

ANARCHO-BORES
No.3.

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Cont. Roon 'n About

Rumour has it that the reason Blair Peach's murderer has not been found is because a large number of off-duty policemen turned up in uniform to assist the National Front, or the police barrier around them, at the Southall demonstration. Police say, amongst themselves, that the man who struck S.W.P. protester Blair Peach was one of the 'Rhodesia clique'. The murderer and someone who may have been implicated but did not actually strike the blow was asked to resign and advised to go abroad until 'it blows over'.

Was it the 'Rhodesia clique' also that provided the accomplices after the fact of murder who advised the killer and his friend to go? We do not know. The police officer from whom we obtained the information dried up at this moment. But not before, saying, in disclaiming any responsibility of the regular police, that 'it's the same mob that did for Jeremy Thorpe and your lot' - presumably the 'Persons Unknown'.

On a matter of ethics: should we give the two names we have in our possession?

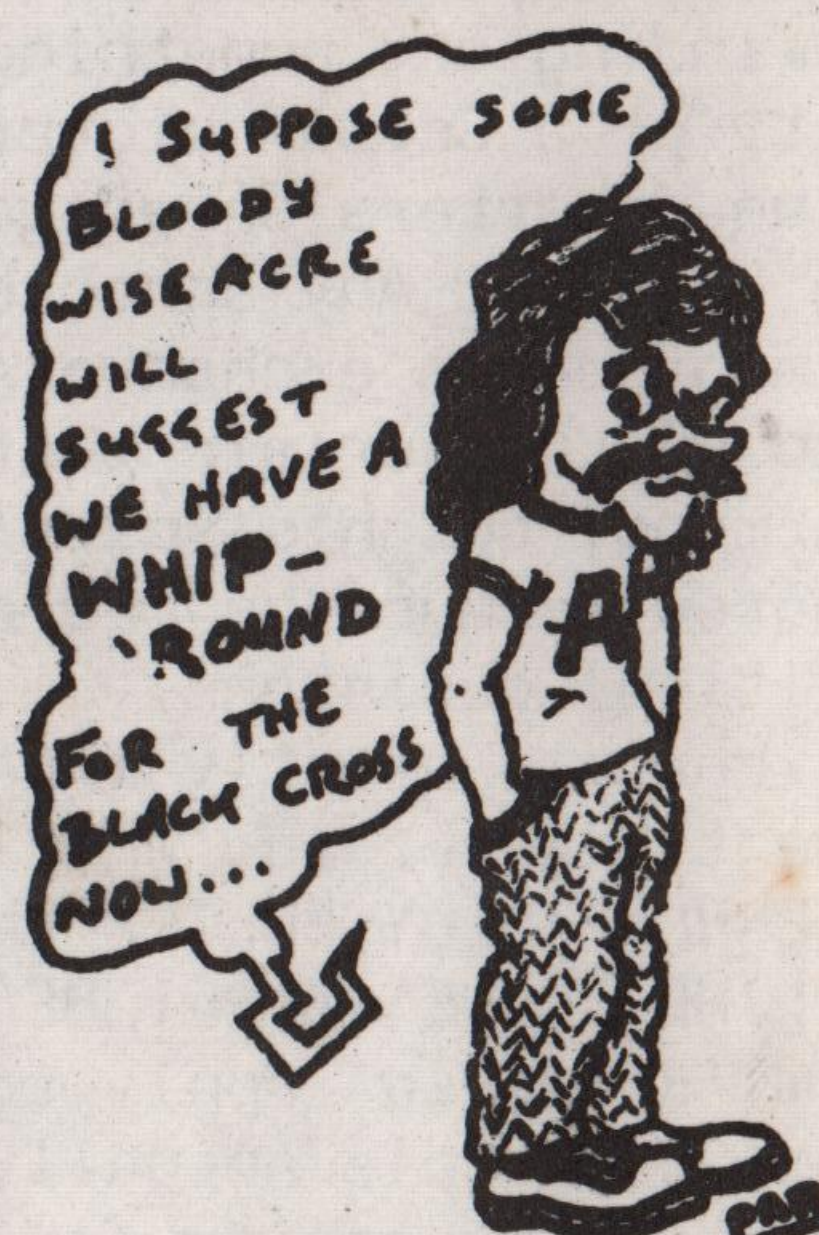
News comes from Australia about Bill O'Meally. Bill, who was recently released from jail after serving 28 yrs is writing his memoirs about his horrific times in prison. More information will be contained in our next issue.

The famous pyramid poster by Flavio Constantini; Multi-coloured; for sale through Black Flag. Cheap at £1 +p&p.

Another terrorist group had struck a uniquely violent blow for women's liberation a few days earlier. Calling themselves the Comrades Organized for Feminist Counterpower, a group of women firebombed cinemas and the offices of a lawyer who, they said, had defended alleged rapists. The militants claimed they were protesting rape and sexual exploitation. Two hard-core pornography theaters in Rome were attacked, and one was almost totally destroyed. The hitherto unknown organization distributed a communiqué denouncing the oppression of Italian women, declaring, "We have always used violence as an instrument for defense. Now we transform it into an instrument of attack."

TIME, DECEMBER 24, 1979

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THE BLUNT END OF THE WEDGE

We have just witnessed the first of the political show trials of the '80s. There will certainly be others—and what proportion of them will be before freely-selected juries? Before any kind of jury? With anti-libertarianism becoming the rallying cry of the extremists of the right and centre, the state is creating an ugly balance to the unifying anti-nazism of the left. Its methods are rather different, however. Such is its vigilance that it can find conspiracies when nothing has happened.

Crime is manufactured from the fantasies and prejudices of the police and judiciary and attributed to anyone who seems politically appropriate. A few state props and a jury 'randomly' selected from a controlled list and the conjuring-show can begin. 'Were it not for the tireless work of the police (applause) those in the dock would almost certainly have (insert chosen nightmare)'. An anarchist believes in the end of society as we know it, X is an anarchist. The jury only has to complete the syllogism to convict, and cheer the sleight-of-hand.

Ronan Bennett, the prime target of police and security officers in the 'Persons Unknown' trial, was the most vulnerable and likely of victims. Having spent 18 months in Long Kesh, Bennett was finally acquitted on appeal for the murder of a Belfast policeman. Knowing he would have a short life span if he were to remain in Northern Ireland, with the UDA sworn to kill him, he was obliged to leave home and move to England.

Like a growing number of other Irish prisoners, Bennett had become interested in anarchism while in his British concentration camp and had been corres-

ponding with Iris Mills of the Anarchist Black Cross. Having established a close friendship with Mills, Bennett went to live with her and her husband, Graham Rua, in Huddersfield.

Aware of his growing involvement with the Anarchist Black Cross, the local police, under instruction from London, kept the Huddersfield address under close surveillance. Obsessed with the doomsday-vision of the Irish situation spilling over to infect the heart of the monster, with the British and European anarchist movements combining forces with the more radical sections of the Irish republican movement—particularly the Irish National Liberation Army with whom they believed Bennett to have very close contacts—the police moved in and arrested everyone living in the Huddersfield house. They also raided the homes of all known associates in the area. Bennett and Mills were both charged under the all-purpose 'Prevention of Terrorism' Act.

Self-confessed individuals
Unable to produce any evidence to satisfy the court that Bennett was a danger to society, or that he should be

sent back to Northern Ireland (other than the fact that he was Irish and, like a good part of the population in Northern Ireland had anti-Establishment politics) Bennett was released from custody—much to the astonishment and anger of the police who engineered the arrest. Was he not an anarchist? Had not he and Mills admitted it? Later, all the papers, including the supposedly unbiased *Guardian*, were to use the police phrase 'self-confessed' anarchists as though no further proof of guilt was required.

Having made it quite clear to Bennett they believed his earlier acquittal on the murder charge to have been a travesty of justice, the police told him that one way or another they were going to 'get him'. Next time the case against him was to be prepared with more attention to detail.

The case against Bennett, Mills and the other defendants in the 'Persons Unknown' trial was co-ordinated and planned by Scotland Yard's chief anarchist-spotter Inspector Roy Cremer, who last surfaced in the Angry Brigade investigation (a case, incidentally, in which I argued I was planted

CONTENTS: The Trial; CNT Congress; State & Education; UFOs; International News & more.....

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writing on the wall

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"There is
one thing
more wicked
in the world than
the desire to command,
and that is the will
to obey."



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Black Flag Page 2

STATE OF PLAY AT END OF YEAR 1979

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*And to be accused of banditry! There are outstanding bills
as well, and this for Black Flag only, and says nothing of
Cienfuegos with its own problems. Yet all we need is for all
copies sold to be paid for, in order to break even.*

*Any Guilty consciences regarding unpaid subs will be
gratefully appeased.*

ANARCHO QUIZ

1. During the Music Hall Artist's strike
comédienne Marie Lloyd, picketing one of
the London halls, told her colleagues to
let one artist through, on the grounds that
she would empty the theatre quicker than
anyone. She replied that one day she would
be better known than Marie Lloyd herself.
Did it come true - and who was she?

