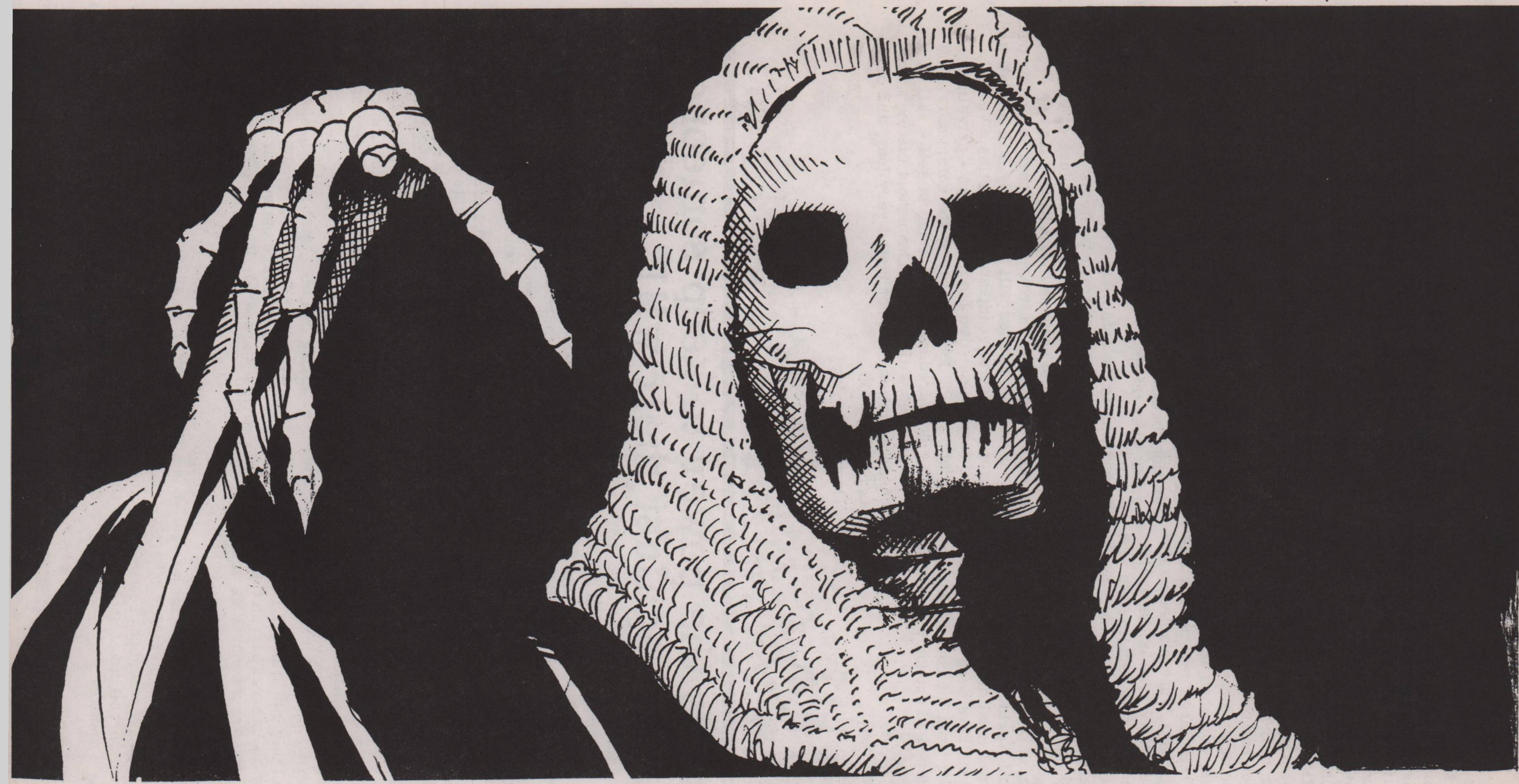
anyone endangering their lives, whether by drugs or suicide can be kept under lock and key for 28 days. It can also lead on to sections 2, 3 and 4. Section 5 is a 3 year detention whereas the others are six months. The implications of a section include six different categories of control, eg. with medication etc.

I know from my own experience of two six month spells of sectioning which by rights cannot live up to expectations. For example I was restricted to a room without light with only a mattress to sleep on. I was given a total of 120 millegrams of Depixol and at the same time I was on 800 millegrams of Chloropremazine a day. I myself felt I was on a medication overdose of silence.

Though sectioning can be a total rewind, what with interviews that are started with the same questions every time. Within the ward patients are subjected to other patients' burdens or illness thus breeding unmorality.

People would be far better off if they kept away from bad effects such as another's mental activity. I suggest community grouping for the people who are urgent, sometimes overanxious about getting over their illness, thus providing room to move and free to choose either the good road or the bad.

Tommy.



# THE OBJECT OF 'JUSTICE' IS INJUSTICE

'JUSTICE' was imposed by the sword to enforce taxation which took from the poor to give to the rich.

AT FIRST 'JUSTICE' took the crops. Then it took the land on which the crops were grown. The rulers, the Lords in their Parliament, passed the Acts of Enclosure, the 'legalised theft' which took the people's land, making it the private property of the rich. Those monstrous acts are still in force.

The object of 'Justice' today is to protect that private property from the poor, to keep the rich rich and the poor poor so that they are forced to work in the rich men's factories. The object of 'Justice'

today is to keep us paying those taxes which still take from the poor to give to the rich. "Even more weirdly, the richest group received more benefits in kind than any other decile." (Economist). The object of 'Justice' today is to criminalise all dissent, to restrict all reform to their Parliament, set up by the rulers specifically to maintain the status quo.

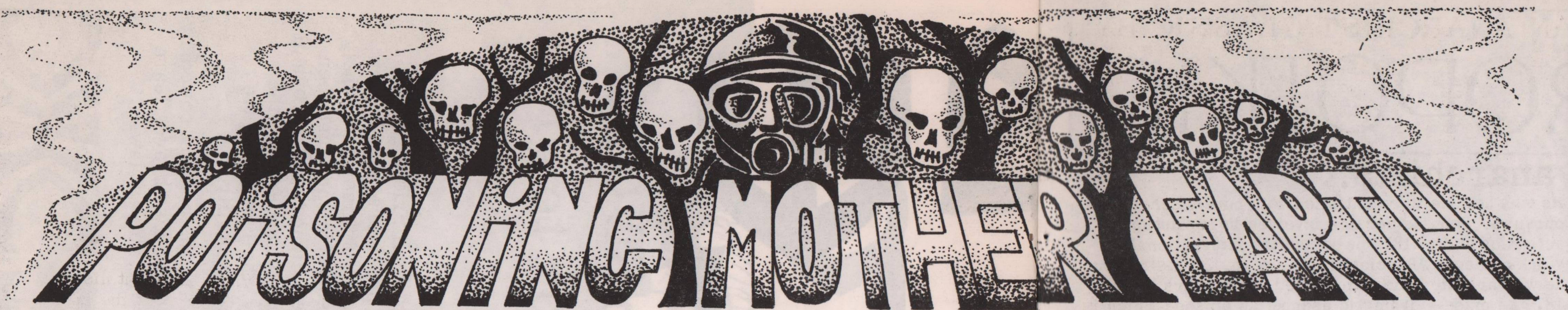
The Law was obeyed, not because some Social Contract was between the governed and the governors, but because an unacknowledged violence done behind cell doors

intimidated us.

Under the blind gaze of prison governors the few uncowed prisoners were beaten and humiliated into submission. Blithely the elite denied such violence, and then imposed a blanket silence on their brutal prisons lest we might understand their power. Cynically, their priests gave absolution to their brutality.

By this violence are the bravest cowed: by their example did we, less brave, learn fear and so obey the rulers' law.





Much has been said and written about the damage defoliants and organo-phosphoric insecticides have done to the environment and people used agriculturally. What about their military applications?

The congenital malformities caused by 245-T and dioxin at Serveso (the only occasion the Pope has granted dispensation for women having abortions after the accident there) and the destruction of the environment (the land around the plant is fenced off and will be off limits for decades) is shocking, but nothing compared to the deliberate policy of defoliation carried out against the jungles of South Vietnam in 1967-73. Twenty five per cent of the land in Viet Nam is now agriculturally useless and ecologically a wasteland due to leeching of soil cover after the destruction of the tropical forest canopy - caused by US's Operation Harvester when transport aircraft systematically sprayed Agent Orange, White and Blue across the country under the slogan "Only We Can Prevent Forests". This was not the worst upshot of the military use of defoliants - US servicemen are now suing their government as their children are being born without eyes or limbs as a result of exposure to dioxin. The US government knew fullwell the damage dioxin could cause in 1969 when they stopped the sale of concentrated 245-T weedkiller in their own country but continued spraying them on the people of Vietnam. Nearly a million of them are suffering vaying degrees of congenital malformation. The United Nations concluded (with only two votes against and 17 abstentions) that this constituted the use of chemical warfare against the people of Vietnam and now even the US. concedes herbicides are chemical weapons.

