

FASLANE.

About 350 people took part in the red action blockade at Faslane - the first of the rainbow action series. Amongst those who were arrested was one woman who splashed in a puddle near a policeman. (Anarchists with big feet, watch out!)

The police response was "incredibly violent" at the southern gate blockade. The local SPG unit from Glasgow - the 'V' unit was used. People were kicked, punched and thrown over the sea wall - a seven foot drop. Once arrested many women experienced a lot of ill-treatment, strip searches by men in front of other policemen, intimidation and some women were not even allowed sanitary towels. All this seems to have been on direct orders from the Chief Constable.

Manchester women are producing a regular bulletin and specific women are specialising in different areas of the Pacific. Campaigns were identified, including BP's involvement in mining in Aboriginal land, medical aid to the people of Rongelap, recently relocated from their radio-active-contaminated island, and co-ordinated protest over French nuclear testing. Info: Bristol NFIP, 82 Colston St. Bristol.

GREEN TOP MILK.

Unpasteurised milk, 'raw' milk is being banned from all but farm gate sales. Many think the heat treatment of pasturisation devalues the milk. The Soil Association reports that rats fed on untreated milk have a higher haemoglobin count. Heating also reduces vitamins. But government thinks it knows best. Green top is out.

Michael Davies (a GA subscriber) is being held in a prison psychiatric hospital, Park Lane, (where Brady, the moors murderer is now kept). Liverpool DAM write: "Michael Davies has been inside now for nearly two years and at the moment he and his visitors are being subject to harassment at the hands of the prison 'nurses'. After two visits we, ie. anarchists, had been banned from visiting Michael because we had been deemed subversive. We had been told that the only way to get a visit is by getting a letter from his psychiatrist whom we have written to and tried to contact over the phone but Dr.

Ghosh is going home to India for a holiday. Write to Michael Davies. He'd like that." Elliot Ward, Park Lane Hospital, Park Lane, Maghull, Liverpool. L31."

NORWICH AFTERMATH.

R. E. Sist writes: "The whole incident (smoke bombs, paint bombs, smashed windows,) took only a few minutes before everyone had quickly dispersed. But a couple of citizens arrests were made. That was bad, bad news. After intense interrogation all 24 people who were involved were arrested. So what had seemed a successful protest became a disaster. The police cells were filled and the CID had a field day putting people through hell until breaking point until every last detail had been gathered. They're going to come down on us like a ton of bricks. However at least we've shown those fools that we won't fuckin' stand by and let them grind us further down into their shit. Please support us with benefit gigs etc. The fines are going to be heavy."

Contact: R. E. Sist. c/o The Greenhouse, 48 Bethel St. Norwich. Norfolk. NR2 1NR.

BIRMINGHAM 8.

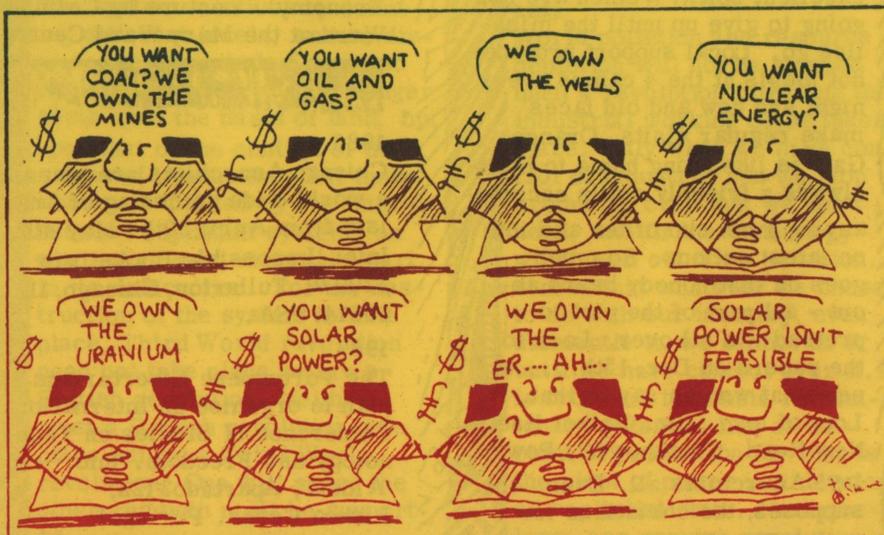
On their to Birmingham 'Stop the City' they were stopped by the police. "All they found was a bag containing a pot of paint and some glue. Originally they were charged with going equipped to cause criminal damage, but then the police changed it to the much more serious charge of conspiracy. If the 8 are found guilty, this will mean to conspire to cause a public nuisance you need only to travel with others to a demo where anything like this might happen. The case is heard on Dec 2nd in Birmingham. Contact: Box Birmingham 8, 84b. Whitechapel High St. London E1.

Kuldip Dhoot, one of the founder members of the Oxford Green Anarchist group has been sentenced to 2½ years in prison for possession of an unlicensed pistol. He was caught practicing on a target in the local railway sidings.

NUCLEAR-FREE PACIFIC.

The first national women's conference to support a nuclear-free and independant Pacific (NFIP) was held in Bristol in November and attracted 70 women from England, Scotland and Wales. It firmly established the NFIP network in this country.

As well as 3 exhibitions, 13 videos and a variety of printed resources, the conference looked at the issues, including racism, in depth, and produced a variety of action commitments.



6331
G CCC

GRACCHUS ANARCHIST

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

STONEHENGE FESTIVALS & '86. HEROIN. DOPE. 'THE BIGGEST BASTARD' poster. PROUDHON.



GREEN ANARCHIST

19. Magdalen Road,
Oxford, OX4 1RP.
Tel. Watford, 0923- 54041.

Subscriptions. £5.00. for
10 issues. £2.50 for 5.

Overseas subscriptions:
£6.00 for 10 issues.

Bulk orders. 10 copies: £3.50.

Small Ads. 6p. per word.

Deadline. The copy date for
articles, letter, news, photos,
and small ads is the 10th of
the previous month.

Two camera-ready pieces came
in, by Ann Archy from Colchester
and Jill Robson from Nottingham.
Thanks very much. Any other
offers?

SMALL ADS.

THE AMBASSADOR OR INFILTRATOR? Magazine. Issue 3.
Articles, interviews, poems etc.
20p. +SAE. from: Harry, 173
Vernon Road, Aylestone, Leicest-
er. LE28GG.

CO-OPERATIVE DISTRIBUTION:
ECOLOGY, PEACE, ANARCHISM
etc. Records, tapes, magazines.
An alternative to the consumerist
ethic. Brian/Paul. Box 13,
59. Cookridge St. Leeds2. W. Yorks.

ANIMALS CAMPAIGNER:
Animal Rights magazine, Sub-
scription: 4 issues £2.00. Sample
current issue: 55p. (all chques
payable to Horsham Animal Rights
Group) from Trevor King, 97. Oak-
hill Rd. Horsham, W. Sussex.
R13 5LH.

18 year old student seeks people
into anarchy and animal rights for
Protest and friendship. Write to:
Gary Bottrill, 31. Chichester Rd.
Leytonstone, London. E11 3LR.

'Green Anarchist' envelope stick-
ers: £1.25 inc p+p for 100.
Flyposters: 'Fradulent Cold War',
'The Triangle of Corruption',
'The Biggest Bastard' £1.40 for
10 inc p+p.
Green Anarchist badges, black on
Day-glo green, 1", 10 for £1.70

Individualism or mutualism

The sympathy roused by the circus produced
by the sort of pop and spectacle culture is
symptomatic of our shallow cultural basis.
The basis is a financial economy with distort-
ed values that produce these periodic crises
out of the rumbling malnutrition that is going
on all the time.

It is clear that anarchists have to persuade
people that it is possible to regain control,
that logistics of feeding, clothing and hous-
ing people are relatively simple. Common
ownership without common control is a myth
that has dogged progressive thought. Area
self-sufficiency knows that care of the envir-
onment, its beauty and fecundity, is part of
this. To do this the collective consciousness
has to be raised, now, particularly among
those who are seeking to change society, re-
placing monetary relationships with barter.