2. How did Marie Lloyd respond to the
slight on her by being excluded from the
first Royal Command Performance, on the
grounds that her private life would be
"offensive" to the King and Queen?

3. In what theatre campaign did Winston
Churchill first enter public life, while
still an undergraduate?

4. The Treaty of Versailles handed Galicia
over to Poland against the wishes of the
majority who would have preferred to have
stayed in Austria - largely on the firm
insistence of Premier David Lloyd George,
"the Welsh Wizard". What "British interest"
was involved?

5. The "Tichborne Claimant" case is often
cited by lawyers as a triumph for the
"Laws of evidence" - but in fact it was a
shocking display of class prejudice and
Establishment humbug. Which salient facts
prove this?

6. When did the Vatican finally lift the
Condemnation of 1632 on Galileo for saying
the planets orbit round the sun, not the
earth?

Answers on page 23

Cont. from front page

with explosives by the same squad).
This time Cremer was assisted by West
German GSG-9 agents operating in
London. When Bennett and Mills were
arrested again in London, the charge was
more specific than the earlier PTA one
- 'conspiracy to cause explosions'. After
all, what else would 'self-confessed'
anarchists be doing with flour, sugar,
weedkiller and electric wiring among
their many household possessions?

As in every conspiracy show trial
since time immemorial one arrest leads
to another, and another, and another,
until the state believes it has a sufficient
number of people in the dock to allow
the jury - if there is one - to salve its
conscience by acquitting those against
whom the prosecution has presented
minimal evidence other than that of
association. The jury can then convict
those portrayed as the main 'conspirators'.
After all the police would never have
brought the case in the first place if
they hadn't been up to something -
would they?

The Black Farce: Act II

As the committal proceedings dragged
on, and it became increasingly clear
there was no evidence at all to back up
the charge of 'causing' or 'conspiring to
cause' explosions, the police quietly
stopped feeding 'shock horror' an-
nouncements to a voracious press. The
original much publicised charge which
led many to believe that the defendants
were found *in flagrante* having inter-
course with the devil and plotting to
overthrow society, was suddenly
dropped and charges of robbery sub-
stituted. Money replaced 'idealism' as a
motive.

In Act II of the black farce, a
Austrian turned up out of the blue at
Vince Stevenson's flat where Trevor
Dawton, another of the accused,
happened to be staying, and left a suit-
case filled with guns and sufficient
evidence to implicate everyone involved,
including Dafydd Ladd, now on the run,
who was under constant surveillance by
West German agents in this country
because of his involvement with the
Red Army Fraction and 2nd June
defence groups in Germany, and Black
Aid, the German political prisoners
relief organisation based at Rising Free,
the left London bookshop. The prosecu-
tion case was that Rising Free provided
the main link between all the defendants.
A chilling thought for the many people
and groups who use it as a meeting place
and mailing address.

The case itself was a showpiece of
the power of judges. This was demon-
strated as much in the way the proceed-
ings were handled as in the extraordi-
nary and unprecedented decision to bring
the jury back to court the day after
they had delivered their verdict. With-
out actually telling them so, King-
Hamilton could not have indicated more
clearly that he at least thought the jury
had reached the wrong verdict. It was
strange indeed to see people who have
given their lives to support such a
humanitarian idea as anarchism, being
subjected to interrogation by a tedious,
pompous and ill-briefed lawyer who,
having spent his adult life advancing
his career in our capitalist society,
argues that *their* motives are dubious,

their principles unworthy,
and *their* defence a pack of
lies. Incidentally, every time the pro-
secution said someone was lying the
defence was able to produce evidence
to back up its case. The police claimed,
for instance, that when arrested Bennett
tried to escape. The defence produced
a passing cab driver who witnessed the
arrest, but for his civic pains he too was
called a liar. Fortunately, the fare, a
barrister, was able to corroborate his
evidence.

Trial by water

This brought the prosecution case to its
most farcical. Bring on the Holy Book
and see if they flinch. Regarding the
Almighty as a junior court functionary
responsible for enforcing the Perjury
Act, the Prosecution closely questioned
many of the defence witnesses as to
their belief in God. The judge had
decided all anarchists must be atheists,
and all atheists... The prosecution, one
step on from seeing whether they float
when immersed in water, also made the
point that a woman who lived with a
man without the benefit of holy matri-
mony was his 'mistress' and that all
wives must take the opinion of their
husbands who were thus responsible for
their wives' views.

Of all the anarchist books ever
published, the only one the prosecution
turned to was the 'Anarchist Cookbook',
a publication which has nothing to do
with anarchism and is a silly and highly
dangerous 'guide' to the home manu-
facture of explosives. The prosecution
seemed to be implying with this exhibit
that its mere possession was irrefutable
evidence of guilt. Presumably, one
automatically agrees and acts on every
book in one's possession. I wonder what
his reaction would have been had he
known that as a bookseller I have been
pestered for some considerable time by
numerous police authorities, including
Scotland Yard library, Bramshill Police
College and various obscure sections of
the Ministry of Defence to supply them
with copies of this particular title. In
fact, had it not been for this trial and
the related publicity, and the earlier
demand from government agencies,
there would be little or no demand for
the book and no copies available in the
country. As it is we now have orders for
over 200! Not even an anarchist witness
likening the book to the 'Protocols of
the Elders of Zion' managed to convince
Mr. Justice King-Hamilton otherwise.
But, other than adding to the paranoid
fantasies of the state, what had all this
to do with the charges before the court
of armed robberies?

Ultimately, the state had to rely on
its carefully-selected jury. Were they
influenced by the bigotry of the gutter
press? Were they swayed by the know-
ledge that they too had come under the
scrutiny of the state's police before
being called for jury service, been
closely examined by a Kafkaesque com-
mittee, and could just as easily be the
next victims? Did the judge's anti-
anarchist bias and obvious hostility
towards the prisoners combine with the
heavy-handed, ill-mannered and labor-
ious prosecution case to swing them
in favour of the defence? Were they
sufficiently impressed by the defend-

ants, and in particular Ronan Bennett's
obvious sincerity and eloquent conduct
of his own case?

Class justice

Whatever the answers, one way or an-
other the jury finally decided the
innocence of the accused. As an
anarchist and comrade of the defend-
ants their guilt or innocence was never
of importance to me. My sentiments
on the question of robbing super-
markets is best summed up in a quote
from Elisee Reclus, the anarchist
geographer: 'Personally, however I
may feel about this or that action or
individual, I shall never add my voice
to the hateful clamour of men who
mobilise armies, police-forces, magis-
trates, clergy and laws to preserve their
privileges.' It's a quote we should bear
in mind every time the media exhorts
us to hate the Blunts of this world, the
IRA, Claimants Unions, British Leyland
workers, the Iranians etc.

What was always of crucial impor-
tance in this case was that the two
principal defendants, Iris Mills and
Ronan Bennett, had obviously been
selected as victims long before any of
the robberies with which they were
eventually charged had taken place.
The other defendants were woven into
the 'conspiracy' merely as make-weight
through their politics and association

with Bennett and Mills.

Faced with the machinations of the
state police, the ignorance and bigotry
of an old man long due for retirement,
and an unsupported statement made by
a fifth defendant leaned on by the
police to plead guilty, it was wrongly
thought the defendants stood little
chance.

Class justice of such an obvious
nature is not easily ignored. With this
decision by the jury to acquit all the
defendants in the face of what was
almost a direct order to convict by the
judge, the jury have asserted their right
to oppose the political use of the courts
and police against dissidents and those
who oppose the power of the state to
control their lives.

When the jury vetting scandal broke
Sam Silkin, self-styled socialist support-
er of jury vetting in politically sensitive
cases, said in its defence that it was
either that or the abolition of juries
altogether, to be replaced no doubt by
something similar to the Diplock courts
in Northern Ireland.

The decision to acquit by a vetted
jury in this case has proved that vetting
does not work. Doubtless, as you read
these lines, the political and legal
establishment are discussing how best
to sugar the pill of non-jury trials in
future 'sensitive' cases.

The writing is on the wall. □



Black Flag Page 3

This article was written for both Time Out
and Black Flag by Stuart Christie.

**CONSERVA
TU LIBERTAD**

Why did you attend the CNT Congress?

I attended the Congress at the invitation of a number of comrades, chiefly to meet old friends and renew acquaintances — but I suppose, to be formal, I was representing the Anarchist Black Cross and the Black Flag tendency, which is an anarchist international in itself.

What was significant about this congress?