Of course, this is not all that the US. did to that blighted country. To starve out guerillas and their dependents, Camp Detrick (the US. version of Porton Down) bred rye-rot spores and rice blast organisms to eradicate their crops. Vietnam is still to recover from this use of biological warfare. Camp Detrick is still to end research into it, although by making its research programmes conform to the 1970 Microbiological Warfare Convention, they have admitted their past involvement.

The use of insecticides, according to Dorothy Piermont of the German Green Party, has caused 10,000 deaths worldwide. I would argue considerably more - I.C. Farben synthesised the Zyklon B that gassed 600,000 Jews in the concentration camps in World War II from an organophosphorous

insecticide. Nowadays all nerve gases are synthesised from organophosphorous bases - the most deadly was first developed in 1950 at the ICI Plant Protection Laboratory before being passed on to Porton Down. Tests performed on volunteers there resulted in the death of a young servicemen; at his inquest his father was told to discuss the cause of his death with no one.

No research has yet been done on the ecological effects of nerve gas, but I would like readers to consider what would happen to insect life if Western Europe became a gas drenched war zone (as planned by the US. strategy, Airlord Battle). Without insects to pollinate plants, it would face wholesale ecological collapse - there wouldn't even be flies to consume the dead. The lack of insect life was noted after the Union Carbide plant at Bhopal blew a gasket and flooded the streets with methyl isocyanate, killing 2000 people. Methyl isocyanate is ten times less deadly than the old nerve gas developed in World War II by the Nazis, and even the starting compound for the binary weapons arrive at USAF Lakenheath, USAF Upper Heyford and USAF Welford in 1988, QL is more deadly. Furthermore methyl isocyanate clears in a matter of hours, nerve gases with UX (persistent agent) last for days. The most persistent gas of all is mustard gas, which killed maimed or blinded 1/2 million soldiers in the First World War. It lasts not for hours but for months. Furthermore it kills everything by slow corrosion. A number of mustard gas dumps built in World War II remain around Britain - one at Rively in Bedfordshire has blackened the grass and killed trees, and caused blisters to develop on the fox and hounds of a hunt that passed by it in the 1950s. The coppice surrounding the dump has virtually died of Dutch Elm disease as no forresters dare attend to it for fear of stirring up contaminated soil. There are six other such sites across the country. ....

These were not the only places the military squatted and grossly abused in the Second World War. The island of Gruniad was used for biological warfare tests inpreparation for the bombing of Aachen, Hamburg, Berlin and a number of other German cities with anthrax if the war had gone on until 1946. These tests were almost disastrous because an anthrax infected sheep drifted on to the mainland forcing the authorities to slaughter 10,000 livestock to contain the epidemic. Gruniad has been uninhabitable since then - despite the government's claim that they are to decontaminate it with formaldehyde and brine. They

are selling the land for only £25 - no one will be permitted to go there for another half century. The state still remains interested in anthrax as a weapon of mass destruction - anthrax is still kept at Porton Down.

What do we do? Firstly we can do our best to stop the situation becoming worse by campaigning against the development of binary nerve gas in Britain come 1988. Action can range from petitioning and writing letters to MPs (and they will find any letter on the subject embarrassing), to setting up peace camps at USAF Welford and USAF Lakenheath (there is already one at USAF Upper Heyford and the Peace Pledge Union are to have one at Porton Down on August 1st - 4th.

Secondly we can expose and obstruct chemical and biological weapon research already going on - in addition to Porton the following universities have been involved in BW research: Bath, Birmingham, Bristol, Brunel, Cambridge, Durham, East Anglia, Liverpool, Imperial College, the London School of Hygiene and Tropical Medicine, Southampton and Thames Polytechnic.

A letter from the Ministry of Defence notes "CBW commodities" are transported around the roads under the same safety procedures as standard individual cargoes - these must be identified and blockaded as the Polaris convoy was. I will give a £5 reward to anyone that can give information on this. It is important we press County Councils to become Chemical and Biological Weapon Free Zones (as Belgium, Czechoslovakia, East and West Germany are) to prevent CBW convoys and therefore research.

Finally we should bring utmost pressure to bear to tighten up the 1970 Microbiological Warfare Convention and the 1925 Geneva Gas Protocol to ensure even research of a 'defensive' nature (ie. defence against the effects of our ownCBW) ends, and that the test sites are decontaminated and returned to the people.  
**P. N. Rogers.**

Contacts: Working Party on Chemical and Biological Weapons; Home Park, Treffulet, Launceston, Cornwall. PL15 9QD.  
Bertrand Russel Peace Foundation. Bertrand Russell House, Gamble Street, Nottingham. NG7 4ET.  
BUAV. 16a Crane Grove, Islington, London. N7 8Lb.

# Mutualist Anarchism and Human Ecology

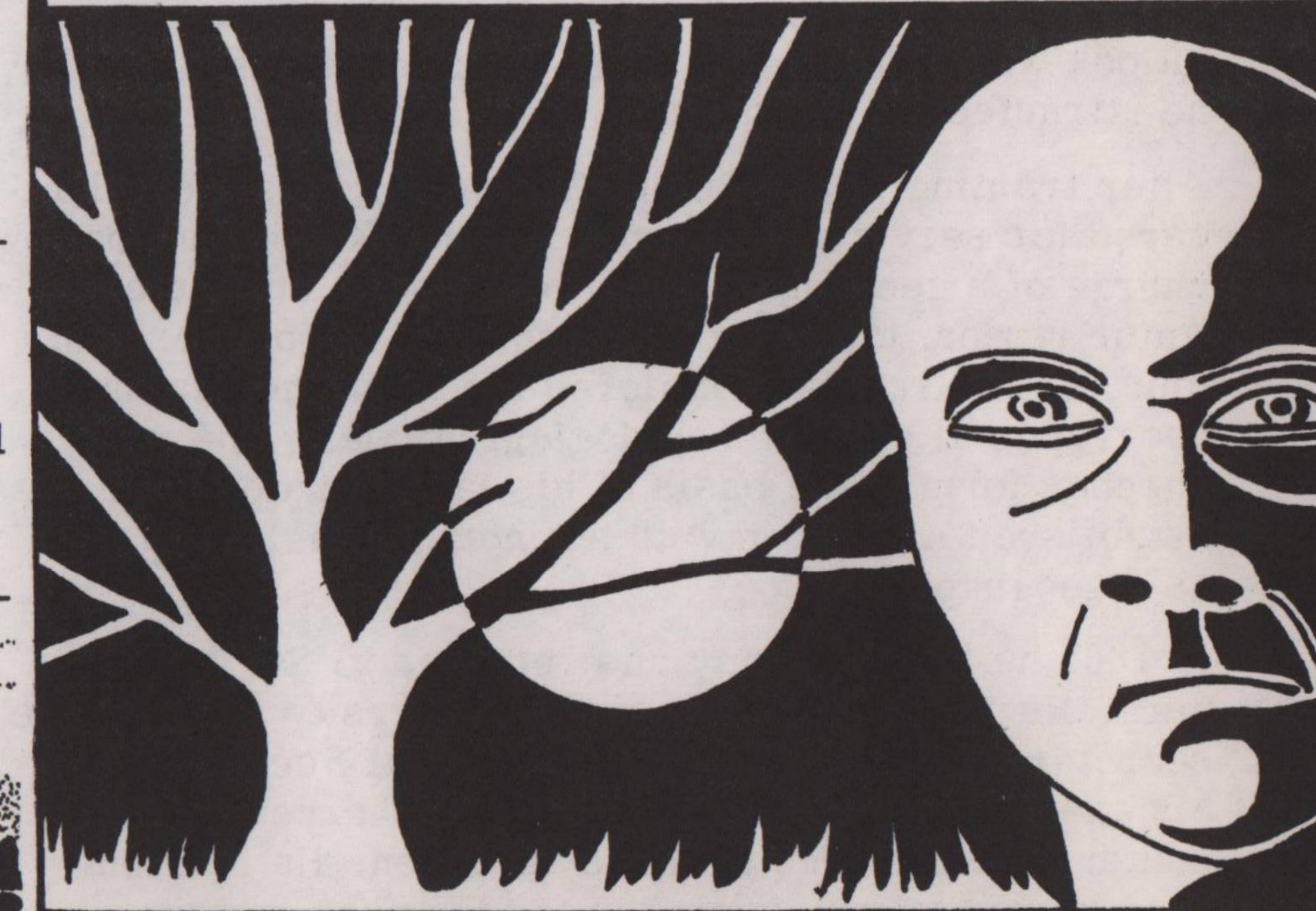
THE AUTHORITARIAN LEFT and right historically have bisected human nature. Through the right's almost total usurpation of "the individual" and the left's assignation of sociality to itself we are left with a grim choice. To uphold individualism we must renounce the humanitarian ideals of decent people everywhere. To accept "sociality" as defined by the left wing statists we must conform and serve the "proletarian" ruling class.