Too many anarchists have been conned into
thinking that individualism which capitalism
nurtures avidly, is an important constituent
of anarchist thought, whereas the individual
is a result of the ability to mutually and
collectively provide, in free association, the
firm basis of our mutual needs. This will
reflect our varied situations and recover
some of the rich and varied culture that is
being lost in the media and financially motiv-
ated culture that threatens to swamp the
world.

So anarchists must come out of their little
boxes, where those in power want everyone,
co-operate on as many levels as possible,
start to create the climate for change, with
the strength of co-operative action with
others on the many anomalous issues that
are so obvious in the world today.

Alan Albon

Stonehenge

It is clear that the National Trust
and English Heritage were seri-
ously embarrassed by police brut-
ality at Stonehenge last year,
and are trying to avoid a repitti-
on by offering a site for a festi-
val for as short a time as possi-
ble and as far away from Stone-
henge as possible. Suggestions
for a one day ritual at Stonehenge,
entry by ticket, have been reject-
ed. Negotiations are continuing.

The cost of police action at Stone-
henge, including an overspend

penalty, put £1m on Wiltshire's
rates. But the County Council
has rejected a Labour motion to
find a site for the festival to av-
oid further police expenditure.

The English Heritage and NT
have been put out that publicity
is already going out for Stone-
henge 86, while negotiations are
still going on. They should real-
ize that the negotiations are ab-
out where and when, not whether.

THE PUBLIC ORDER BILL

The Home Office has now publish-
ed its Review of the Public Order
Laws. This will give the police
the power to ban marches, restrict
pickets and charge people with
riot, violent disorder and affray
(carrying prison sentences of 10
years, 5 years and 3 years).
Organisers of what the police de-
cide are 'illegal' marches will
face three months imprisonment
and a fine of £1000. Just to take
part in an illegal march could
lead you to be arrested and char-
ged. Info: Campaign Against Pol-
ice Repression. Box CAPR. 83
Blackstone Rd. London N4.

FORCED CONFESSIONS.

By pscycological terror RAF pol-
ice forced airmen to confess to
passing secrets to enemy agents
- at a hotel that hadn't even been
built at the time. A jury acquitt-
ed them.

And its not even certain now that
any secrets are missing. The
airmen listened to radio trans-
missions - such as pilots talking
to their controls - to notice things
like changes of procedure which
would indicate new equipment or
aircraft.

These transcripts are produced by
by the ton and significant bits
sent to cheltenham. The rest is
shredded. So they don't even
know what's missing. It looks as
though there is continuing pres-
sure from the CIA for greater
security - to deflect notice from
their own leakages?

DEER CULL

The November deer cull in Rich-
mond Park in London has started!
This is in spite of warnings to
the park authorities by the ALF
that further action would be taken
against the animal murderers if
the cull went ahead.

There have been two further ALF
attacks on the premises of St
Marcus butchers, a shop that
deals in venison from deer slaugh-
tered in the Royal Park.

TREE DEATHS.

Nitrogen oxide or sulphur
dioxide?

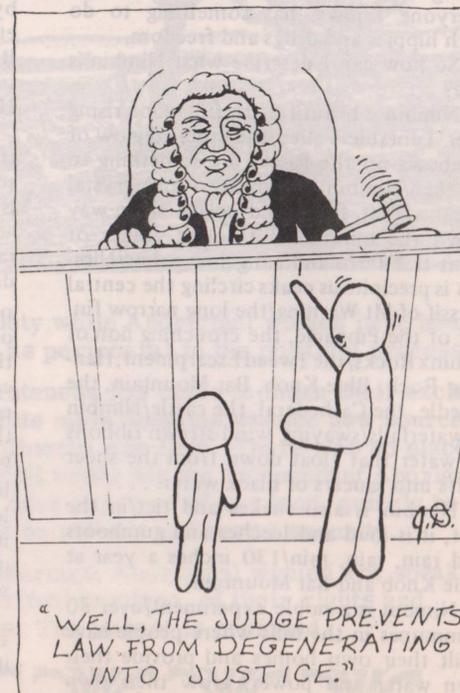
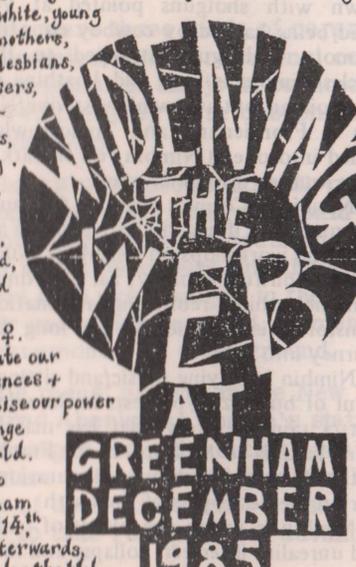
Smoke from British industry.
Trees in Germany and Scandina-
via are dying because of air
pollution from Britain. More
blame is now put on nitrogenox-
ide - half from car exhausts and
half from power stations - than
from sulphur dioxide from coal-
burning power stations. Nitrogen
oxide combines with oxygen to
make ozone, the real culprit.
Sulphur dioxide has nothing to do
with making ozone, although it is
responsible for much damage to
buildings, lakes and soils.

To take sulphur out of coal-burn-
ing power stations is going to be
expensive. Nitrogen oxide can be
reduced by lower speed limits
for lorries and cars and low-
nitrogen burners for power sta-
tions. Both would increase the
cost of living. To maintain the
present level of technology is
going to get increasingly expens-
ive.

THE GREEN GATHERING.

The Green Gathering is going
ahead, if it can find £4,000 for
the insurance. The Green Gather-
ing Collective has been side track-
ed and a new company formed.
The Collective is unhappy about it,
but they'll probably all go, "as
individuals".

We call on the thousands of women who have ever
visited Greenham to come and bring women who have
never been before ~ women together we are strong ~
black + white, young
+ old, mothers,
wives, lesbians,
daughters,
grand-
mothers,
working
women,
home-
makers,
unwaged,
disabled
+ able-
bodied ♀.
Celebrate our
differences +
recognise our power
to change
the world.
Come to
Greenham
on Dec 14th
and afterwards,
and widen the Web...



Indian women replant trees

The Indian government is chopping down the oak forests for timber and development, leaving the top soil to be washed away. The Indian women are replanting them, not for any ethical concern about the Planet Earth, but for self-interest. They need the forests for fuel. There is a desperate shortage of wood fire throughout the Third World as Third World governments sell off their timber to us. We import 90% of our timber. An Indian government report says that a third of the land is now barren because the soil has been washed away after the trees have been cut down. But the Indian

women don't need their governments, or our charities, to tell them what to do. They are planting seedlings, guarding the new trees, banning cattle and goats and cutting the grass. They are stopping the foresters cutting the mature trees. Direct action where it counts.

GENEVA

Reagan's learning process seems finally to be beginning. He has agreed that neither side can win a nuclear war. If he can persuade his more gungho advisers, this will radically change US policy. He also seems to have learnt that Russians are not the epitome of evil which he once thought.

Gorbachev is also learning. He is finding out that Russia's totalitarian reputation is a disadvantage in his propaganda strategy to wean Europe from the US. So he will need to persuade them with deeds.

Nicaragua on the turn

The latest development in the Nicaraguan government's campaign against the contras and American plans for domination have been the total suppression of freedoms - the banning of right of assembly, free speech, free movement, free press, right to no punishment without trial.

A government spokesman claimed that it was justified to "ensure the success of our revolution." Heard that somewhere before?

BHOPAL.

New evidence from Bhopal shows long term gynecological damage from the gas disaster, abortion, still birth, leucorrhoea. There is also a strong fear of foetus damage. The Indian government is keeping quiet about it.