This was the Fifth Congress of the CNT (National Confederation of Labour) and the first since the Saragossa conference of 1936. That was historic because it led directly to the workers collectivisation during the revolution. This came after years of genocidal repression against the libertarian movement. It had the aim of reconstructing the CNT. I don't think any Congress can do that sort of thing, congresses are reflections of the daily activity that is going on.

How many delegates attended, what is the current membership, active locals?

There were some 600 delegates, excluding visitors and observers; it was held in the Casa del Campo (the woodlands just outside Madrid) in the Amphitheatre. It was a tremendously impressive gathering from the point of view of numbers, arrangements and security — the crowds of delegates rubbing shoulders with equal numbers turning up for the International Dog Show being held opposite in the Crystal Palace. Each delegate represented a syndicate and had to abide by the decisions already made by the syndicate. There was proportional

representation of the syndicates, with a limit on the larger syndicates so that they should not dominate. Nobody knows the number of locals (trade halls or groups). Only two syndicates have actually been granted legality as has the National Committee, therefore the number of syndicates is secret.

What age groups, geographical areas are most heavily active?

The 50-upwards are strongly represented, especially in the building trades, miners, printers, catering and others (where the CNT had its strongest syndicates before Franco) The under 30s are strongly represented, especially in places where the old CNT never dreamed to have members — e.g. the civil servants, teachers, bank clerks. This is especially accounted for by women members, who were quite unrepresented in the bricklaying, mining etc. syndicates. That accounts for the growth of the CNT in Madrid. Catalonia is still the stronghold of anarchist ideas, but Andalusia is only slowly coming back to its traditional libertarianism. Where the CNT seems to me to be weakest is in the middle age groups, represented in the new industries.

There have been articles appearing in the so-called libertarian press talking of numerous splits, tendencies historical and over issues such as whether to be an umbrella organisation for the ecology, sexual liberation/feminist prisoners anti-militarist and other struggles and from this a subsequent decline in membership of the syndicate.

There are people especially from the student milieu who would like to see the CNT transformed into the type of libertarian movement that we see in the English-speaking countries, a blanket movement for all sorts of plastic causes and without any industrial context at all. This works out badly enough here; there, with the numbers and potential that form an attractive prize to be conquered by various parties, it would be totally disastrous. The congress reaffirmed anarcho-syndicalism and the principles of Saragossa (though I'm not too sure how clear it was as to what they were). Basically the CNT is an anarcho-syndicalist movement, or nothing. The anarchist movement, as such, is much more than the CNT and embraces very many

causes. The CNT has always been a working class organisation responsive to its membership's demands, not specifically anarchist by rule but it so happens the people in it have mostly had anarchist ideas. The attempts by trots and others to permeate it have been frustrated by virtue of the fact that there is no paid bureaucracy to get hold of (in the old days there was one paid official, the general secretary, now nobody).

Following from the previous question what is the relationship of the CNT to the FAI, re-emergent FIJL and Mujeres Libres?

The FAI has not been re-created but in its absence several groups have from time to time called themselves "FAI" but never succeeding in being so. There is however a huge anarchist movement, outside any federation, often using "CNT" as a slogan, but more particularly the familiar **FAI** or **CNT** incorporating "neighbourhood movements", community centres, alternative projects etc. The FIJL (youth movement) existed for a long time in the exile movement until those in it were in their fifties. Its purpose was to unite those committed to activism against Franco. Maybe there is now a re-emergent FIJL — it is sure to come — but I didn't encounter it. I did meet the street-fighting element, who defend the right to meet and demonstrate, defend the halls and meeting places against rightist attack and so on. They all seem young and tough and the basis of a new FIJL, but nobody I spoke to seemed to know of it. Mujeres Libres, was the women's organisation of the old CNT — incidentally run for years from England by Susana Portales, whom I met again at the Congress; old friends of hers in London will be pleased to know she is happily settled again in Spain. The new women's movement is much wider, however, and there is a tremendous upsurge in the women's movement (not unfortunately reflected at the Congress), and a campaign for women's rights not only limited to libertarians, including such elementary demands as divorce, abortion, contraception, and the ending of sexual taboos and apartheid.

Cont. next page...

What is the Moncloa Pact, can you tell us how the CNT came to be the rallying point against this labour peace?

The Moncloa Pact (after the Palace of Moncloa where it was signed) is Wilson's "social contract" in Spanish terms. The Government agreed to recognise the unions if they registered, and voluntarily agreed to what had been imposed on them arbitrarily under Franco! In practice, they don't have to agree to the pact to be legalised, but the new "main unions" have done so. Spanish labour today is organised by so-called "workers council" (they aren't that really) based on the old fascist model but modified to suit democratic electoralism. Each union acts like a party in the workplace and submits delegates whom the workers are asked to vote on the council. The UGT and the CC.OO. accept this, but the CNT, urges a boycott. (This boycott is, whether as a result of the CNT appeal or not, largely successful). The CNT is thus a rallying point in the new industries when the delegates fail to represent the workers. That is where I think its future lies. The current industrial actions are too numerous to record. The CNT came into its old position in the strike of the petrol workers in Catalonia last year but numerous others since then.

How does the CNT deal with the Basque autonomy movements?

Under Franco, the CNT worked well with ETA — the non-Marxist-Leninist section. There is a difference which is now come to a head in that the CNT is federalist, not separatist. Whereas most sections of ETA want a separate State, the CNT obviously wants no State. There are CNT and anarchist Basque movements. In Catalonia, the nationalist movement is historically a sworn enemy of the libertarian movement and represented the capitalists against the workers (despite journalists who think, because the workers *speak* Catalan, they are therefore Catalan nationalists!) However, there are now many young nationalists, especially students, who are Catalanists but consider that the working-class — not the capitalists — represents the real Catalonia. (There are also other Catalanists who think of the CNT as a prize to be won by which they could dominate Catalan politics).

What is the situation of the unemployed, pensioners, agricultural workers/peasants and unorganised workers in Spain today?

Terrible, Spain has no conception of social security as it is known. Whole villages and towns have become ghost towns as the agricultural workers and peasants pack up and go to work in the Common Market countries, Germany, Belgium, Holland etc (not so much France these days). This is partly why the CNT has not recovered its strength in Andalusia. Pensioners have lost their pensions solely because they were on the losing side in the civil war. Unemployment is high and beggary still persistent. The worst hit are the disabled and the widows of the civil war who get *nothing* from the State at all — those who fought for Franco only are recognised as being disabled or having widows. This battle is being fought, not only by the CNT, and the general problem of unemployment is tackled by the neighbourhood movement (communes in a sense, but not "alternative" ones)!

What of the exile movement that was based in Toulouse, the 1937 Republican Government enterists who did not support the CNT underground and the resistance groups later?

The old exile movement has now no influence within the CNT. It attended the Congress only as observers. But the new "economic exile" movement is growing. Its relation with the CNT are not clearly defined. The former Government ministers have no influence except that Federica Montseny, is still in great demand as a speaker (but recall she is the most brilliant — and the only woman — orator in the Spanish libertarian movement). There is no way any such orator could have undue influence within the syndicates (as opposed to a blanket movement). She was not at the Congress.

Is the IWA active? How can anarchists in other countries support the work of the CNT activities such as publicising the Gillette strike in the manner of boycott, "secondary picketing" graffiti and in the media?

The IWA (AIT) does not exist. This is a fantasy sustained by the CNT (since in Spain the AIT recalls the First International of Bakunin and a glorious episode in working class history) and some groupuscules outside Spain that play at being an international. It does nothing, it is nothing, it is high time it was reconstructed and this I told everyone. The work done by anarchists in other countries has no connection with the IWA (AIT) and never has.

What problems as a libertarian visitor did you encounter? Was all serious or were there any amusing situations?

The Congress took three days to make up its mind about agenda, how decisions should be taken etc. — the formula eventually arrived at was quite good and hopefully it will be borne in mind at the next Congress so as to cut out the argy-bargy. Problems I encountered? The noise! The microphones so drowned my hearing I preferred to sit upstairs and watch it on closed-circuit TV. Most amusing thing I

encountered was being asked to explain to an English lady with a huge dog, who was determined to get through the security, that she really wanted the place opposite. When she finally understood that these were the dreaded anarchists her husband pulled her away in alarm and they scuttled into the Crystal Palace quick. Some Belfast comrades made a video-tape of the proceedings, with commentaries more or less in English, some with subtitles, in which everyone wanted to get into the act — it will be interesting to see how it comes out.

ends

**SINDICATO
CNT
AIT DE CLASE**

INTERNATIONAL NOTES



The Telegraph man in Peking reported (Daily Telegraph 23 Nov) on ANARCHY 'Threat to China'. "Anarchists who stand for absolute personal freedom were attacked yesterday in the Worker's Daily, which said 'extreme individualism' was threatening China's modernisation. The paper attacked people who upset stability and unity for selfish reasons. Some were asking the Government 'to meet their insatiable quest for personal gain' and were ignoring work discipline if their demands were not met. Some were 'demanding a freedom that would cut into the democratic rights of the majority'".