Kropotkin sensed this dilemma when he wrote "Mutual Aid; a Factor in Evolution". Driven partly by the social Darwinist claims defending the state and the doctrine of "might is right" (which Darwin himself bemoaned) Kropotkin demonstrated that social co-operation within and between species is at least as important as competition and predation. Recent work by other biologists has verified the adaptive value of social co-operation between individuals and conspecifics. It has even been shown that the basic mutualist strategy is an evolutionarily stable one. (Axelrod, R And Hamilton, W. Science:211:1390 to1396) (1981)

Mutualist anarchism recognizes the ecological soundness of respect for an holistic view of human nature which cherishes BOTH sociality and individualism as vital aspects of life. Mutualists reject the process of state capitalist exploitation AND the rancor and violence of the so-called "revolutionary" statist ideologies.

The shallow and empty narcissism of state capitalist society is one matched in alienation only by the mindless smouldering malevolence of left wing statism. The revolutionary future belongs to those who would give back to humanity its integrity. Mutualist anarchism with its ecological conception of human nature can accept the latter on its own terms and not attempt to mould it into reactionary patterns.

Howard Olson.





AN ANARCHIST CLASSIC BY:

# KROPOTKIN

## The most influential of the anarchists.

CHARLES DARWIN was one of the most famous scientists of all time. His book 'Origin of Species', published in 1859, was controversial and epoch-making. It introduced people to a new way of understanding the world. It suggested that the world was not a machine but a kind of process, and that human beings were part of nature; they had a symbiotic and organic relationship to it. But the 19th century was also a period of imperialist expansion; a time in which industrial expansion became the dominant economic form. Thus Darwin's study was written in a style and used concepts which in a sense reflected and were derived from the capitalist system. Thus natural species were described as engaged in a "struggle for existence". "Competition", "survival of the fittest", and the "will to power" became dominant ideas among Darwinian writers, notwithstanding the fact that the final chapter of 'Origin of Species' had stressed the complex, mutual interdependence of all forms of organic life.

Peter Kropotkin's study 'Mutual Aid: A Factor in Evolution' published in 1902 is a response to this one-sided conception of evolution, especially as presented by Darwin's famous disciple Thomas Huxley. The latter had written an article entitled; 'The Struggle for Existence in Human Society' (1888). This had particularly aroused Kropotkin's ire. He thought it a crude expression of laissez-faire philosophy, and a disortion of Darwin's ideas. So in 'Mutual Aid' Kropotkin set out to demonstrate that both in the animal kingdom, and in human societies throughout history the dominant factor in evolution was not a bitter struggle for existence but rather co-operation and mutual aid. The book has become a classic; Ashley Montagu described it as "one of the world's great books". But the study is only one of a number of important studies by Peter Kropotkin, who can rightly be acclaimed as a scientist and a thinker of originality and substance. He was also an anarchist.

Peter Alexeivich Kropotkin was born in 1842 in Moscow. He came from a noble family, his father being a retired general. His childhood contacts however were mostly with peasants, and like Bakunin, his social outlook was coloured by these early contacts. As a boy he attracted the attention of Tsar Nicholas I.

After training in the Select Corps of Pages, he volunteered for service in Siberia. In 1863 Kropotkin took charge of a geographical survey expedition to the Amur region, then totally unknown to Europeans. For four years Kropotkin explored the area, undertaking geographical and anthropological studies. The researches formed the basis of his later studies, and established Kropotkin with an international reputation as a geographer.

In 1867 he left the army and returned to St. Petersburg. He joined the staff of the University and became secretary of the Russian Geographical Society. But his experiences in Siberia had also sharpened Kropotkin's inclinations towards rebellion. He had long been moved by his sympathy for the poor and the oppressed.

He was not one to be satisfied with purely scholarly pursuits. Soon he became involved in revolutionary activities and in 1872 he joined the International Workingmen's Association in Geneva. On his return he was arrested and imprisoned. Two years later in 1876 he made a dramatic escape, an episode which is graphically described in his classic 'Memoirs of a Revolutionist' published in 1899. He did not return again to Russia until after the revolution forty years later. But he did not stay long in Britain. He went on to Switzerland and edited Le Revolte, a newspaper of the Jura Federation. In 1882 he was again arrested, this time in Lyons. After public agitation he was finally released at the end of 1885, and in January the following year he came to live in London.

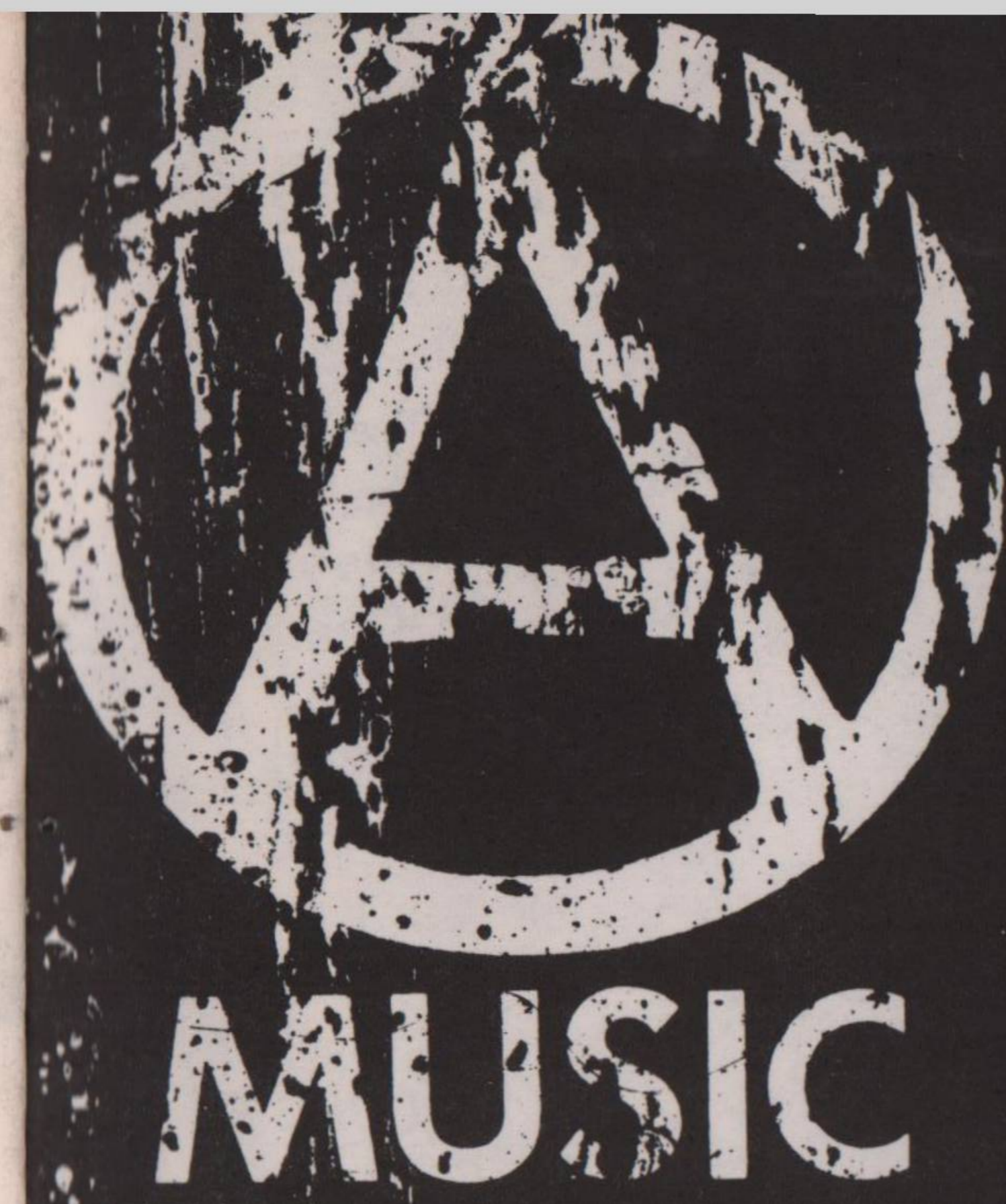
The remainder of Kropotkin's life was devoted to propaganda and to the elaboration of the scientific principles of anarchism. He wrote important studies on a number of subjects, and established himself as a radical scholar of distinction. In 'Fields, Factories and Workshops of Tomorrow' (1899) and in the 'Conquest of Bread' (1906) Kropotkin detailed the basic principles of "anarchist communism" - and made proposals that are as valid today as when they were first written. As Herbert Read noted, there is no aspect of sociology which Kropotkin did not study with scientific thoroughness - systems of land tenure, housing, education, methods of cultivation, health, ethics, crime and punishment, revolution, the evolution of the state.