ATHENS 'A' DEMO

A thousand anarchist students occupied the Athens polytechnic for two days after the death of a schoolboy shot by the police at an anti-American demo. Although the Students' Union cancelled a further demo, the students, masked, marched to Parliament chanting anti-government and anti-police slogans. (The policeman was immediately arrested and charged with murder which is more than can be said of our own dear government.)

US. NEEDS ITS RAW MATERIALS

Naom Chomsky, writing in 'The Guardian' has quoted George Kennan as saying that the raw materials in South America, 'our raw materials' must be protected from the Russians. Chomsky says he meant that they

must be protected from the indigenous populations, with the Russians as the excuse.

Noam Chomsky, the American Anarchist, thinks that the United States considers the small, weak countries as being of the greatest threat. If one goes communist, then it will show the world that a non-capitalist system can work. The Americans destabilized little Grenada, so that it had an excuse for the army to move in. He claims that Nicaragua has to be destabilized because health, literacy and land reform programmes are working.

The American Moral Majority is trying to get records labelled as fit or not for general listening. Is this the another step in the censorship of pop music?

The International Institute of Social Studies in Amsterdam finds that, after already growing interest, requests for information about anarchism have more than doubled this year.

PARIS

After much police repression squats are beginning to open in the suburbs of Paris. "we shall try to make social actions on many problems, expulsion and extradition of political refugees militants, anti-militarism, anti-fascism, anti-racism and we shall try to open many squats for our activities without restraint or control. We also want to set up an international exchange upon the different trial of collective squats in the world." (E:thomedia Paris)

TANZANIA.

Princess Anne has opened one of Britain's biggest 'aid' projects in Africa, a road 200 miles long, costing £100m, built so that the Tanzanian crops can be exported out of Africa. But it's not working. In both Tanzania and Uganda where the economies are in 'chaos', the people are now growing their own food again. There is less malnutrition.

NIMBIN. HIPPIE TOWN

From a Queensland newspaper via Nimbin News.

Nimbin is the most famous small town in Australia. Most people have heard of it, though few know what it is like: Nimbin, everyone knows, has something to do with hippies and drugs and freedom.

So how can I describe what Nimbin is like?

Nimbin is beautiful/the full moon rising over Tuntable Valley/the ethereal glow of rainbows on the Rocks are something to be seen/Nimbin is rainforest and crystal streams that foam and splash their way down the mountains through gullies of giant tree ferns and bangalow palms/Nimbin is precipitous peaks circling the central massif of Mt Warning/the long narrow finger of the Pinnacle, the crouching lion of Sphinx Rocks/the Tweed Escarpment, Hanging Rock, Blue Knob, Bar Mountain, the Needle, the Cathedral, the castle/Nimbin is waterfalls/swaying wind-strewn ribbons of water that float down from the sheer cliffs into saucers of black water. . . .

Nimbin is also snakes and tics/in the wet, it is mud and leeches and gunboats and rain, rain, rain/130 inches a year at Blue Knob and Bar Mountain.

Nimbin is a noble experiment/over 30 communes in the hills where people have built their own homes and provide their own water and power, grow their own food and live in self-governing communities/Tuntable Falls - 300 people, 1,800

acres/Billen Cliffs - 100 people, 900 acres/the medium sized communities - Paradise Valley, Bodhi Farm, Dharmananda, Nymbynee, Crystal, Rainbow, Kookaburra, etc, etc, etc/Nimbin is a blow struck against Big Brother/Nimbin is self-reliance, self-sufficiency/Nimbin is Anarchy/Nimbin is Utopia in Australia Model One.

If a country can be said to have a mind, then Nimbin is the centre of our unconscious/Nimbin is Joh's nightmare/Nimbin is where Australia dreams.

Nimbin is as much desperation as inspiration/not just those who have chosen to drop out, but those who have been pushed out/marginalized people crazies, 18 year-old junkies and alcoholics drifting through/the flotsam and jetsam of a decaying civilization/Kings Cross's country estate/droogs sprawled unconscious on the pavement outside the pub/homeless people sleeping out in the park/Nimbin is being poor/Nimbin is down and out and looking for the last resort/Nimbin is the nightmare that grows round the borders of the Dream/Nimbin is the huddled masses yearning to be free.

Drugs give the town a vague, pleasant, stoned feeling/Nimbin never runs on time/it is bong and joints and golden buds

thick with resin/in the growing season it is police raids/starship troopers storming in, Knock! Knock! Knock! on the door/the chop-chop-chop of Apocalypse Now helicopters flooding the peaceful valleys with noise, freaking out livestock, making the children cry/Nimbin is being woken at dawn with shotguns pointed at your head/being hassled by cowboy cops from Lismore with guns strapped to their ankles/Nimbin is Fear and Loathing and paranoia/an outlaw, wild west vibe/Nimbin is Frontierland and Tomorrowland rolled into one/at Nimbin you embark on your journey into inner space.

Nimbin is Cosmic chanting Ommm!!! and magicians doing circles/Nimbin is ashrams and workshops on Astrology, Numerology, Spiritual Ecology, Tai Chi/Nimbin is homebirthing, rebirthing, affirmations, transformations/Nimbin is the long days journey into light.

Nimbin is playing music/and sitting in front of bulldozers/protests in the rainforests/a rainbow army that has marched from Terania to Mt Nardi to the Franklin to the Daintree/Nimbin is a declaration of war on the destroyers of the Earth.

Nimbin is where the planes of reality and unreality intersect, collapse and melt/Nimbin is strange, passing strange, very, very, very strange.

Aborigine Women

In an 'Aboriginal Land Rights Support Group Newsletter Dr. Diane Bell writes:

In women's rituals, the major themes of land, love and health fuse. When women hold aloft their sacred boards painted with maps of their country, when they dance with their hands cupped, they state their intention and responsibility to nurture country and kin.

When women rub their bodies with fat in preparation for the application of body designs which, like the boards, symbolically code information about sites, dreaming and estates, when they retrace in song and dance the travels of mythological heroes, they become as the ancestors themselves.

There were three kinds of ceremonies; secret women's ceremonies and secret men's ceremonies and joint ceremonies. In the joint ceremonies men and women showed that they were descendants of a shared spiritual heritage.

In the rituals associated with male initiation, an occasion when male control is said to be writ large, women engage in key decision-making which affects both ritual procedure and the aftermath of initiation. While men are engaged in their initiation business at their ceremonial ground, women are simply engaged in ceremonies at their ground.

While men's arrival in the New Territories may have altered Aboriginal women's status. Women were disadvantaged from the outset because the male bias of frontier society immediately relegated them to the role of domestic worker or sex object. Men have been able to take real political advantage of certain aspects



of frontier society while Aboriginal women have been seen by whites as peripheral to the political process.

Women's separateness has come to mean their exclusion from the white male domains whence new sources of power and influence now flow. There was no place within the colonial order for the independent Aboriginal woman who, once deprived of her land, quickly became dependant on rations and social security.

In land claim hearings, Aboriginal women are speaking of their spiritual heritage, of their rights and responsibilities. The impact is profound.

How the Stonehenge Free Festivals grew.

THE STONEHENGE FREE FESTIVAL was, until this year, the last free festival which would definitely be on every year.

Free festivals began with the growth of what became known as the 'hippy' movement in the sixties, early seventies with festivals such as Woodstock in America and Glastonbury in Britain. The ideas behind many of the free festivals were anarchic, that within the small space of the festival site people could live freely without the restrictions of the outside world, and it was up to those attending to 'get it together' to provide for eachothers' needs and care for eachother.

Needless to say, our jailers would not have this, and things came to a head in 1970 when the authorities decided they would get the message across to these long-haired rebels that they'd better obey or be beaten. So in the early hours of the morning of the Windsor Free Festival the 'boot boys in blue' were sent in. About 500 people formed a circle in the middle of the site and the lads waded in. Just as on June 1st 1985, they hit out horrifically, punching children and whatever was in their way; a pregnant woman was kicked in the belly, forcing her to abort.