Sounds like the home life of Mrs Thatcher's Britain. And no mistaking that the Workers Daily was using the word 'anarchist' correctly enough, equating the factory militants with anarchism but quite clear that they were individualistic. Meanwhile, according to the same correspondent, a poster on the Democracy Wall of Peking, 'listed dangerous factors which could catch fire at any time.'

It included 'the anger of the hundreds of thousands of young unemployed in the cities, of young married people waiting for accommodation, of students whose colleges are occupied by others, and the frustration of middle-aged educated women who have to work at lowly paid menial jobs.'

In the Guardian (9th Dec) the Peking Daily is reported as carrying a letter complaining that 'people peddle anarchism under the cover of democracy', and infringe the rule that says posters 'should not oppose the leadership of the Communist Party or the 'dictatorship of the proletariat.'

The most radical of the wall magazines has suffered its editor, Wei Jing-sheng going to jail for fifteen years.

WEST GERMANY

IMPLEMENTATION OF 1933 NAZI LAW, SECURITY DETENTION ON PRISONERS

Siegfried Haag, Red Army Fraction (RAF) militant and former lawyer, is imprisoned in Stuttgart-Stammheim prison. He was found guilty and sentenced to 14 years, July 11/79, after being charged along with two other RAF militants, Roland Mayer and Sabine Schmitz with terrorist association, theft, car theft and possession of illegal arms.

On the 19th of Sept, the second part of his trial began, in which he was charged with participating in the attack on the German embassy in Stockholm, April 5/75. As Haag's trial unfolded so did the realisation that the German State planned to use Haag's trial as a 'test' for the implementation of an old nazi law dating from 1933, called security detention.

Security detention would allow the State to detain political prisoners in prison or psychiatric institutions for life without a trial. The only prerequisite necessary would be that the prisoner be deemed 'dangerous' through a psychiatric examination.

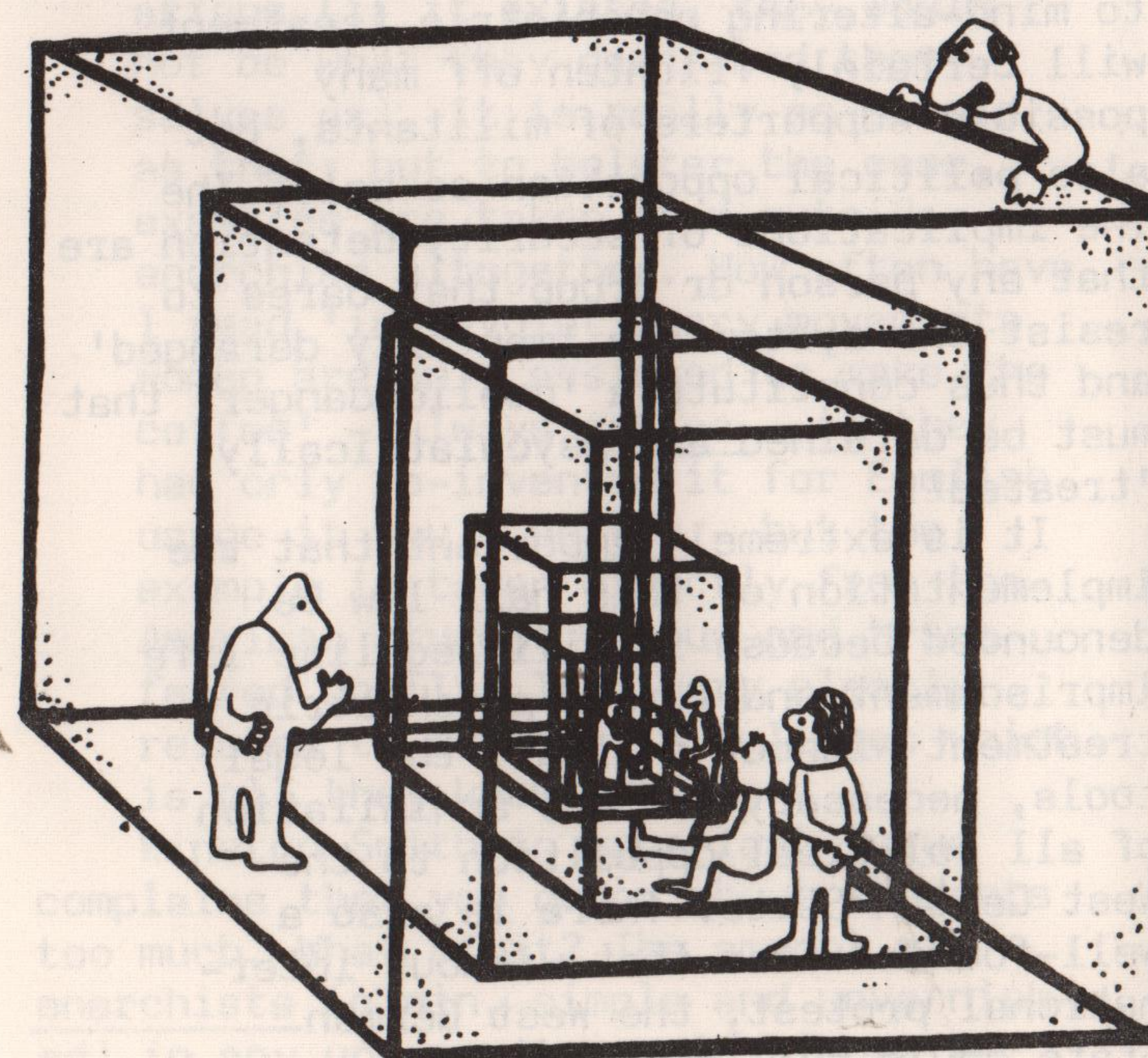
At present the German State is desperate to destroy the political struggle and identity of the political prisoners before their message becomes popular. It does not at present have the legal means to hold prisoners for terms longer than the maximum sentence for a given 'crime', or the legal means to psychiatrically attack the minds of the prisoners. Security detention which has not been applied since 1945, would be an ideal addition to the German Judiciary's legal arsenal.

For eight years now the State has attempted to destroy the political identity of the political prisoners and intimidated their supporters without success. It has employed isolation, sensory deprivation, mail restrictions, constant surveillance, daily body and cell searches, all of which are manifested in the escalation of the construction of High Security Quarters throughout W. Germany. Wolf Grundmann was imprisoned in isolation for 48 months during which time he lost 22 kilos and 13 teeth. 'The worst is the feeling of resignation that isolation

produces. After awhile I could hardly arrange colours or sounds. You live in a state of intense emotion of which you don't know the origin. I would wake up in the night struck by fear, trembling and perspiring. I was under such strain at night that my teeth would grate against each other. And in the morning I would find that I had one tooth less!

The State has attempted to destroy the political context of the militants' trials by intimidating and outlawing defence lawyers who support the hunger strikes of the prisoners, give 'unfavourable' interviews to the press or who attempt to politicise the defense. On Dec 18/74, the German Parliament passed the 'Baader/Meinhof Law' which allows a trial to continue in the case where the accused are incapable of appearing and allows the defense lawyers to be prohibited if they are suspected of 'supporting a criminal association' or of 'endangering State Security'.

The State has attempted to squash ideological support of the guerrillas through laws such as par. 129 88a which criminalises the distribution, importing, exporting, printing or publishing of LITERATURE which can be said to advocate any one of the following acts: the violation of public order, murder, homicide, corporal injury, an offense against individual liberty, theft, extortion, or an offence constituting a public danger.



The State has utilised mass press campaigns to personalise and depict the urban guerrillas as cultish, authoritarian groups i.e. the 'Baader-Meinhof gang' and the 'Haag-Mayer gang'.

However the State has failed. The political prisoners have continued their fight inside the jails using the only weapon they have left, their bodies, engaging in hunger and thirst strikes to protest their torturous prison conditions. While outside the prisons militant activity continues.

The idea of applying security detention is not new. In 1977, after the kidnapping of Schleyer, the Supreme Court made a 'fundamental judgement' or addition to the 1933 law. Before applying security detention, the prisoner must undergo a psychiatric examination. Although this law had not been used since 1945, preparations for its use were under way.

On Jan 23/79, a Judge told 5 members of the June 2nd Movement, in the course of their trial, that in the case that they were not condemned for life, but only prison terms of 3 years, security detention would be applied. A request to apply security detention was already under way during the first state of Haag's trial.