Although Kropotkin was of similar background and belief to Bakunin, the two men in fact never met. Their temperaments however were quite different. Kropotkin, though a life-long advocate of revolution, never fought on the barricades, and though admitting the necessity of violence in certain circumstances, was by temperament opposed to it. Aware of the dangers inherent in revolution, he also had a sense that evolutionary tendencies within society made anarchist communism a potential future reality.

In 1917 aged 75 Kropotkin returned to Russia. He soon became disillusioned by the Bolshevik dictatorship and ended his days as an exile in his own country, writing a study of 'Ethics'. He died in 1921. His passing was movingly described by Emma Goldman. Rich in creative ability, she wrote "Peter had been still richer in his vision of a noble social ideal and in his humanity, which embraced all mankind." Kropotkin had had all the makings of a saint and a seer - and was so describes by his contemporaries.

### Brian Morris.

READINGS. Most of Kropotkin's major publications are still in print and available. Selections of his writings and essays are to be found in: Roger N. Baldwin. 'Kropotkin's Revolutionary Pamphlets', New York, Dover, 1927. Martin A. Miller. 'Selected Writings on Anarchism and Revolution'. P. A. Kropotkin. Cambridge, Mass. M.I.T. Press. 1970. There are two good biographies of Kropotkin: George Woodcock & Ivan Avakumovic. 'The Anarchist Prince'. New York, Schocken Books. 1950. Martin A. Miller. 'Kropotkin'. Univ. Chicago Press. 1976.



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browse.

### FESTIVAL EYE

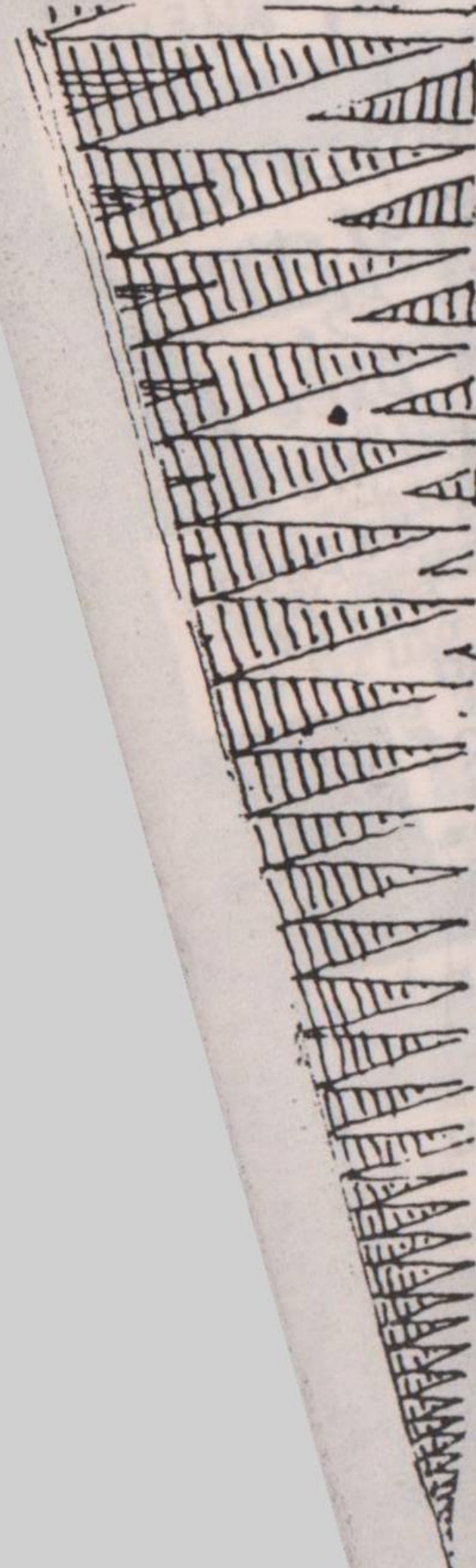
70p from c/o 99 torriano  
Ave London NW5.  
A real professional look,  
loads of pickies, concerns  
Stonehenge, traverrllers and  
the solstice scene. Very in-  
formative. This will defn  
sell to those straight bastards



## BOOKS

'THE LIMITS OF THE CITY'  
Murray Bookchin. Black Rose  
Books. Montreal. \$14.95.  
Housemans.

The limits of the huge urban conurbations can be seen only too clearly as they cannot be called cities in any true sense of the word. They have become too large, without cohesion, and full of insoluble problems which place intolerable burdens on the eco-structure of the planet. Referring to the historical place of the city, Bookchin points out the plus parts of the institution until they become the commercial market place required by capitalist production. 'In short, either explicitly or potentially, they open a new public sphere, a grass-roots democracy - and create a new participatory politics in the Hellenic sense term, not statecraft which falls within the province of the nation state and parliamentarianism.' He goes on to point out that rampant urban-



ation threatens to engulf both city and countryside. The small clan societies were durable that survived the largest part of human society. Bookchin proposes the municipalisation of society so that control remains within the scope of all of us in dealing with our collective problems. Separate politics in the sense of some sort of self government from statecraft and professional managers.

Alan Albon.

'WHY AID'. Chumbawamba - Danbert Nobacon. Box 4. 59 Cookridge St. Leeds.

A new booklet on why the Third World is starving and how we are starving them. Subtitled 'The Great Anglo-American Apartheid', it is packed with information on the history and process of the exploitation of the Third World and what this causes, UK involvement in it, the failure of aid etc. plus lots of amazing facts and statistics and quotes. (Did you know that the amount of money raised by Band Aid is equal to a little over half of Michael Jackson's personal fortune or, put another way, about the same as the world spends on arms every two hours.

All in all an amazing booklet and one of the best radical publications I have ever seen on the subject.

FEED THE WORLD - STARVE THE RICH.

I paid 10p for my copy but it's worth a lot more and probably cost more to produce. Better still send them loads of money and get some copies to give away.

Paul M.

'REVOLUTION ELSEWHERE'  
Aurelio Orensanz. Jubilee  
Group. St. Clements House,  
Sirdar Rd. London. W11.

'Revolution Elsewhere' is a brief look at the lives of Emma Goldman and Dorothy Day, and the Lower East Side of Manhattan, which hosted both women during their anarchist activities. Written by a Spanish sociologist living in New York City, this little booklet has value, not as a biography, but as a more lateral view of the social situation out of which these women became active.

The Lower East Side has changed little, which raises the important question: 'Why were

Golman and Day away to be witnesses of revolutions elsewhere, never at home or in their own time?' Both women saw writing as a vital component to their struggles. My bet it was through their written words that future generations could be inspired and motivated to realize revolution in the here and now.

Tristan.

'ABANDON AFFLUENCE'  
F.E. Trainer. Zed Press.

In a very important book F.E. Trainer exhaustively, and exhaustingly, sets out the reasons for going for a simpler lifestyle. He shows for instance that for everyone on earth to have an equal share of energy America must cut its energy use by four fifths. He shows that there is absolutely no way that everyone can have Western style affluence. There simply aren't the resources. At great length he shows how the present economic/industrial system threatens the planet and causes starvation in the Third World and will intensify the Cold War.