After that, free festivals disappeared for a while, until 1974 with the arrival of the first Stonehenge festival. It was the inspiration of one person, known to most as Wally Hope. He regarded it as sacred to the people, who had been robbed of it by the government. He managed to get it announced on Radio

Caroline for two weeks before the festival was due to take place, with the result of a few hundred people coming. They were in occupation of the Stones for nine weeks before being evicted. At the time it attracted much attention and for a long while Wally was in the media every day, telling his ideas and their reasons for being there. At the time they became quite a celebrity, loved by many ordinary people. From here they retreated to Windsor, attracting tens of thousands. Outraged that these weirdoes still hadn't got the message, the boys in blue were sent in again to give everyone another good kicking. But nevertheless the rebels had won, the tradition had been set for a yearly free festival.

If the authorities couldn't stop the festival, they had to get their revenge somehow. So just before Stonehenge 2, Wally Hope was arrested and after a period in psychiatric hospital being injected with modedate, he was released, like a vegetable and died soon after of an overdose, murdered by the State. He had to be got rid of, not only because he was such a rebel, but he was due to inherit a large sum of money with which he would have set up a large commune, which might have had quite an effect, then and today.

Nevertheless the Stonehenge Free Festival continued for 11 years. After the 1979 festival the original 'Peace Convoy' was set up, travelling around spreading the words of love and peace.

Then it was 1985 - the crunch year! If the festival

disintegrating, relationships are being ruined.

Alcohol, heroin, cocaine and glue are dangerous addictive drugs and ought to be illegal. Heroin abuse is insane. Stop heroin.

Dice George.



IN A DOUBLE-SPEAK SYSTEM where multinational drug corporations are given licence to push baby-deforming drugs without a suggestion of Drugs Squad investigations, cannabis repression marks a pinnacle of legislative hypocrisy.

Last year in Great Britain twenty thousand people were arrested for cannabis offences. Many thousands more were brutally searched when their houses were invaded in SAS style raids.

Since unbiased medical research has quietly announced that cannabis is safer than alcohol, government propaganda on the precise effects of cannabis has been replaced by a deafening silence. Cannabis has become a media non-topic, the subject of censorship. Books about cannabis are prosecuted under the obscene publications act, and only as a triumph for law and order when a 'trafficer' bites the dust and the audience, kept ignorant of the truth, is encouraged to cheer like the Roman mob, does the issue come alive on TV.

went ahead this year, it would have been the 12th festival. Under a mediaeval law it would then be legal. Needless to say the authorities do not want people living an anarchic lifestyle for one month of the year, let alone being able to do it legally! So they used their full power to prevent it, fences, court injunctions, hoard of police, army reserve, the lot. And no one ever really doubted that the state was breaking its own laws.

Very few people would try to pretend that the festival is an anarchic utopia. Indeed it has gone greatly downhill in recent years. There has been the emergence of people coming to Stonehenge just to make money. There never used to be any drug dealers. It was strictly bring your own. There were loads of hamburger and hot dog stalls there last year. In the past some of the Hell's Angels have caused havoc, they've raped women, ridden over tents with people in them and tried to take over much of the trade. But despite all this there is something there which makes it worth preserving, relevant to the struggle for a free world.

The people I met while I was with the convoy for a month are often forgotten by many anarchists. Many would not call themselves anarchists. However anarchy was the way they lived. To most it seemed a sane, natural way to live, without leaders or rules; whatever needed to be done you got together and did

it. I met some apathetic, parasitic people but at least they never did anyone any harm or tried to restrict anyone else.

We are all fighting the same enemy, the State, the ruling classes, our own greed. They oppress hippies, syndicalists, libertarians alike, we are all a threat to them. We must cast off the labels they give us and come together. Of course we have differences of opinion over many things; we have to settle these once and for all to achieve our common goal. Freedom lovers have a choice - unite or be stamped on.

Stonehenge '86 must happen or we will lose the Stones and maybe free festivals as well. Start to organise now, and publicise, raise money for the festival and those whose homes were trashed. Try and arrange facilities for the festival - make it happen!

Stonehenge, social security cuts, new police powers, they're trying to close down the few avenues of freedom we have left. Act NOW.

Mike Stand.

Source: Traditional Radical Paper, Stonehenge, 2 Blenheim Crescent, London. W1.
Info Stonehenge '86: Polytantric. c/o 99 Torriano Avenue, London. NW5.

SMACK

By the entrance of the illegal 1984 Stonehenge Free Festival was an overturned burntout wreck of a car, and painted on it in big white letters 'EX SMACK DEALERS CAR'. Propaganda which has done more to stop heroin than all the efforts of the police, doctors, politicians and copstars. Inside the festival convoy hippies punks anarchists angels and mutants were selling

cannabis, speed, coke, acid and booze. But experience had shown that junkies have no honour, they steal from children, they are intolerable. So heroin was banned, and an angry smack dealer with a shotgun was arrested by cops. Children in cities towns and villages are 'chasing the dragon', 'its only skag', they dont understand that its impure heroin, medically almost as dangerous as alcohol and glue. They see that that cannabis is prohibited whilst alcohol, that dangerous addictive drug, is advertised and sold almost everywhere.

Liberal politicians whisper; they don't want to scare the tabloid-educated public which equates cannabis with drugs like heroin. Every society uses recreational drugs; it is drug abuse which must be controlled. People are dying, families are

Camouflaged by misleading propoganda as victories in the phoney war against marijuana, these glorifications of repression, masquerading as news items, are not only designed to intimidate viewers engaged in harmless cannabis use, but serve politicians' and public's bloodthirsty appetite for bogeymen and scape goats while obscuring the reality.

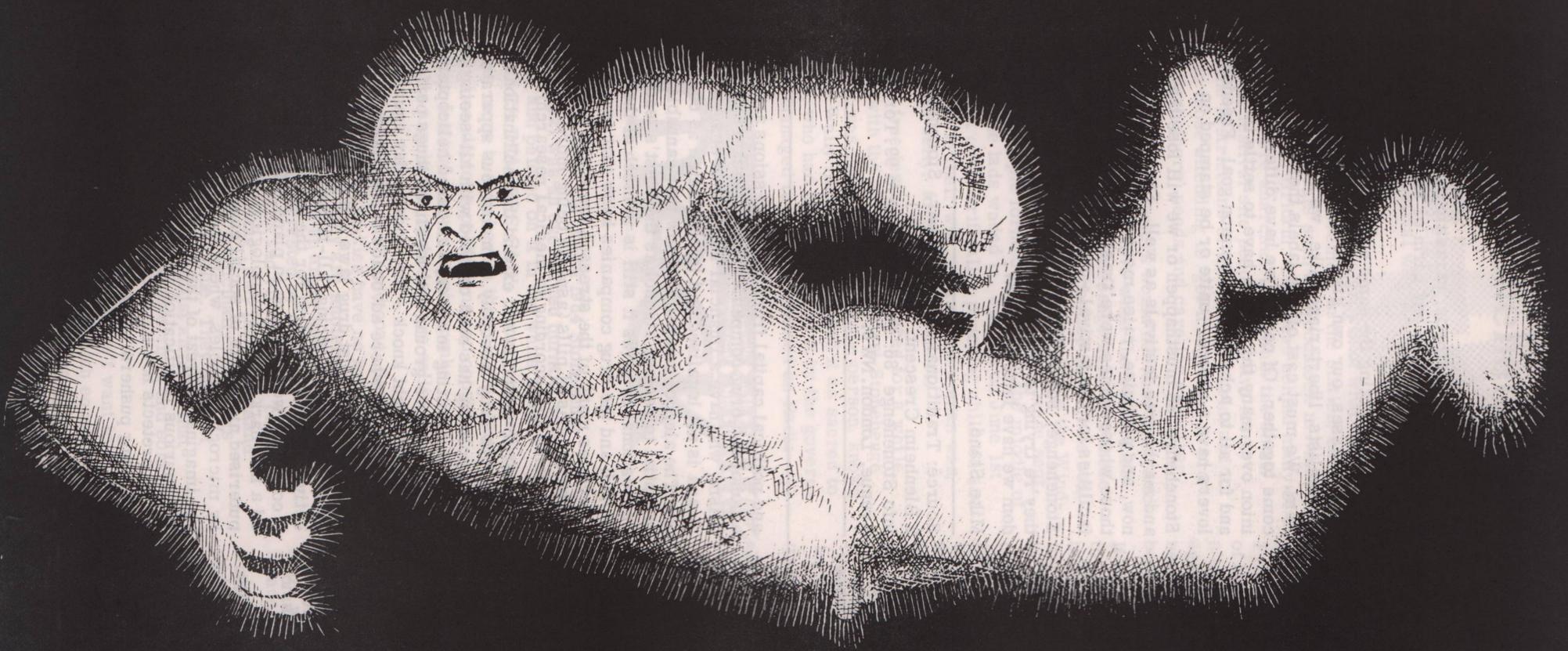
Subjected to American bribery and blackmail, Third World counties which have grown marijuana as indigenous to their culture for centuries without social fall-out associated with alcohol use in Western culture, have been forced to adopt draconian penalties and undertake ecologically disastrous defoliation schemes using the dioxin-based chemicals which reduced a tenth of Vietnam to conditions where nothing grows except human and vegetable deformities. Seeing the situation through the eyes of a Third World peasant, it's as though America were bribing the British military to engage in chemical warfare in the hop fields of Kent, close pubs and shoot drinkers. Recently in Singapore, where marijuana grows wild, a married couple were executed for possession of a mere fourteen ounces, the equivalent of one plant, two sad statistics in a mounting global death count which will encompass millions eventually, all victims of senseless, immoral and unjust laws, based on ignorance, prejudice, financial interest and political cynicism. Backed by a bureaucracy of drug 'experts' - police, doctors, psychiatrists etc, who owe their job-security to perpetuating drug myths, the wheels of repression grind on. Beyond the government functionaries and politicians making personal