Both the June 2nd Movement and Haag's trial are considered by the Courts as 'test' trials. The West German State is very sensitive about the possible international outcry that could arise from the application of an old nazi law. Therefore it wants to 'test' security detention before systematically applying it to all political prisoners. As much as is possible the W. German press has been preparing the public mind at home for the implementation of security detention through media reports that paint the guerrillas as criminals and crazies.

There are 2 major pre-conditions that must be met before security detention can be applied: 1) The prisoner must have been found guilty of at least 3 major crimes, or sentenced to at least 3 years in prison for 3 pre-meditated lesser crimes, 2) the prisoner must have a character/personality that presents a 'public danger'. The necessary pre-condition for qualifying a prisoner as 'dangerous to the public' is a psychiatric examination.

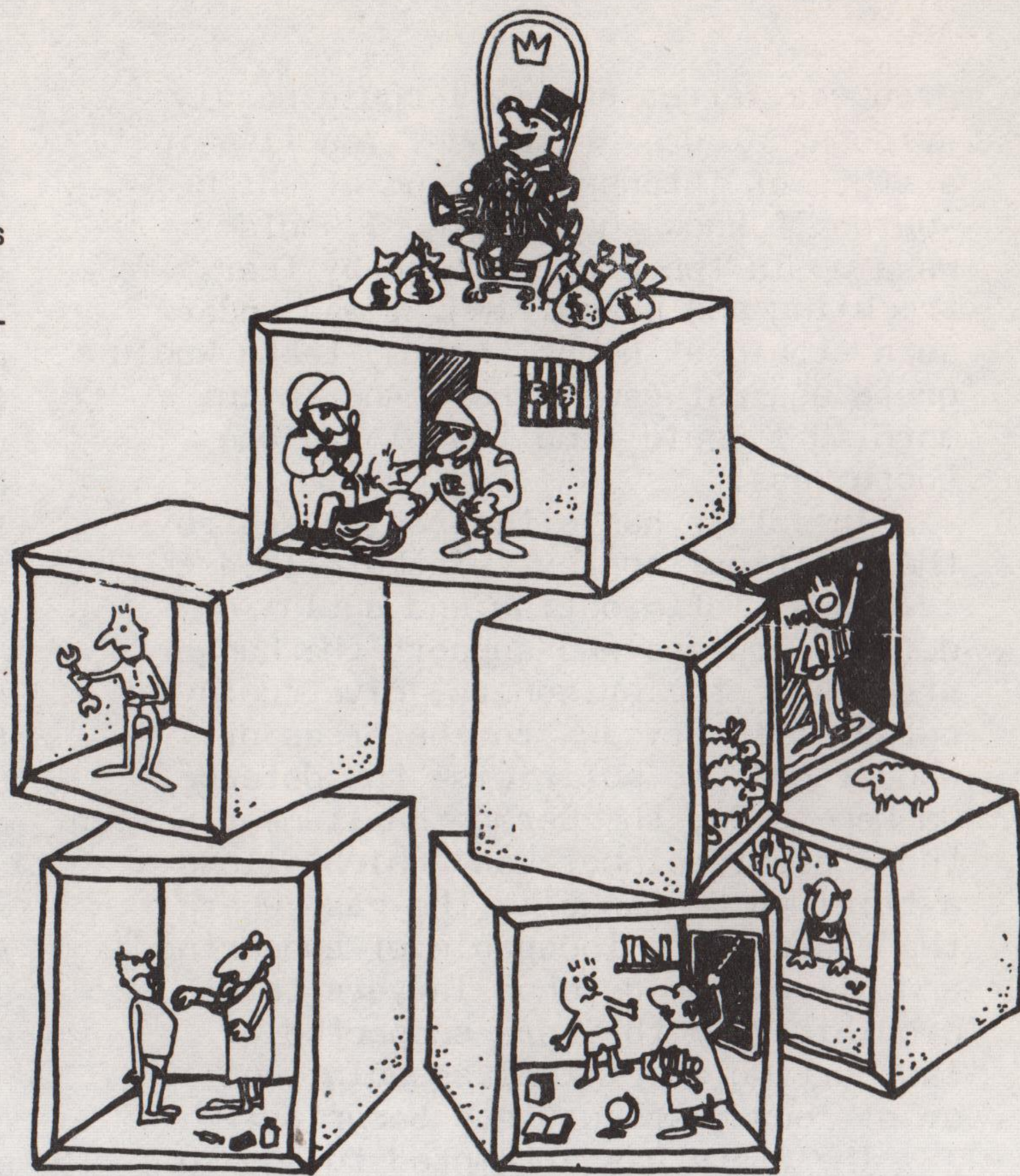
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Haag's trial is a clear example of the procedures and pre-conditions that are necessary for the application of security detention. These pre-conditions and their implications were clearly outlined by the 'Federal General Procurer', Rebman, in an article published Sept. 26/79, during 'The Day of the German Judge', an organisation of Judges and Procurers. In this article Rebman pointed out that trials against RAF militants must be split up in order to deny any collective-character to their struggle, while at the same time, personalising the accusation. Also, in order to fulfil the pre-conditions for security detention, it is necessary that as many accusations as possible be obtained. Political declarations in the course of a trial should be avoided as well as lengthy trials, to prevent any external mobilisation against prison conditions.

Siegfried Haag's trial is clearly a preparation for the implementation of security detention. His trial is divided into 2 parts so that the Court can find him guilty of as many charges as possible. In the first part of his trial, Haag was found guilty of stealing a car, possessing illegal arms, and terrorist association. Haag denied all these charges, not only because there is no material evidence but also because the Court would not permit him to defend his actions in their political context. Haag has also been notified in a letter dated 3rd Aug, '79, by the presiding Judge, Fischer, that he must undergo a psychiatric examination and in the circumstance where Haag refuses, it will be administered by force.

Clearly the preparations for security detention are underway.

The implications for all political prisoners are grave if security detention is applied. Firstly, security detention will allow the German State to detain a prisoner for life without a trial. The Court will not have to convict political prisoners of a major crime. Life sentences have been difficult to obtain in the past due to insufficient material evidence. However with security detention, once a prisoner has been convicted of some lesser crime, i.e. false identity papers, auto theft and possession of illegal arms, he will be subjected to a psychiatric examination, labelled 'a public danger' and detained behind bars for life.



Secondly, security detention can be used as a justification for compulsory psychiatric treatment. Once the prisoner has been deemed 'mentally deranged' then he can be legally institutionalised in a psychiatric ward and be subjected to 'treatment'.

And thirdly, security detention will act as a deterrent to any sort of political opposition to the 'democratic constitutional order'. The reality that political prisoners will be subjected to mind-altering psychiatric treatment will certainly frighten off many possible supporters of militants, but also political opposition as well. The implications of security detention are that any person or group that dares to resist the system are 'mentally deranged' and thus constitute a 'public danger' that must be detained and psychiatrically 'treated'.

It is extremely important that the implementation of this nazi law be denounced because it will legalise life imprisonment and forced psychiatric treatment without a trial; the legal tools, necessary for the annihilation of all political opposition to the West German State. There is also a well-founded fear that without international protest, the West German State could pull out the whole arsenal of nazi laws from the closet.

ends

STATE EDUCATION AND ANARCHIST ALTERNATIVES

The current education system is absolutely obscene - the whole concept of lessons, assemblies, dinner-times, etc. is ludicrous. In this article I intend to explain the inherent faults of the authoritarian education machine and suggest feasible alternatives for a libertarian society.