But, as usual with greens, the description of the problem is fine but the policies are contradictory. He wants decentralisation of power, but he also wants redistribution of wealth between regions. He can't have both. He wants locally grown produce but doesn't mention the local customs or tariffs to protect them. He wants 'policies more appropriately labelled anarchism than socialism, alternative technology, local self-sufficiency etc, but wants state controls over production of essentials. He pushes de-development but thinks we can still have selected high technology. He fails to identify money, the cash economy and private ownership of land as the fundamental problems.

But it's an important book, authoritative in its analysis of industrial ills and the global implications.

Richard Hunt.



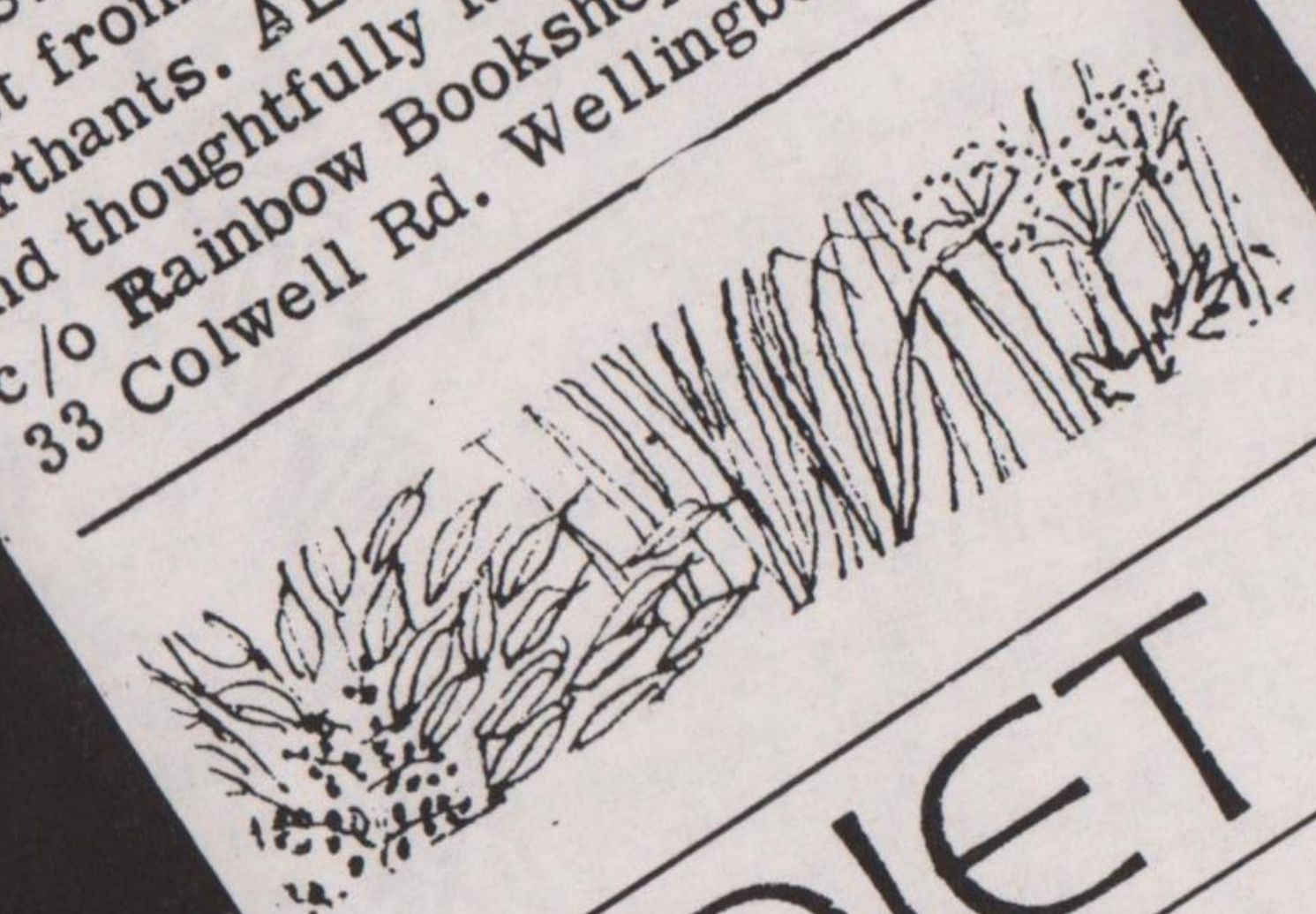
## NEW MAGS

'BEANO' from the Maidstone Anarchist Group. 20p. 20 pages choc full of controversial, thought-provoking stuff. Non-aligned as far as we can see. Very good article on Nicaraguan. The lay-out is fine by conventional anarchist standards, but from art students couldn't expect more than that. Where is the new typography, the new graphics which we can all use, exciting lay-outs? Surprise us. 20p from: The Beano, c/o Anarchy Club, Students Union, Maidstone College of Art, Oakwood Park, Oakwood Rd, Maidstone Kent.

HAG. from the Huddersfield Anarchist Group. 10p & 5ae from PO Box B 20, Huddersfield 1 IX. All the usual anarchist topics, 22 pages with good events and contact page for the Yorkshire area.

GOTCHA. 10 p and 5ae from 3 William St. Tappert, Fife, Scotland. Smoking, meat means murder, local issues. Toryism and Freedom. All for 10p.

'CONSPIRACY'. A free broadsheet from Wellingborough, Northants. ALF, Stonehenge, and thoughtfully laid out. c/o Rainbow Bookshop, 33 Colwell Rd. Wellingborough.



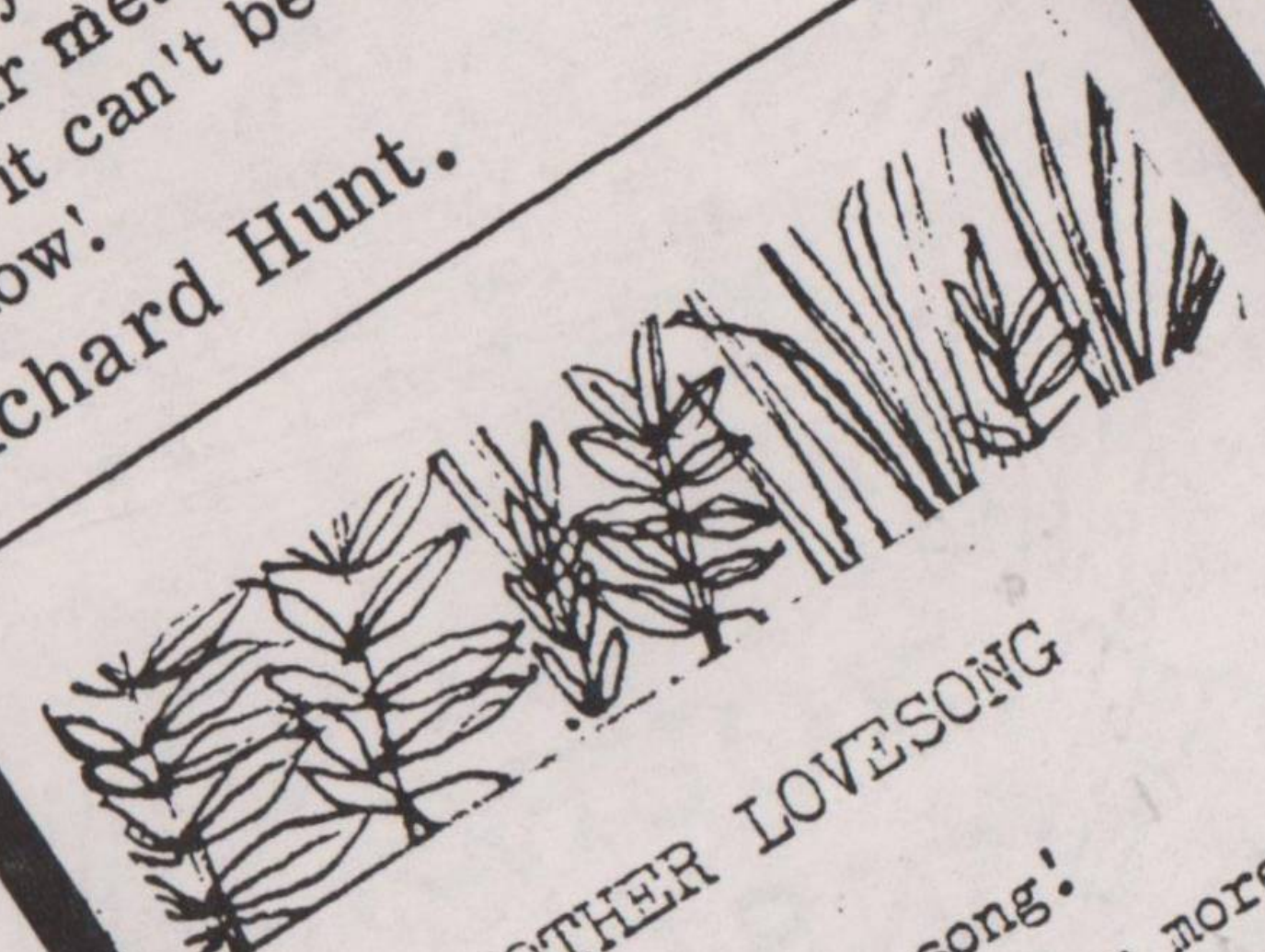
## DIET

RAW FOOD.