and political capital from the repressions are the alcohol and drug companies, heavy backers of capitalism, who have a financial interest in ensuring marijuana is not legalised and is eliminated as competition. The alcohol companies know that cannabis has the potential to replace alcohol as the West's leading recreational drug (as it still is in much of the Third World) and the drug companies know that cannabis alleviates many of the stresses for which they dispense billions of pills (asparin being more dangerous than cannabis according to medical research).

In order to maintain and expand the multinationals' dangerous drug monopoly, a monstrous apparatus of global policing has been created with all-seeing satellite eyes orbiting in space, armoured helicopters sweeping above ground and legalised thugs performing the midnight knock - the modern-day equivalent of the Inquisition where advocacy of marijuana is heresy.

Enshrined by unjust drug laws and misleading propoganda, an all-embracing, all-intrusive means of selective population control for the multinational fiefs of a corporate world is now in place. Mankind has entered a new dark age of technological repression, a computerised nightmare of social engineering disguised by microchip baubles, where the phoney war against the imaginary threat of the so-called drugs menace is the spurious justification for a militarised police state which protects nothing except the profits of multinational drug pushers.

DOPE



THE BIGGEST BASTARD IN THE UNIVERSE

THEY SAY THEIR GOD IS ALLPOWERFUL. SO HE COULD HAVE MADE US PERFECT. INSTEAD HE MADE US SINFUL, KNOWING, BEING ALL-KNOWING, WE WOULD ROAST IN HIS HELL.* BUT THEY'RE NOT STUPID

If they could terrorise everyone into believing in an After-Life - spent in Hell - they could con them into obeying 'God's' laws. Moses can go up the mountain, have a little chat with God and then say, "10% of all you own is holy and is the Lord's and you give it over to the Chief Priest." (who just happens to be his cousin) Oh Bountiful God who takes the wealth from the poor and gives it to the rich! And if you want to pay in cash, you add another 5%. (Leviticus. 29.) Oh righteous God:

Once you've got them to obey the law, you can take them to the cleaners. The land

is God's and the king holds it in trust, and can give it out to his buddies in return for their support. That is how land became privately owned. You then screw the peasant tenants for everything they've got (this side of starvation. They can't produce if they're dead.) No wonder Mrs. Thatcher goes to church.

* The Christian answer is that God had His son crucified and that if you believe that (and pay your taxes) you'll go to

Heaven. If you believe that you'll believe anything. You'd have thought that this all-powerful, everloving god could have come up with some less blood-thirsty idea than that. And he could have saved himself all the bother by making us perfect in the first place.



PROUDHON

"What is Property?" Property is theft.

"WHAT IS PROPERTY?" was the title of a pamphlet by Pierre-Joseph Proudhon which appeared in 1840. On the first page of the pamphlet he gave a precise answer to the question. He said, "Property is theft." This was to become one of the most effective slogans of the 19th century. It also made its author, thirty one years old at the time, famous throughout Europe.

Proudhon was born near Besançon in France, and his family was of peasant origin, his father being a local innkeeper, his mother a domestic servant. He began work in a printing office and had little formal education. Largely self-taught, he even learnt Greek and Hebrew while proof-reading religious books. In his attitude to life Proudhon always remained something of a peasant, though he was not opposed to industry as such. He had won a scholarship to Paris, awarded by the Academy of Besançon, and "What is Property?" is dedicated to members of the Academy. Given its revolutionary content they weren't pleased!

The publication of the work and Proudhon's subsequent prosecution however brought him considerable fame in radical circles, and Proudhon was to spend the rest of his life earning a precarious living as a journalist. He was imprisoned for several years because of his outspoken radicalism, and died in 1865.

"What is property?" is essentially a moral critique of capitalism. Proudhon takes the ideas of the 'English' political economists like Adam Smith and Ricardo, and follows up their social implications. If, as these economists argued, the value of a commodity was largely determined by the amount of labour used in its production, then the real producers were the working people. Thus what is taken by the capitalists - those who own the capital or property such as machines and factories - as profits is surplus value over and above that paid to the workers as wages. The 'exchange' between wages and a person's labour is not therefore equal and just - it involves hidden exploitation. The capitalist appropriates what rightfully belongs to the worker. The profits - and the rent of the landowners - represents therefore a theft from the worker.

Proudhon wasn't the first to see the socialist implications of the labour theory of value - Karl Marx was to 'rediscover' it years later - but he was the first to outline a critique of capitalism that had passion and substance. Marx himself - only twenty two at the time - thought "What is Property?" a "penetrating work". But Marx had no time for moral assessments of what for him were "economic facts", and he had the idea that the collapse of capitalism was inevitable anyway. It would be re-

placed by some form of communism. He felt that this was happening. It is also clear that what he meant by communism was some form of state capitalism, at least in the initial stages.

Now Proudhon was a very unsystematic thinker. His writings, though indicating wide learning, are rambling and discursive and full of contradictions. This is partly due to being self-taught; but he also deliberately eschewed the desire to build theoretical 'systems'. I am just a truth-seeker, he said, concerned only to understand "why there is so much sorrow and misery in society". George Woodcock rightly described him as a "man of paradox". Proudhon did not have Marx's sense of history. But he had a much more profound sense of justice, and his instincts were entirely libertarian.

This meant that Proudhon was not only critical of capitalism (property) but also of communism. The idea that the community or state would be the sole proprietor or capitalist filled him with alarm. It would only lead, he felt, to slavery and oppression. It would involve the violation of the sovereignty of the individual. Communism could have only one meaning: a restriction of human freedom, of thought and action.

Proudhon therefore advocated a third alternative which he called mutualism. It involved the organisation of a peoples' bank where independent producers could obtain credit at administrative cost, and the advocacy of a decentralised system of administration based on federal principles. Although he suggested a kind of barter system, Proudhon did not advocate a return to a peasant economy. But rather he argued for a society that would consist of a federation of producers, both industrial and agricultural, in which the workers themselves would have control over the means of production.