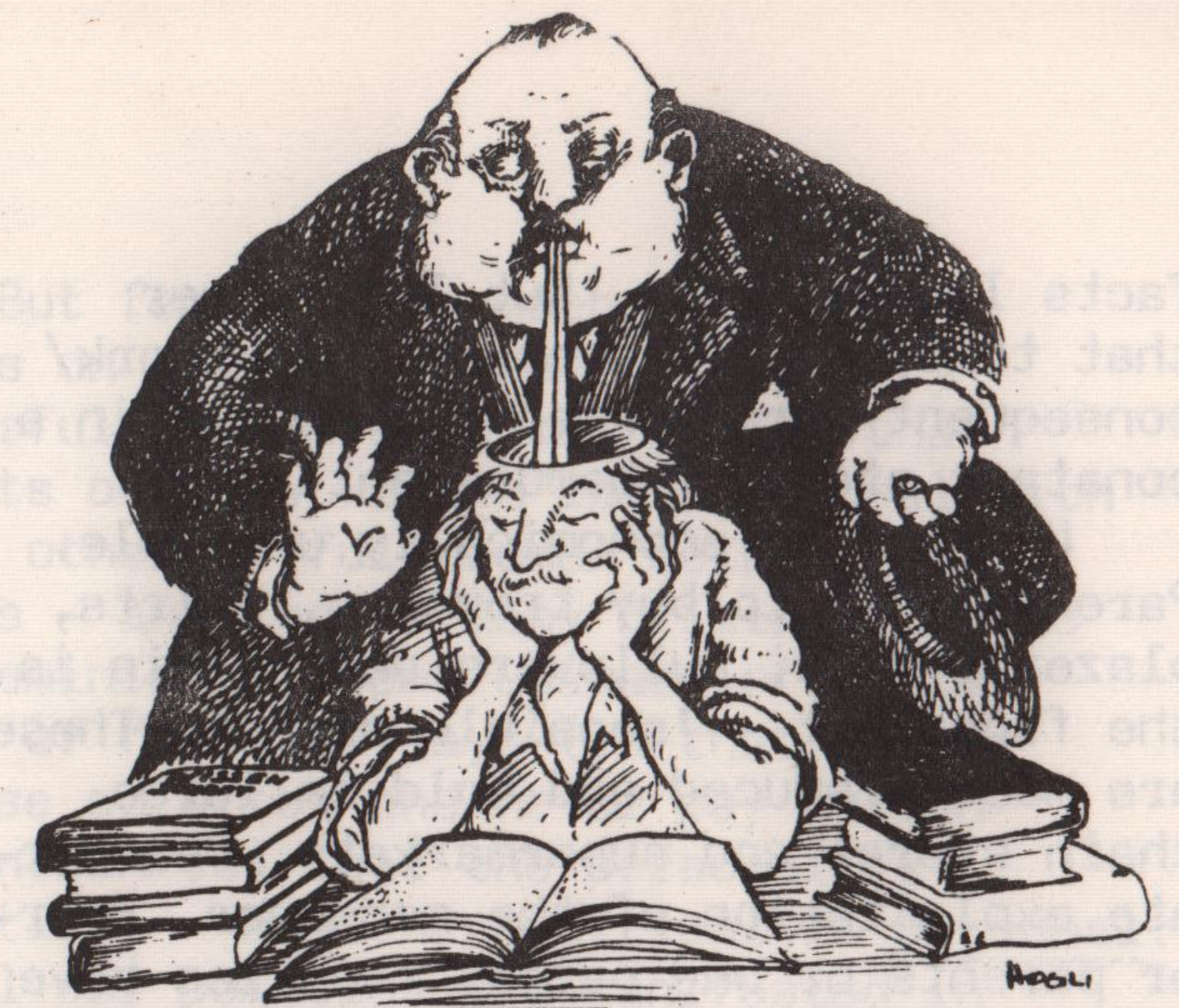
1: SCHOOL-TEACHERS

It is a fact that 40% of teachers are maladjusted. Unofficially that figure should be about 20% higher, and from my own experiences I would put it even higher. The vast majority of teachers couldn't care less what happened to the kids. Before you realise just who and what you are, you are shoved into the infants school. That is, you are forced to conform to the normalising and depersonalising effects of state categorisation. Even at this early stage our good tutors take the register; that is, every morning and every afternoon your name is given a / if you are there or an 0 if you are not. As you grow older this takes place every lesson. This is how they teach us trust and fidelity.

How anyone can sit silently for two hours and listen to some middle-aged cretin drone on about the boring antics of previous royal families is beyond me. They're not interested in you as an individual - you're in a group, you're all the same and you're here to work, full stop. You don't learn at school, remember - you work, just as you will for the next forty odd years of your miserable existence.

School-teaching is an easy vocation: long holidays, short hours, good money. But confront any teacher with this issue and they will predictably deny it. We have to mark books all night, they plead. We have to control dinner queues, they whine. One teacher I knew complained about the number of books he had to mark each night - he was too thick to realise that this was a natural consequence of giving us homework every lesson.

Teachers are condescending, discriminating and hypocritical. Any task they find too difficult for their overworked brain they grab the nearest 'pupil' - a kind of educational proletariat - and tell them to do it. Any variation in school uniform is frowned upon, and they are especially discriminating towards males who practice this horrifying act of heresy.



2. SCHOOL UNIFORM

School uniform is not unlike the uniforms Chinese workers have to wear. It is one of the most degrading and depersonalising weapons of the state education system. No individuality is allowed. It is rather like being prisoners of war.

Their pathetic excuses are: a) so that everybody will be smart, tidy and equal b) so good citizens will know what school we come from when we do a good deed c) so that poorer children will not be shown up or embarrassed by their rags and the one which they will laugh off d) so that we cannot play truant as we would be recognised. As far as embarrassing poorer kids, well you can tell the difference anyway and what difference does it make? Teachers naturally discriminate against the poor children as well. School uniform has never made anybody work harder, but it sure does make you feel unimportant. I think kids would be pleased to wear their own clothes, to show signs of individuality, to let people know that there's a person in there. All too often a child's personality is dissolved by either parents or teachers. If anyone is going to be shown up it will be the middle-class morons in their sheepish corduroys - you know, the kind who like Dire Straits and Supertramp. Undoubtedly uniform does more harm than good, and it does not do anything beneficial to the child. A child wearing his own clothes is expressing himself because there is variety. There will never be expression in a thousand people wearing the same raiments. The fact that the authoritarian society now decides what we can and cannot wear, what is and what isn't morally acceptable, dictates what is and what isn't socially/sexually respectable/acceptable - these infringements of basic human rights are disgusting. How the population doesn't realise these

facts I don't know, but I'll wager that television/processed foods/work/consequent stress keep the public in a constant state of bemusement.

Uniform is economically unviable. Parents have to buy trousers, skirts, blazers, ties, pullovers and - this is the funny bit - 'sensible shoes'. These are mass-produced and sold in large chain stores and supermarkets. Deliberate exploitation of the consumer. Poorer parents or one parent families have to apply for grants, none of which would be necessary if they let children wear what they liked.

3: THE SCHOOL DINNER

Or more accurately, how school dinners are served. Most people couldn't tell the difference between chicken pie and rat pie, which is probably more wholesome than the majority of school dinners. You are sold meal-tickets or you can bring a packed lunch. You are not allowed - in my experience anyway - to leave school during dinner hour. The mechanical process of getting your school dinner is very boring and the meals border on insult. Teachers push in with a light-hearted smile. They get free dinners and of course preferential treatment. You take a tray from a stack of about fifty, choose dirty cutlery from the masses available and go along a bench on the other side of which stand unsightly middle-aged women dressed in white. How apt. Here they dish out spoonfuls of mass-produced 'foods' - frequently artificial and practically tasteless - with all the enthusiasm of Gary Gilmore going to the electric chair*. It is sick. The means are run-of-the-mill, incongruous and about as nourishing as a pile of shit - the money wasted on these meals could be spent much more constructively, i.e. to the Third World or a new typesetter for Cienfuegos Press.

To them a vegetarian is someone who lives on Venus. No matter what they are serving you get gravy with it. Gravy, with eggs, gravy with beans, gravy with fish, gravy with curry. It's not even gravy - it's just a watery lightish brown substance one would normally associate with cat's puke. Eventually I gave up and kept my money and starved every dinner-time - it's much tastier too. But the whole process is totally unpleasant. Of course when you're hungry you'll eat anything, but then, I'm not that hungry.

4: CORPORAL PUNISHMENT

Invariably at every school it is not the headmaster who punishes children but the deputy head, who is usually in his late forties, has a beard/Dickensian sideboards, is incredibly hip and usually has an affair with the English teacher or school secretary of which anyone in the school can give you details.

Corporal punishment is of course a major issue which could quite easily take up a book, but I will try and say what I want to here. I am totally opposed to corporal punishment in schools. I am totally opposed to any teacher hitting another child. It abounds in England and Ireland and the rest of the U.K., but in most European countries corporal punishment is obsolete. Here teachers revel in sadistically harming other kids. This is what authoritarian discipline is. If a child is forced to do something and refuses then he is hit. Depending on the socio-economic group, the child will grow up and teach his children in the same manner. This is one of the primary causes of unawareness.

I have been given the strap for smiling. That is not a lie or an exaggeration. I have been slapped across the face and wrongfully accused of stealing. They didn't apologise when they found out it wasn't me. I have been humiliated, degraded and insulted because of what I am. This is the great Education system, comrades - a bunch of violent, sadistic goons wielding sticks. They don't see that their system is an utterly despicable one, and they don't understand why people rebel. They are truly sick.

A punished child could be mentally scarred for life - that is they can become psychotics or schizophrenics. They are then considered enemies of society: ironic considering this society unconsciously breeds them. Society does not realise that the 'evils' that oppose them are a direct result of what society inflicts on human beings.

If you whip a dog, then sooner or later it's going to bite you. We can apply the same principle to authoritarians (the conscious whip) and anarchists/libertarians (the conscious dog). One day, comrades we shall bite back.