Sensitives say they can see an aura round people. Von Reichenbach in 1860 showed that such an energy, like light, was reflected by mirrors, like electricity was conductible, and that like magnetism was destroyed by heat. (Was the 'orgone' which Wilhelm Reich claimed to have

discovered, the same thing?) That energy form should exist in all living things. If we eat an apple, we are obtaining that energy. If that apple has been cooked, that energy has been destroyed. Rudolf Steiner suggested that half the food we eat should be raw. Eskimos get all the vitamins they need because they eat their meat uncooked. Well, it can't be bad for you anyhow!

Richard Hunt.



## NOT ANOTHER LOVESONG

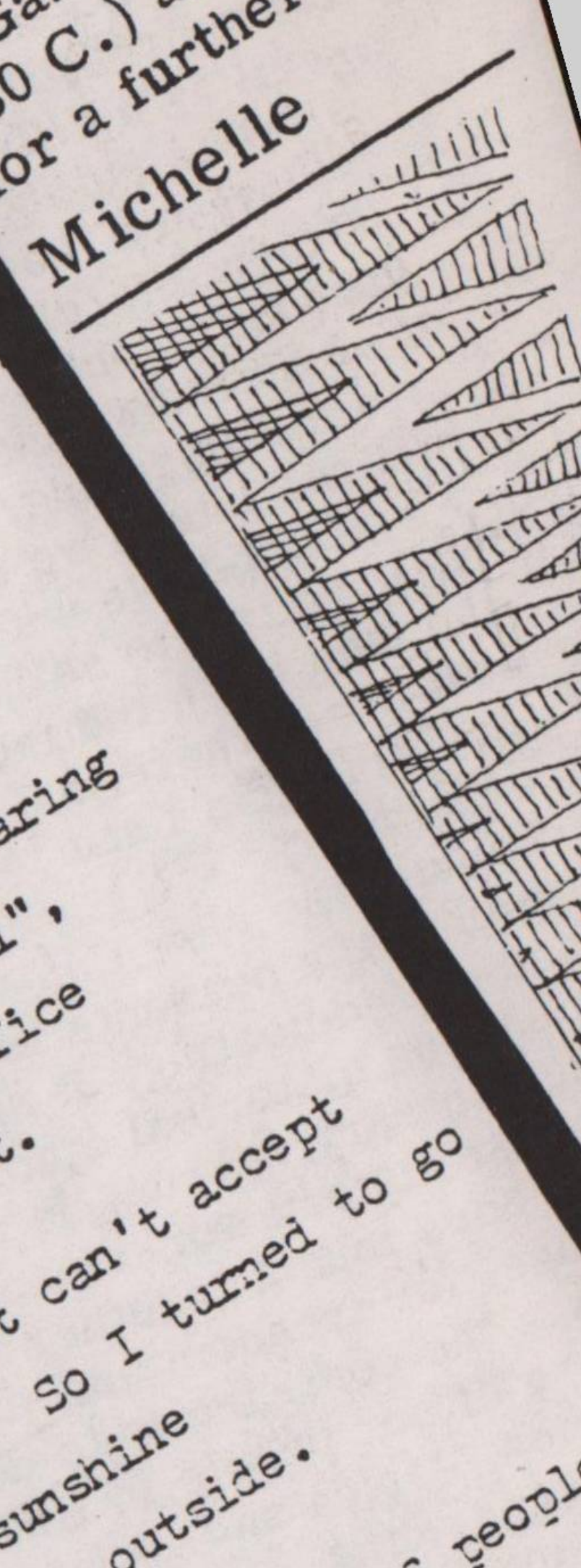
'Not another lovesong!  
We don't do those any more.  
They're out of date, you see.  
It's all been done before',  
Said the man in the office  
Who knows these things.

'Our readers are up to date,  
Modern, in touch.  
Love's out of place today;  
They know that much',  
Said the man in the office  
Who knows these things.

'We've heard too much about love,  
We want something real.  
Love just isn't our style.  
Give us something worth hearing  
And we'll give you a deal',  
Said the man in the office  
Who knows what's what.

'I'm sorry, we just can't accept  
Your lovesong'. So I turned to go  
Out into the sunshine  
To meet my love outside.  
We started to sing  
Our lovesong, and lots of people  
Joined in.  
And I knew the man in the office  
Didn't know anything.

Anne.



## RECIPE

GRANNY SMITH'S VEGAN  
FRUIT CAKE.

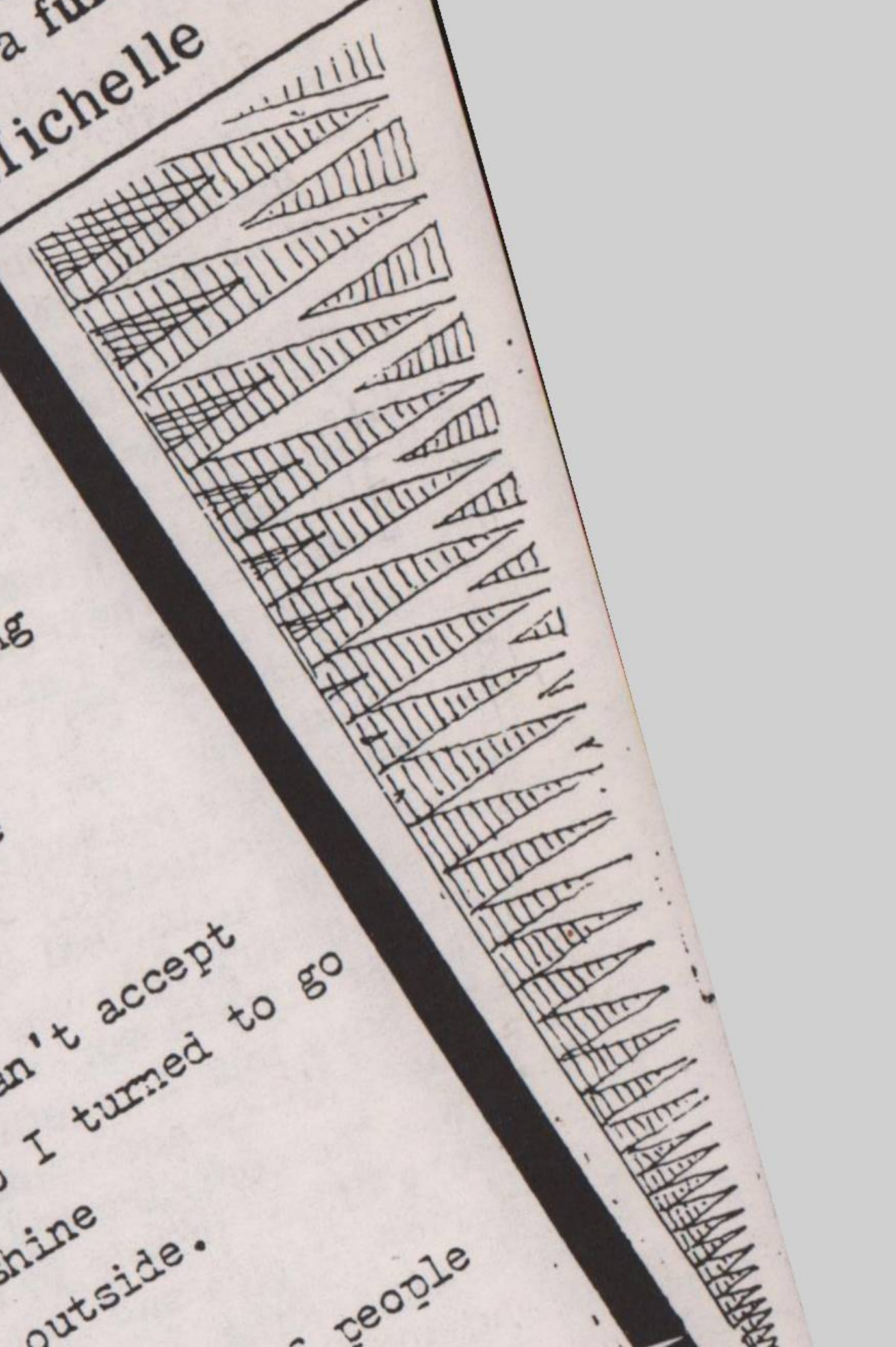
Ingredients:

8 ozs. wholemeal flour.  
4 ozs. marg.  
3 ozs. brown sugar.  
8 ozs. mixed fruit.  
1 teaspoon sodium bicarbonate.  
1 tablespoon vinegar.  
2 teaspoons mixed spice.  
1 dessertspoon of molasses.  
Approx 1/4 pint soya milk.