Proudhon wrote many other important studies. Unfortunately these are not available in English, although Marx's critique of one of them still gets published, as "The Poverty of Philosophy". This critique has some substance, but it is full of abuse and misrepresentations, and completely fails to appreciate the originality of Proudhon's writings. Marx often abused those from whom he learnt most.

Proudhon was the first writer to describe him or herself as an anarchist. He shares with Godwin the credit for having outlined the basic tenets of anarchist thought, a rejection of capitalism, the state and authoritarian socialism.

Brian Morris.

RIP-OFF

The first of a series on the pattern of economic imperialism.

The pattern of economic imperialism is the rip-off of the periphery by laws made at the core. The village is ripped-off by the town, the town by the city, the colonies by the metropolis, the Third World by the Developed World. All power corrupts, all lawmakers become corrupted and pass laws which benefit their immediate circle at the core at the expense of the periphery.

After the peasants had been conned by religion to accept blind obedience to the law, their crops were taken from them by the Elite in taxation. The object of taxation is to take from the poor to give to the rich. The priests were the first tax-collectors. They operated the first protection racket whereby they invented an after-life where you suffered everlasting torment if you didn't obey God's laws. But if you paid over money to them you could go to heaven, which they also invented, an ingenious con which couldn't be uncovered until you were dead by which time it was too late to know that you'd been had.

The peasants on the periphery were forced to produce a surplus which was stored at the core in the palaces, the garrisons, the abbeys and the castles. Therefore the poorest peasants with least land were forced to go where the surplus was kept to earn back by labour the food which had been taken from them. Thus did law, taxation, first create poverty.

There are other ways too of extracting a surplus. "A central institution may demand tribute, levy assessments, mobilise labour, decree consumption standards etc. And in a similar vein one of the most common of all means of surplus accumulation has been the power of arms to plunder and secure booty. Corvee, boon days, tithes, censuses, tax farming, auction, markets by decree, these are some of the paraphernalia of surplus mobilisation." (Pearson). A surplus is never created voluntarily. (Crops stored away for the seven lean years is not a surplus.)

Thus towns and cities grew up round these castles and abbeys. They have no independent economic validity. They are places where artisans and middle classes earn their food and warmth by making baubles and providing services for the elite, food provided by the peasants. It is the food, not the baubles which creates the jobs. Manufacturing does not create wealth (ie. buying power, ie. jobs). Jobs are only created by surplus food. Towns and cities are simply where that surplus food is available. The food, taken from the peasants by the elite 'trickles down' to the middle classes and some of that trickles down to the artisans. The food never trickles on back down to the peasants.

If a king goes away and the surplus is no longer

brought to the city, then the city dies. In 1570 Akbat the Great built a city at Fatehpur Sikri. Fourteen years later he left, taking the surplus with him. So the people had to leave too. All that was left was an elegant skeleton of a beautiful sandstone city. "The private dwellings and shops decayed and disappeared; the wall, mosque, mint, treasury, caravansary, palaces and other public places remained; no industry has since come near." (Galbraith).

London is said to be the capital and a great port because of its geographical advantages. For a thousand years since William the Conqueror London has prospered. But a thousand years before that the geographical advantages of London were irrelevant to the Romans. They put their capital at Colchester in spite of the large trade through London to Rome. The Anglo-Saxons were even less impressed. The wealth went to Winchester, or Wallingford, or Canterbury, or York, wherever the kings took their surplus, and they never took it to London. London became a village.

A town can also be created by a natural resource surplus. But if the surplus runs out, the town dies. In America they discovered oil and towns grew by the wells. "At its peak Pithole had 10,000 inhabitants, eight hotels, two telegraph offices, a theatre, a daily newspaper." Then the oil ran out. The town had no other validity. It died. "It lived for 500 days... there is no sign of the main street, the theatre or the churches." (Sampson).

It is the periphery which is paying for the building of the cities by their supply of food to pay the urban workers. The core infrastructure costs are paid for by the periphery. If the urban workers are taxed to feed the sewer builders, they are handing over a proportion of food which has come from the peasants. The peasants are still creating the jobs. The city creates no jobs in itself.

A British village on the periphery today with 200 wage-earners pays 50% taxes, enough to create 100 jobs. Only one of those jobs is placed in the village, the school teacher. The rest are transferred to the core. London and the South East.

At the international level of the pattern the Third World is handing over its natural resources, food, fuel and raw materials, to create jobs at the core, the developed world. The crops are taken as taxation. "Direct taxation in Nigeria, nearly all from rural producers, yielded 38% of all revenue." (Davidson) And they pay nearly all indirect taxation too. That is the reason for the bulging Third World cities, hunger caused by taxation, which is taken and spent at the core.

"Of a gross one million pounds a year earned by Kenyan Africans in registered employment direct

and indirect taxes for the sample period 1920-23 annually subtracted £750,000; only a quarter of their earnings remained to the earners." (Davidson) That is the reason for the bulging third world cities, hunger caused by taxation which is taken and spent at the core. The periphery is never entirely ecstatic about these arrangements and usually objects, violently. The teeth of these objections are removed by disarming the periphery. The core establishes its monopoly of arms. It also uses the religions, and education, to persuade the periphery that the core has the divine right to rule, and be obeyed blindly. Just in case the periphery does not find these arguments totally convincing, the law-makers invent a system called Justice whereby the law-makers' judges enforce the taxation, the theft, on pain of punishment. "Of all the seigniorial rights over people, justice was the one which would most readily permit lords to relieve workers of the money that they managed to earn." (Duby)

The elite makes a pretence to justice by allowing for appeal against conviction. But that Appeal is heard before the lawmakers judges at the core, highly paid by the lawmakers. And the judges know which side their bread is buttered. Final Appeal at the core is the keystone which holds together the edifice of tyranny, corruption and exploitation. Final appeal to those very exploiting lords.

To strengthen their usurpation of authority the elite present themselves as superior beings, more intelligent, more honest. They call themselves noble-The Nobility, or the best-The Aristocracy. They enforce their values, their particular dialect becomes 'correct' pronunciation; their way of spelling, however silly, is enforced by education, their cultural values, their artists, are lauded in their schools. The object of education and culture is to reinforce the 'superiority' of the lawmakers.

Richard Hunt

Grain & Energy

In America farmers grow more grain per acre and soya bean crops than any others in the world. This is due to the high technology machinery used in its production and the grain crops being saturated with fertilizer. In thinking that the American (and to some extent British) food system is efficient, we would be totally wrong. In fact the USA food production uses 9 times as much energy than it produces, making it the most inefficient system of agriculture that has ever existed.

This is mainly the fault of the average consumer and 'his' eating habits. Every true red-blooded American expects to sicken and become anaemic unless he gets his steak and roasts from prime or choice beef. Beef requires over 10 calories of input energy to each calorie of beef produced and prime meat requires 20 times as much input energy. What a waste of resources. To feed India (a predominantly vegetarian country) at the US level of 3000 calories a day (instead of their present 1500) would require more energy than India currently uses for all purposes (heating, lighting, transport etc.).

To feed the entire world with an American diet, over 80% of the world annual energy expenditure would have to be used. There would not be enough energy left to keep warm, let alone operating any kind of transport system. And whilst we eat like this, millions of people are starving.

What can we do? There's the obvious things like giving up meat. But the biggest waste of energy is the use of the family car to go to the supermarket, non-sensical packaging (McDonalds etc), refrigerating food, exhibiting it in flash supermarkets etc. Food grown with chemical fertilizer works out less econom-

ic than that organically grown. I think it is about time we stopped looking at the food we eat strictly in a moral and/or health way, as the ecology and economy behind our food is just as, if not more, important. Krozz.

Travellers

There are many different nationalities of travellers in Great Britain today, and each band have originated under different circumstances and they cannot help what they are.