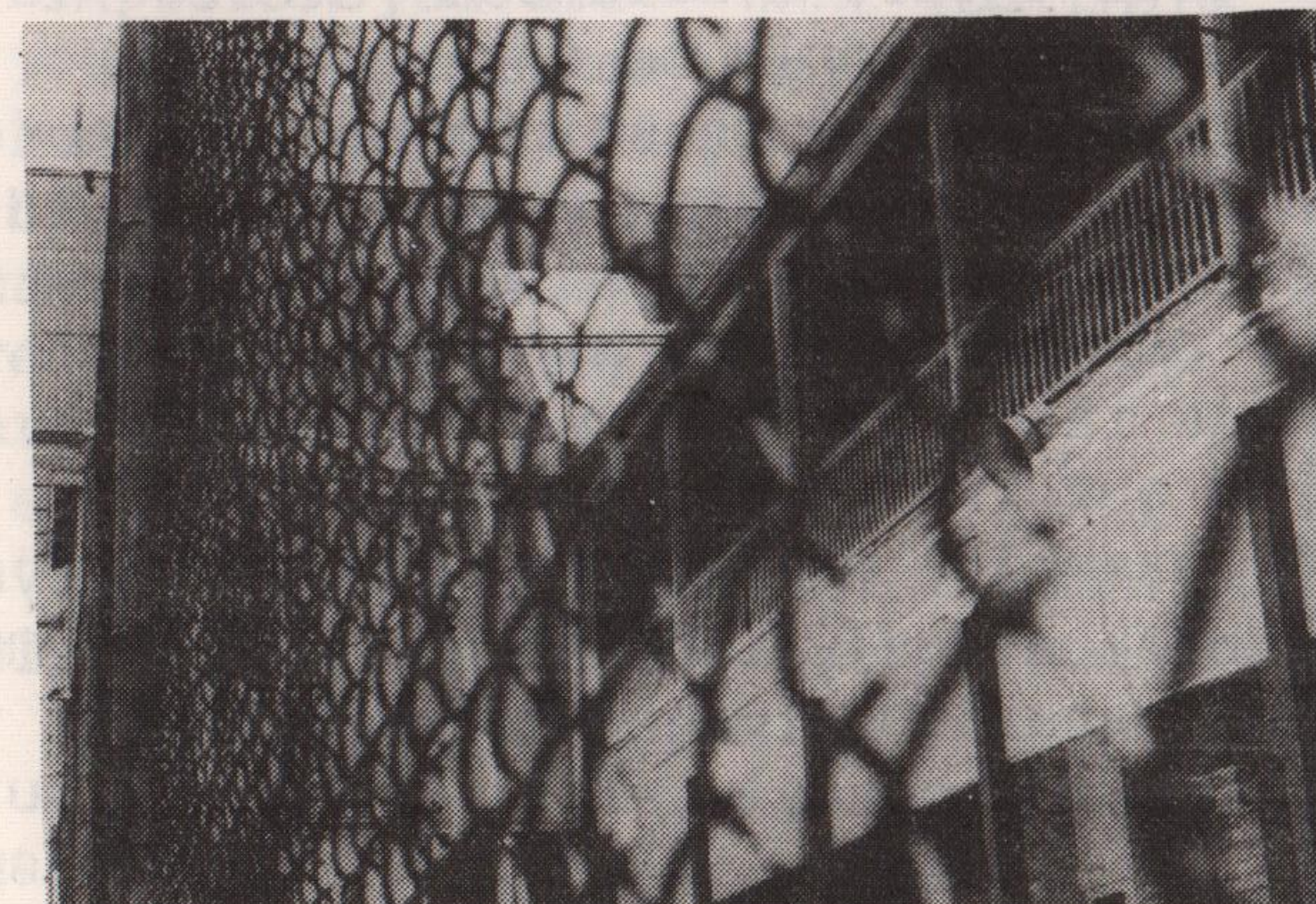
Punishment does not solve anything, it merely adds a little more salt to the wound.

* Gary Gilmore was shot.

5: SUBJECT MATTER

The subjects studied at school are presented in such a boring way as to neutralise the enjoyment of learning. The boring Tutor teaches a boring subject to a boring and bored class.

Mathematics and English are predictably compulsory until sixth form, although most people do them as A levels anyway. Important subjects, yes, but do we really need to know about the quadratic equations or write about what we did in the Summer holidays? Of course not. We should be taught the essentials, the relevant information which would help us in our lives. We should be able to communicate with one another. Many other subjects are superfluous - Design, Horticultural Science, Environmental Studies - all these should be optional. There should be much more scope in Literature. How anyone can enjoy a given book, read it under classroom conditions and say they enjoy it I don't know. In subjects such as History children should be taught real history - not according to these piss-artists they call politicians but an anarchist/libertarian History, history of past revolutions, famous figures good or bad - Bakunin, Lenin, Goldman, Marx, Zapata, Castro, Trotsky, Makhno, Mao, Guevara and the roles these people played. I find this more interesting than irrelevant crap like Crompton's Mule. So Abraham Darby built an iron bridge did he? Big deal. There's a lot of possibilities, but they just don't investigate. They don't tell us about these major revolutionary figures - people might get ideas. We should be taught World History. England has little or no history of a major revolution because the majority of the population are a bunch of lethargic pricks. Like Guevara said, the people should have the spirit of revolution in them - here they accept everything. Then they wonder why nothing changes.



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6: EXAMINATIONS AND REPORTS

The present system of society is basically thus: school-qualifications-job-retirement. What kind of job you get is defined by the number of qualifications you pass. Whatever, the idea is that you should have enough for your career for the next forty or so years. How pathetic. Here is your life. Now work. If you don't accept the system you are considered an idiot or you are laughed at. Pathetic. Man was not made to inflict this kind of thing on himself, but there are those who insist. If I'm going to spend the rest of 'my' life travelling to some massive city and working nine till five then they can shove it. They set you free when you're too old to do anything with it. I'd much rather be dead than give up resistance to this hierarchy. One day, all this will be changed and I'm sure something is going to happen in the next twenty years or less, and God help me I'm going to be there to prove those bastards wrong.

Examinations are an insult, totally boring and totally useless. Administered by about four teachers spread up and down the room (it is rather surprising that they don't wear uniforms and carry guns), they parade up and down the aisles lest anybody breathes too heavily. Our exam papers are despatched to middle-aged lumpen bourgeoisies who give grades to such and such for such and such. The papers are given out in such a formal manner that it makes the Boston Strangler look positively friendly in comparison. The whole process of sitting on hard chairs and answering some irrelevant garbage (the entire system is divorced from love and understanding) for three hour stretches is so incredibly dehumanising and exhausting. You are subjected to ten years or so of school for one three hour exam. What a farce.

People really rely on O levels. O levels are more important than human life. They revere people with a lot of O levels. If you haven't got O levels you're thick full stop. You're not an academic guy, we realise that, yes, we understand you and your problems my boy. They talk a load of bullshit. I despise the majority of academics, intellectuals and students. Their egos badly need deflating. They're condescending, stagnant and boring, reactionary. They talk of everything so matter of factly, just like it was processed food. Utter scum.

They regard qualifications as much more important than love or freedom. This is the system. It is sick. Libertarians and freethinkers are stomped on by Authority.

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No time for love, no time for fun, everybody's gotta run. They only have time for qualifications. I don't think this is the way it's meant to be.

You should know about school reports. Every year (or term) your teachers write about four lines about your progress or, as the case may be, regress.

These reports are laughable. They mean nothing. The voice of Authoritarian expression. I have been called 'an idiot', a 'three-year-old spastic' and I have been told to 'bugger off'. These are our great teachers voicing their opinions. They realise that I represent a threat to their nice safe little lives, so they try and make me look like a fool in front of everybody. That's why they're shit scared, because one day we are going to overcome. Of course, they'd never cop it, but I know it in my heart.

7: VIABLE ALTERNATIVE EDUCATION SYSTEMS

And I don't mean systems in a derogatory sense. The most obvious alternative is that of parents educating their children (not necessarily home tuition - natural education is a more apt description, although the Tory Telegraph described home tuition as 'sophisticated cruelty'. I suppose school is perfect freedom then. Mass media, politically biased and authoritarian, foists a load of bullshit on the people). Natural Education is practised on a small scale in the UK. Of course, the parents themselves must have the relevant information, intelligence, understanding and plenty of time (which will be in abundance in a libertarian society). If the parents truly love their children then they will teach them, rather than leave it to people they don't even know. There is an absence of these elements in today's society where everything is hurried and processed, with no attention paid to the development of the personality.