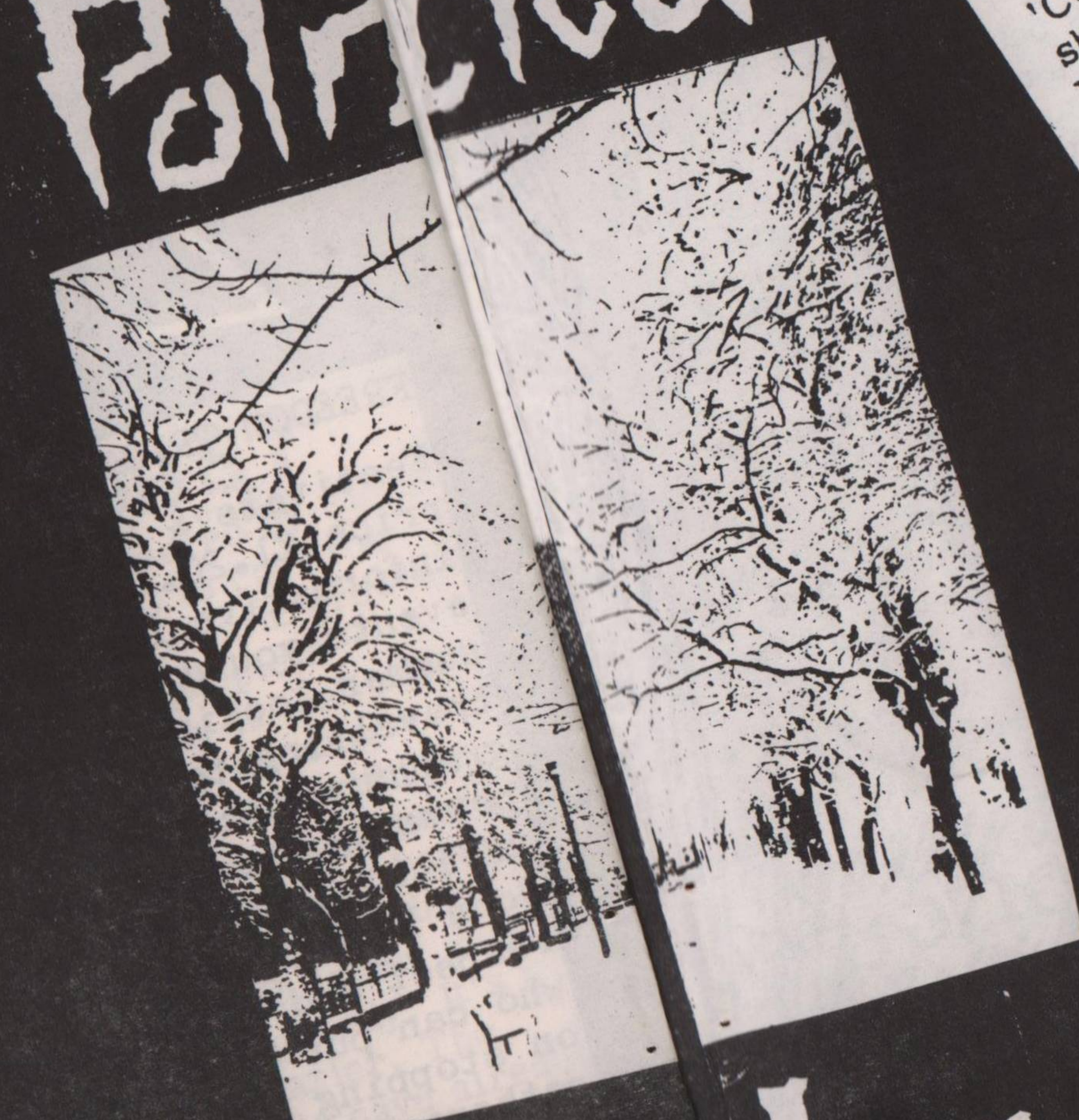
Method.

Cream sugar and marg. Mix fruit spice and flour together. Add to bowl alternately with the milk. Stir in molasses. Form well in centre. Add sodium bicarb. to extra milk if necessary and stir into mix. Add vinegar. Pour into well to form dropping consistency. Bake for 1 1/2 hour at Gas 5 (375 F.) and 180 C.) and bake for a further hour.

Michelle



COUNTER  
CULTURE  
Political



Asylum

WINTER  
3 TRACKER

## What class struggle?

Dear GA,  
Essentially, in Great Britain in particular, and in the world in general, the struggle for liberation is, in the short and longer term, of an anti-capitalist nature. Moreover in poor and underdeveloped countries to hold the view of a division between "city versus countryside" or between "rich north versus poor south or between "urban industrialised nations versus rural-agricultural nations is asking for trouble, as it does in the 'Green Anarchist' article, 'Which Class Struggle'. There have been many romantic theories which in general have described the question of today as one of the oppression of the countryside by the urban population. The problem of such theories is that instead of uniting the necessary forces for change, it divides the potential allies needed for the struggle for liberation. It divides the urban working class from the peasants.

To hold that view is self-defeating. The art of a revolutionary is to unite forces for the revolution, not to divide it. Moreover, in underdeveloped countries the dynamic of classes is changing fast. The peasant is disappearing and in its place a strong urban working class is appearing. The Third World working classes do not see the British or industrial country working class as oppressor but as exploited as well by a different but nevertheless similar ruling class.

To cry for the peasants today as 'Green Anarchist' does is old-fashioned, romantic and self-defeating. For their own information peasants are disappearing, and fast, everywhere. Instead we are being left with working people with no land but their bodies to sell, either to work the land or in the factory. That is a fact everywhere in Third World countries, in Latin America, Africa, or Asia.

To hold the view that workers are against the peasants is barbaric and self-defeating. It shows a tremendous historical ignorance, when the contrary is true. In most cases in past history workers and peasants have fought together for change, for freedom and justice. To say the contrary is to deny the history of our people in Latin America, Africa and Asia. Please, 'Green Anarchist', be more realistic and down to earth, you are completely out of touch. You are defending a class that does not exist any more, the peasants, and you are blind to recognise the only class potentially effective to produce any radical change, the working class.

To hold the view that workers have always colluded with the rulers in the exploitation of the peasants is simply misleading and not true. From the class point of view, the urban workers have more to gain by allying themselves to the peasant than to the rulers. Moreover, politically, workers have many

more similar interests with the peasants than with the rulers. Culturally and ideologically they are the same; workers feel much closer to the peasants than to the rulers. Historically, in many more cases workers of the city have fought together with the workers of the countryside than fighting against them. So it is difficult to understand from where Green Anarchists can base their arguments. Basically, GA base of principles are wrong from the class point of view, from the ideological and political point of view and moreover from the historical point of view. To hold their view is simply a political and historical aberration. They are committing political suicide.

A poor worker from LATIN AMERICA.

## YOURS, INSULTED..

Dear GA,

An answer to your editorial in GA 8, Sept-Oct. 85. A critique, or who wrote this crap?

Green Anarchist should be disgusted with itself. As a Class anarchist with built in Greenness. I was insulted. The offending article obviously represents the GA's views or it wouldn't have been signed GA.

The first sentence is full of crap. ("The British working class, without land, depends for its necessities of life on the exploitation of the peasants of the Third World, who are dying of starvation because their land is being used to grow crops for the workers of the industrial countries, (cotton, One fifth of the world's entire farmland, jute rubber, vegetable oil, fruit, beans, soya, meat, etc.")) The 'British working class' which is defined as 'without land' has that in common with the peasants of the Third World. Are the people behind GA landowners? If they are, come the 'British Revolution', they'll be overthrown with all the rest. Are GA claiming that they don't use the produce mentioned in your editorial. You're more likely to use some of the produce mentioned than the average worker.