The Irish travellers are people who were evicted from their homes in Ireland during the penal times from 1700 up to the 18 hundreds when the penal laws were enforced to pay high rents on small holdings of land that weren't able to support them. When they weren't able to pay, they were kicked out onto the roads. They made their livings by fixing items and became known as tinkers.

Travellers today are all over Britain, but they get moved on from place to place by the Law, and nobody wants them. Irish gipsies would like to have permanent sites to pull in and pull off whenever they please and just to be lect in peace to live and enjoy themselves.

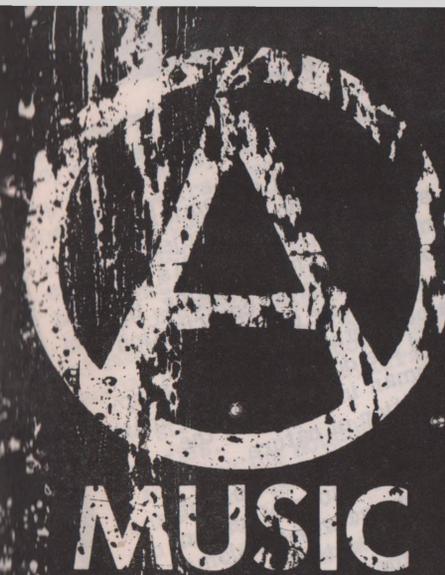
Mr. O'Smith.

Mr O'Smith also told GA that even when sites are available, the English travellers get them, not the Irish

NEW MAGS.

Timperly Village Anarchist Magazine. (TVAM) From Manchester, a mainline, 'A' grassroots paper, a provocative 'Class War' presentation, but with humour and style. From TVAM. c/o Raven. Room 6, 75 Piccadilly, Manchester. M1 2BU.

'Broken Chains'. A thoughtful mag from Canterbury, prepared to include differing views. A bit more 'art work' would give it a lift. From 20 Uplands, St Stephens Hill, Canterbury.



'Rum, Sodomy and the Lash.' The Pogues. Stiff Records.

This anarchic-sounding, Irish-origin band doesn't run out of ideas or energy (they keep going on booze). This record grows on you like a 'pair of brown eyes', with Cait taking on lead vocals on 'I'm a man you don't meet every day.' and an instrumental complete with yells, 'Wild cats of Kilkenny' and finally an alternative 'Waltzing Matilda'. Well worth a listen. We will no doubt be hearing more from them on record and at the fairs and festivals next year. (The Pogues used to be called 'Pogue Mahone' which is Gaelic for 'kiss my arse'). For obvious reasons they shortened their name.

'Songs of Praise'. Poison Girls. Xntrix Records. Don't pay any more than £4.49.

This is the best since the band reformed (new line-up). Although this album's been around a while, it's more than worthy of a review. It's lively, fast-moving, lyrically and musically fantasmagorically brilliant; it's also danceable. A poetry/statement introduction by Vi and then into 'Voodoo Pappadollar', a song of hate and jealousy, followed by a love song, 'Hot for Love'. As for 'Riot in my Mind', it speaks for itself. "There's a riot in my mind but the streets are quiet". 'Feeling the Pinch', a song for the miners is disturbing and moving; 'Desperate Days' is more than an anti-war song. 'Real Woman' was recorded on Int. Woman's Day, more than a celebration. The remainder of the tracks will be familiar if you have seen the band gigging. If not, you'd better,

for fun, dancing, anarchic political awareness and the ultimate experience. And, yes, another brilliant cover by Cliff Harper with good portraits of the band, past and present.

'So Long Trouble'. Akimbo. Forward Sounds.

A 5 track 12" single from this talented duo. Musically vibrant and politically fucking hot. Another great band can show us how it should be done. Definitely buy this one or listen to it cos if you're not hooked after your first hearing, then there is something wrong. The tracks include 'The Machine' about apartheid and Africa and 'GG Blues about a one parent family.

'Do Not Go' and 'After a Dream' Jane Gregory. a 7" single on Existencil. DSS 1004.

Produced by Penny Rimbaud and some really unusual artwork by G. What are Crass up to, I hear? Well, these two beautiful pieces of classical music and love songs in true traditional style by Jane are more than interesting. Reading the lyrics on the back of the cover, they are quite sad and very moving.

'Act of Love (fifty songs to my other self)'. Eve Libertine. Crass Records

Produced by Paul Ellis, Penny Rimbaud, artwork by G. and is in loving memory of Wally Hope. 50 poems written by Penny between the years '68 - '73, and he says 'songs to my other self, a self that exists untouched and beyond the social conditioning that gave me a name, an identity and a finite space in time.' These poems are set to various themes of classical music and Eve's variable styles of singing from chants, screams, quietly sung and spoken. It needs to be played a few times to appreciate this style, skill and flair obtained in this way. G's artwork on the cover and in the booklet (that comes with the record) is fantastic, the poems are beautiful, philosophical and cover the simplest things in life. Listen and decide for yourself. 'I've seen so many dreams washed away in tears; now, dry-eyed, do I see any clearer?' Penny Rimbaud.

'Defenders of the Lie'. Slave Dance. on a Plague Circuit Event (PCE1) Dist. by Backs - Cartel. Pay no more than £3.49. (for your copy tel. Dave on 01-788-4084)

I've never come across this band before but they've been together for 1½ years and are based in London, done a lot of gigs for the squatters and anarchist movement. This album needs more than one play to get into the style. In places they have a similar sound to Bahaus but with the true anarchic sound and lyrics. (you can actually hear the lyrics unlike some bands). Worth listening to if you can afford it. If you're involved in a group that needs a benefit, give them a ring. They'll be interested.

Marcus.

CONFLICT. 'The Battle Continues.' Morterhate Records. 99p.

I thought Conflict's last single was the best they could ever produce, but I was wrong. The battle does indeed continue. Conflict are, as usual, fast and noisy, but somehow they are improving musically. The words this time are clearer in the mix, due to good production. The only criticism I can make is the price, 99p, quite a bit dearer than the last single which was 49p. Still it could be worse.

CHUMBAWUMBA 'Revolution'. Agit-prop Records. £1.20.

This is their first single which has been long-awaited. It comes complete with an 8 page booklet which has some very good content. The record itself is brilliant, is much better than what a lot of other anarcho bands are offering. It is well produced, clear and melodic. The only other thing I can say about it is 'buy it' because after 30 years of the same old shit from the rock n' roll business, this is an alternative.

BLYTHE POWER 'Chevy Chase EP'. At the Madmen Records.

This is their first offering on vinyl and is a 12" 4 track single. The songs, as usual, are an unusual mix of mediaeval history and British Rail, still it is very good and addictive.

NIK



LETTERS PAGE

'CLASS STRUGGLE'

OK. Here's a point by point reply to the "Class Struggle - Theory and Tactics" article in issue no. 8.

The British people need not depend on the peasants of the Third World for their necessities. There is probably enough arable land in Britain for the country to become self-sufficient. At the moment the Third World is exploited by northern countries like Britain because it is more profitable for the capitalists to run things that way rather than develop our self-sufficiency and because commodity society produces so much consumer crap that we don't actually need. In an anarchist world resources would be shared on a basis of co-operation and mutual aid. Only when the working class of the industrialized north has control of its economies can this relationship be brought about. The working class of countries like Britain has to depend on the exploitation of the Third World because it is trapped into a capitalistic economic system (which it must help to destroy).

The British working class is not the exploiter of the Third World. The British ruling class is the exploiter of the Third World and the British working class gains materially from this relationship of exploitation. Just as workers within Britain live in differing degrees of comfort, so do they internationally. The system survives by creating different levels, and so dividing the exploited. Economic exploitation in Britain no longer rests upon the basis of land, but upon that of the control of the means of production. All those who are exploited by the international capitalist system, on whatever basis, must take part in its destruction. For the destruction of the system to take place, Third World revolution need not take place before a British revolution. Neither must a British revolution take place before a Third World revolution. One will speed the other and both must be supported.