What the British working class do have the ability to do, if not the motivation, is to take control, and destroy if necessary, the machinery of oppression. We're talking about the local steel mill, factory, barracks or bureaucracy. We're talking about the machinery of production, distribution and violence, plus the destruction of the 1st and 2nd world states.

Your fourth paragraph isn't based on any reality I've experienced. ("Tactically it is a mistake to try to find revolutionaries in the British working class. Any revolutionaries

will be found amongst the unemployed, not at the work place.") The Unemployed (UE) are, in the eyes of our exploiters, out of work workers. The UE can only revolt through violence against property or people. While this may be necessary, it is not desirable at present. Isolated as they are, they can only lose. The UE are also the most vulnerable to the whims of the state.

Those in work still have the option of violence but they have other options. The withdrawal of labour, industrial sabotage and refusing to pay the states bill are all acts of resistance more in tune with our present circumstances. Their Achilles heel are the UE, waiting, needing their means of subsistence. The Class anarchists function must be to build interdependence between all those not of the ruling class; our liberation in the industrial/technological world depends on it. This we intend to achieve through mutual-aid, especially during times of crisis, joint acts of propaganda and resistance, hopefully building on the solidarity built during these acts.

Class anarchists may not have a lot to say on 'world pollution and resource depletion' but it is an understanding of these disasters that makes us struggle in the class war. We know as realists that we can only overthrow our local oppressors and let's face it, they're the biggest bastards of all.

As for marginalising green anarchists, they could have your paper partly to blame for this. Think before you write crap like that. If green anarchists don't agree with your article, they should say so now. The anarchist movement is growing, the green input is indispensable. Don't kill it with ill-thought out, divisive articles, otherwise you're just another traitor to all who are victims of oppression. All anarchists, whether Green, Class, Individualist, Feminist, or Pacifist have their part to play. We must learn from one another and work together.

The final revolution, the one that ends all states, multinationals and military might is a long way off; we have a lot of catching up to do on the 3rd World in this respect. They need us, we need them, we must liberate each other.

Your Corresponant. (A member of the @ggrovator collective defending his personal position).

## NO SLAGGING.

Dear All,

... Keep up the good work, but I'm not sure I completely agree with slagging off the printers etc, (Wapping). I quite agree with what you said, but why say it? It won't do anyone any good, and only serves to alienate some like-

minded people.

Please don't get into petty slagging off for the sake of it.

Yours, Stephen Bowles.

11. Beast Market, Huddersfield.

## VIOLENCE AND CLASS.

Dear Green Anarchist,

I am becoming very concerned recently about two things within the anarchist movement, Violence and Class. They seem to divide and fragment a movement which is only just beginning to regain lost ground. First of all violence as a revolutionary weapon is destructive and counter-productive. As we know, the State relies on violence and hate for its very existence and if we as anarchists follow in its footsteps and adopt violence, it shows two disturbing factors. Firstly a lack of individuality and originality and second, a gross justification of statist oppression. We as anarchist seek love, peace, freedom and equality. But in advocating violence we merely show hate, oppression, restriction and unintelligence. We must show the unconscious that we care through non-violence and seek a peaceful order not based on the mindless barbaric chaos of violence. Whatever our aims, violence cannot be justified and the ignorant public will dismiss us as mindless vandals and will overlook our underlying potential if we conform to the medis stereotype of violence. I would only justify violence in self-defence and see the use of it against other people of a different view as oppressive. Thus when we use violence we legitimise the war and abuse.

Class is a typical method of conf... (?) that we have succumbed to. The Marxists fell for this media label and as GA pointed out the ruling class created the working class and we the anarchists have conformed and accepted bourgeois labels in doing so. Class divides and alienates and in labeling ourselves "Working class" we effectively section off support from other areas of society. This if heeded will limit and restrict us. Bakunin was an aristocrat and

Kropotkin was a prince and they were brilliant critics of the state and helpers of Anarchism as they established it with others as a concrete alternative to authoritarian oppression. Class restricts and if we are to prove that revolutions forward our progress and are an essential part in Evolution as well as helping us to survive without the rich scum that give us existence and pittance and call us ungrateful when we ask for a future, we need to abandon these labels. Class and the 'Working Class Hero' is shit.

It is an attempt to glorify and glamourise the plight of the poor. We are people who want respect and freedom for all and if we adopt such scab (?) labels, we will never have that.

Love and Peace from Alex.

33 Shetland Way, Corby, North'nts

Dear GA,

Continuing the Richmond deer saga, I'd just like to say to Julie from Liverpool "Fuck Right Off". Yours is just the kind of holier than thou attitude I was trying to offer some constructive criticism against. All living things are connected in complex food chains. These 'ecosystems' are fairly flexible but are still delicate things (vegetation herbivores and carnivores are all necessary to them). For example in 1907 in the Kaibab Plateau in the Grand Canyon there were 4,000 deer who were kept in check by the pumas and wolves who also lived there. As a result of shooting, by 1923 the pumas and wolves had all been exterminated. Having no predators to bother them the deer underwent a population explosion and within two years their numbers reached 100,000. As a result there was a massive shortage of food and within another two years 40,000 deer died of starvation. This is just one example, but to quote Alexander Pope, "from nature's chain, whatever link you strike, tenth or tenthousandth, breaks the chain alike". In her letter she says, "Nature keeps itself in check - if left alone by man". Arn't you forgetting we are part of nature, not separate from it. I suppose you think it's alright for other species of carnivores and omnivores to eat meat and to continue playing their roles in the food chain as long as Homo Sapiens doesn't. (because they're not cuddly and furry perhaps?). We are all part of the balance of nature or ecology. If in Britain for instance we lives in a society that never raised animals for meat, it would still be vitally important that we continued to play a part in the ecosystem. The other main meat-eaters in Britain, such as the wolf and bear were wiped out by man centuries ago. If humans were to quit their role of meat-eaters completely, then herbivore species such as rabbit and deer would multiply unlimitedly as long as the land would support them. This land that would support them would be full of our potatoes, cabbages, carrots, cauliflowers etc, etc, etc. Do you suppose they would leave our crops because you ask them to? You can't encourage contraception among them and you can't surround every field with electric fences. In the early part of this century crops in Britain were being absolutely devastated by rabbits. And this was when the government were giving

people grants for their wholesale slaughter. It was only when myxomatosis was barbarically introduced in 1954 that the 60 million rabbit population fell.

It is capitalism and the greed it brings with it that are the enemy. It is the money-making scumbags who are responsible for both animal and human misery. So, Julie, if you intend to charge into our anarchist future on your high horse with blinkers on, forcing your morality on everyone like some sort of fanatical, born-again christian, I know which side I'll take.

J. Dillon. 10 Rissington Rd. Tuffley.

## CARNIVOROUS HOWLERS.

Dear GA,

I can't help feeling that part of the GA collective has got it in for veganism, or at least is having trouble shaking off the old monster, the meat myth: certainly you are printing wilder and wilder excuses for carrying on with the bacon sarnies. I'd like to respond briefly to a couple of howlers in the letters page - first, "man (sic) has an omnivorous digestive system" - wrong; we more closely resemble the frugivorous apes than any other creature, and meat and especially milk have been shown to have adverse effects on healthy digestion for humans. Second, "the herbivores would multiply beyond belief" if we gave up meat - ridiculous; if we gave up meat we would simply phase out billions of pathetic farm animals. Every other creature limits its population naturally according to habitat.

There is also the nostalgic clinging to ideals of mixed organic farming, mainly with the excuse that animal waste is necessary for soil fertility - if so, then we have plenty of our own which should be used for that purpose (as they do in China) instead of polluting the sea; but many vegan gardeners will tell you that healthy crops can be grown with composting, rotation, green manuring etc., and no animal waste. Finally you carried an article on Tolstoy which didn't even mention one of the most important (considering his time) things about him - namely, his vegetarianism! For lots of ecological and humanitarian reasons, veganism has got to be the diet of Green Anarchism. If you accept the exploitation of animals, you are half-way to accepting the exploitation of people. And in truth there is no such thing as 'humane slaughter'. Someone who agrees that 'meat is murder' and yet carries on defending it, has really missed the point. Yours sincerely, Kath Clements. 29. Broad St. TR10 8JL