To suggest that the working class in the industrialised countries will not take any revolutionary initiative is untrue. The material comfort provided to French workers from the exploitation of the Third World did not prevent them from taking just such an initiative in 1968. The exploitation of the Third World figured prominently in the politics of the revolutionary movement, and in any case, the alienation which commodity society produces convinced the workers that it must be overthrown. Even if the British working class were to be satisfied with this material comfort, the present crisis in the capitalist system, which can less and less afford to give it to them, will eventually bring them into confrontation with the system which will have great revolutionary potential. The miners' strike is an indication of this process. It is untrue to state that "any revolutionaries will be found amongst the unemployed, not at the workplace" The revolutionaries amongst the unemployed are just as much of a minority as they are amongst the employed. Ultimately it will be confrontation with the system that will create revolutionaries (inner-city unemployed, miners etc.). Our propaganda should aim to foment revolution amongst all sections of the exploited. I do not give a shit about hairdos. I quite like brown rice. I think the way we live our lives in the here and now is important. World pollution and resource depletion will not be stopped until a revolution involving the industrial working class takes place. Only when we have control of industry, can we stop producing crap that we don't need, and fit the technology which will cut down pollution. I stress that whatever we chose to do with our industry, even dismantle it, we cannot do it until we have control over it. It is true that the basic revolutionary potential lies at the point of production for that is the pivot of power in a developed capitalist state. Nevertheless, any genuine revolution

must involve ALL exploited sections of society. I think 'awkward basic issues' should be raised constantly, Without debate our movement is dead.

A revolutionary anarchist.

Dear GA,
One valid criticism frequently levelled at green anarchism surrounds its lack of coherent revolutionary strategy. On the other hand, those usually making that criticism (ie, the class stugglists) have been correctly berated for their lack of attention vis-a-vis ecology, animal rights etc. Therefore it has been refreshing recently to read articles in GA on anarcho-syndicalism and articles in papers like Class War on ecology and animal rights: all of which have combined to help break down the silly factionalism that has characterised contemporary anarchism. However, one piece in the last issue of GA stated that "any revolutionaries will be found among the unemployed, not at the workplace". By this assertion, a person, say, working in some boring repetitive job in an unhygienic environment with long hours, dictatorial bosses, shit pay etc, could not possibly be revolutionary. This is clearly not the case. The fact is not that the workers are not revolutionary, but that the means of protest presently available to them are totally bureaucratic, middle class-dominated, divisive, comprising, and totally geared towards parliamentary power for the Labour Party. It is interesting to see the same sort of watering down of militancy within the ANC in South Africa. As anarchists we must not adopt this holier-than-thou stance, but point out the ineffectuality of the unions CND etc, and offer alternative strategies for workers control of industry. Yes we all know there's a lot of reactionary shit spouted by working class people (both employed and unemployed) but we must accept that a revolution needs majority consent, and it is those involved in production of the things we need that will play a prominent part in this. So, to quote an old 'Class War'

title, "get out of your ghettos", and break down the barriers of communication that have so far limited the dissemination of anarchist ideals to a minority. (I certainly wasn't born with a ringed 'A' on my arse, were you?). Work sucks man but until we control industry (and not the bosses,) we cannot talk seriously about a leisure society, so quit copping out and get off your arse and communicate and agitate. Yours affectionately, TVAM, Room 6, 75 Piccadilly, Manchester. M12BU.

Dear friends,
I read your statement on the 'Class Struggle with interest. However, I have a minor point of disagreement with the part of the statement which said we must expect and support a Third World World revolution before a British revolution. In the last two decades there have been numerous struggles which much of the left has considered to be the beginning of the revolution. Unfortunately the sort of regimes produced have contained nothing for libertarians to be pleased about. My feeling is that changes starting in the Third World are only likely to produce regimes based on nationalism/state capitalism without social change of a radical nature happening in the First World. To put it simply, the difficulties in the form of huge economic problems/threats of intervention by various powers, seem to preclude libertarian forms of organisation surviving without the help of radical change over here. From this it would seem that change over here is the best hope for desirable change in the Third World.
Best Wishes, D. Dane.
9. Squires Court, Abingdon Road, London. N3.

Dear Folk,
"The exploited British working class is also the exploiter of the Third World". WRONG. The Third World is exploited by the British ruling class for wealth, profit and power. The fact that it helps to feed and clothe the working class is a handy by-product. The unemployed have time and energy for revolutionary activ-

ity, the working class have economic strength and organisation. The two need to connect and throw out leaders.

Dave. Stratford-on-Avon.

Dear GA.
... Love the magazine a lot - will get round to writing something for at some point. The "Class Struggle" statement is excellent. Pity you lost the yellow and green cover - is it worth the few pence saved on printing to lose something so attractive and distinctive, I wonder. Take care. Love in resistance, Laura Biding. 2, Mount Horton Terrace, Nottingham.

Seeing the white cover of the last issue, someone said, "When a cover changes like that there's either been a coup and a change of ideology, or you've run out of money, or there's been a fuck-up." It was a fuck-up. The printer couldn't get the yellow paper.

We get lots of nice letters which we're far too modest to print. But we can't resist this one:
Dear GA.
... I usually pick 'Green Anarchist' up on Animal Lib demos and now I'm stuck on it! It seems to say all the things that really matter. GA is more than a mag, it's a way of life!!

Mick Clifton. Rugeley.
Dear GA,
Greenham is alive, well and in excellent spirit. Women are not going to give up until the missiles go. Local support provides hot meals at the 4 camps every night and new and old faces make regular visits. Orange Gate is like going home to me - always a friendly smile accompanying a hot cup of tea and info on latest actions. So much goes on that nobody hears about - all part of the plot to pretend it's all over. Look to the papers on Dec. 15th... to see what women say to that. Lots of love, Liz. Talbot Hse. New Road. Crickhowell, Powys. PS. Anarchists all. Even, one supposes, the christians for they follow Jesus who was undoubtedly a true anarchist,

COMING UP

DECEMBER

- 6. 'A practical model for Anarchists.' Lecture by Stu Stuart. 8pm Mary Ward Centre, 42. Queens Sq. London WC1.
- 7. March against Union Carbide. 10.30 Caborn Corner, Sheffield.
- 13. 'A' Social. Mary Ward Cent.
- 14. 'Widening the Web' Bring a woman who hasn't been before to Greenham, for demo.
- 14-21. Anarchist week in Reading. Contact. Acorn Bookshop, 17 Chatam St. Reading.
- 21. Benefit gig for Anti-apartheid. 'Open Door', 'Hoover Juniors', 'The Particles'. Groundwell Farm, Swindon. £1.50.
- 21. Youth Lib March. 2.30. White Pavilion, Goose Fair, Nottingham
- 21. 'Stop Oxford Street'. London.

JANUARY

- 10. 'Anarchism in the Anti-war movement in the 1st World War' Ken Weller. 8pm. Mary Ward.
- 11. 'Stop the City'. Birmingham. 12.00. St. Philips Cathedral.
- 25. 'March against Police Repression'. 12. noon. London Fields. E8.

FEBRUARY

- 6. CND Molesworth Blockade.
- 7. 'An Anarchic Life'. Barbara Smoker. Mary Ward Centre.
- 14. Lecture by Tony Gibson. Mary Ward Centre.

MARCH

- 14. 'Anarchism and the Informal Economy'. Lecture by Colin Ward at the Mary Ward Centre.

APRIL

1986
Chicago Anarchists are planning a world-wide gathering of Anarchists from April 30th- May 4th. Info: 'Impossible Books' Box 102 1200 W. Fullerton, Chicago, IL. 60614. USA.

1987.
The Portuguese Libertarians plan to organise an International Conference of Studies on Technology and Freedom. Info: 'Aldeia', Apartado 3122, Lisboa Codex. Portugal.

MAY