The parent-child education system has much to recommend to it; the parent teaches the necessary basics, the child is not categorised or straitjacketed into conformity or bourgeois anonymity from the very beginning. S/he is, instead, given the opportunity to express his true self, something which the current education system does not allow. The parents would enjoy learning, and time would be spent profitably. What about association with other children? Well this is easily answered: at a certain time every day, and perhaps all day on Sunday,

ANARCHIST TALES

By Andy Lawson



the parents can take the children to a playfield equipped with swings, climbing bars, etc. so both parents and children can mix healthily.

This method of education can be easily dismissed - who's going to have all that free time, who can be bothered to teach their children? Anarchy is this - your own law, your own church, your own government. The state denies us this. People will not be working in massive factories, nuclear power stations, etc. With the demise of capitalist enterprise - which is inevitable in a revolution - so comes the demise of the exploitation of the consumer. Television, if there is television, will be run in a much more intelligent way: no advertisements will be broadcast and no advertisements will be shown publicly. Education on TV will be given more attention, helping parents to teach their children. Everything is made by the people for the people, so one can hardly exploit the other. Emphasis will be placed on reading. Providing everyone is prepared to teach their children, this will ensure a balanced future. At this point, I would be interested in any criticisms, suggestions or alternatives brought up by the reader. It would be easy to label this as anarchy-education, but I prefer the term natural education. Animals teach their young how to live, how to survive - surely we can follow their example, instead of meaninglessly and destructively inflicting an authoritarian, depersonalising system on our children and ourselves?

8: CONCLUSIONS

It is obvious that a change is needed;

and a prepared change is more effective than a spontaneous one. Thus a prepared and organised revolution will have more chance of succeeding than a single component aiming blindly without any cooperation would. A revolution needs co-operation to get anywhere. Therefore systems - and again, I don't mean that in a derogatory sense - should be ready to take effect almost immediately, i.e. natural education, anarchy-syndicalism, co-operatives, etc. These will not impair or hinder anyone - they are intended for everybody. Help others to help yourself. In natural education, teacher's discrimination and maladjustment, school uniform, school dinners, punishment, examinations and reports simply do not come into it.

The image of 'school' is completely changed, 'school' simply does not exist anymore, and therefore there is no limitation, conditioning, discrimination, etc. involved or practised. We do not merely prevent or delay our disease, but cure it. Qualifications just do not exist. What matters is what kind of person you are - what you think, what you do, your likes/dislikes, etc. In natural education it is you that matters, not how many exams you have passed. You are a human being and in natural education Love and Understanding are the most important things. They are two things which the present education system neglects and has neither time nor sentiment for...they come later in the form of legalised 'Love' (not unlike processed soup) - marriage, mortgage, car, job, holidays, etc. Work comes first. Natural education puts love and understanding first, and through those, co-operation and success.

ANDY LAWSON

THE MURRAYS

Nobody can be stricter in defence of the Christian moralities than the Irish Republic - but only when it suits the State. The texts of the Roman Catholic doctrines are solid and undivisible - when it comes to the proper comfort and ease of living of the citizens. But not so when it comes to their discomfort.

"Whom God has joined together let no man put asunder" is a text always quoted when it comes to refusing divorce. But not if the State has put them asunder, as it has in the case of Noel and Marie Murray. They are now campaigning for the restoration of conjugal rights - a basic human necessity denied by the prison system. They are in for life, which on the most generous interpretation means that Marie is to be deprived of motherhood - held so sacred in the hypocritical republic.

They are serving life because Marie could not bear to see Noel tortured and made a "confession" which would not hold in any civilised country.

Their friends are now trying to raise money to bring the case before the International Court - where justice can only be administered after the payment of much hard cash. The many who responded to the successful campaign to save their lives now have a second chance in this campaign to "save their seed from being blotted out" which, presumably, Catholic Ireland, other than in its corporate existence as a State, must abhor.





THE ANARCHIST FEMINIST WEEKEND

How many came?

About 150 on the first day - Saturday, and about 100 on Sunday.

Did they go away feeling it was all worthwhile?

We can only speak for ourselves being two individuals, who were also involved in organizing the conference. Although there were problems caused by our lack of insight in seeing some of the problems in organizing a conference, at the last meeting where we discussed the areas covered, the feeling we felt was positive.

Most popular workshop?

There were a few workshops which had quite numerous attendance, some being: Women and Institutions & Prisons; Self-help; & Internationalism which consisted of women from Ireland, Spain etc. talking about recent state attacks on them.

How do you feel about the press coverage?

In the meetings to organize the weekend, we did not discuss mass media coverage at all, so we were not prepared for any establishment newspapers being there. And so we were indeed disgusted by the Guardian's patronising waffle written by a token-woman from their paper.

What do you feel about the male reactions at the Conway Hall meeting?

We were pleased at the attendance (60) as we had had thought that from what some people around the anarchist scene (both men and women) had said, that no-one would come. We were not really surprised about some of the anarcho-bores and anarcho-boot boys and their reactions - they were almost predictable. I thought it would have been better if some of the people who said nothing had come forward and offered something. I agreed with Gala from Freedom about the splitting of the meeting - I don't think that solved anything. (2nd person): I thought it was good to see such a mish-mash of people there and it did help to break down impressions that all women who see themselves as feminists don't want to have anything to do with men. It would be good to organize more open discussions around sexism, contraception, relationships, plus ones on prisons, syndicalism etc.

Any long-term benefits to anarcho-feminism?

Hopefully the Anarcho-feminist newsletter will be coming out more regularly, to keep people in touch, and a London group has been formed. If people are interested in contacting this group there are meetings at The Women's Arts Alliance, 10 Cambridge Terrace Mews every Friday 6.30pm or write to Box 33 at Rising Free Bookshop, 182 Upper Street, London N1.

How was the creche run?

It was run on a 24-hr basis mainly by men from a group called 'Men Again Against Sexism'. This left the women free to attend the weekend discussion. Some relieved mothers said that it was the first 24-hour creche they had seen at a conference. There are plans to keep the child-care activities going.

Was there anarchists from any international groups present at the conference?

There were many people from different countries. One woman was from

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Letters



Dear Black Flag,

In the October issue of Black Flag you carried an article entitled 'Feminism?' by R. Miles which, in my opinion, managed to thoroughly distort feminism, misrepresenting both the ends and the means advocated by most feminists.

The bulk of the article was devoted to presenting and then attacking a series of statements, supposedly representative feminist thinking, which no feminist would defend ('Golda Meir reached..the pinnacle of the feminists aspirations..' Feminists are 'in favour of any censorship which would aid their own cause..') Feminism is accused of everything from liberalism and narrow-mindedness to being individualist and failing to liberate working-class women.

Never once are the real precepts of feminism addressed.

Feminism does, of course, attack the repressions brought on by patriarchy, and does focus on the oppression of women; but this occurs not in an atmosphere of 'ranking' oppression ('more oppressed than thou'), but in an effort to point out the different kinds of oppression people are subjected to because of sex and sexual preference. Miles has attacked this aspect of feminism as being, somehow, 'liberal', using precisely the tone that women have been subjected to by the Left for as long as they've been involved: it implies that women's oppression isn't the 'real' revolution. Fighting oppression in whatever context it affects us is the 'real' revolution; and far beyond this, feminism teaches that no revolution can be real or complete until we - all of us, men and women alike? can deal with the attitudes, like sexism, that all of us have internalised. This process must be a part of all that we do in changing our world.

But feminism is much more than a focus on sexism. It has also a very powerful positive voice, a side that points out how we can learn to deal with each other as full human beings, which Miles - and indeed many British critics of feminism - seems unaware of. This part of feminism says (in that phrase we use so often and never pay enough attention to) that the personal is political - and the political is personal: until our politics are manifested in our personal lives, we won't succeed in carrying through the changes we seek.

Feminism means a fundamental change in attitude, toward both what we're doing and how we're doing it: how we do something is as important as what we do. Within this new framework, community-building (which Miles found so easy to scoff at in the guise of consciousness-raising groups) has just as important a place as accomplishing 'business'; until we recognise this we will continue to fall into the traps that, regardless of our intentions, merely replace one kind of hierarchy with another. Finally, feminism also asks for a change in a approach when we deal with each other, away from the confrontations of linear thinking (I'm right, so you're wrong), to an attitude of synthesis, striving to understand alternative points of view and seeking common ground.

It follows that as long as these aspects of feminism are ignored or misrepresented, so also will anarcho-feminism be. I am an anarcho-feminist because I see the strong similarities between feminism's principles and ideals, and those of anarchism. But anarchists have for too long stopped short of 'bringing the revolution home' - applying anarchism in their personal lives; and this is what feminism has brought most successfully to anarchism. Far from being a 'contradiction' in terms, as Miles asserts, anarcho-feminism is the merging of two strands of revolutionary thought, which together point toward changes in ourselves and in our world. How could it be denied that both of these are necessary?

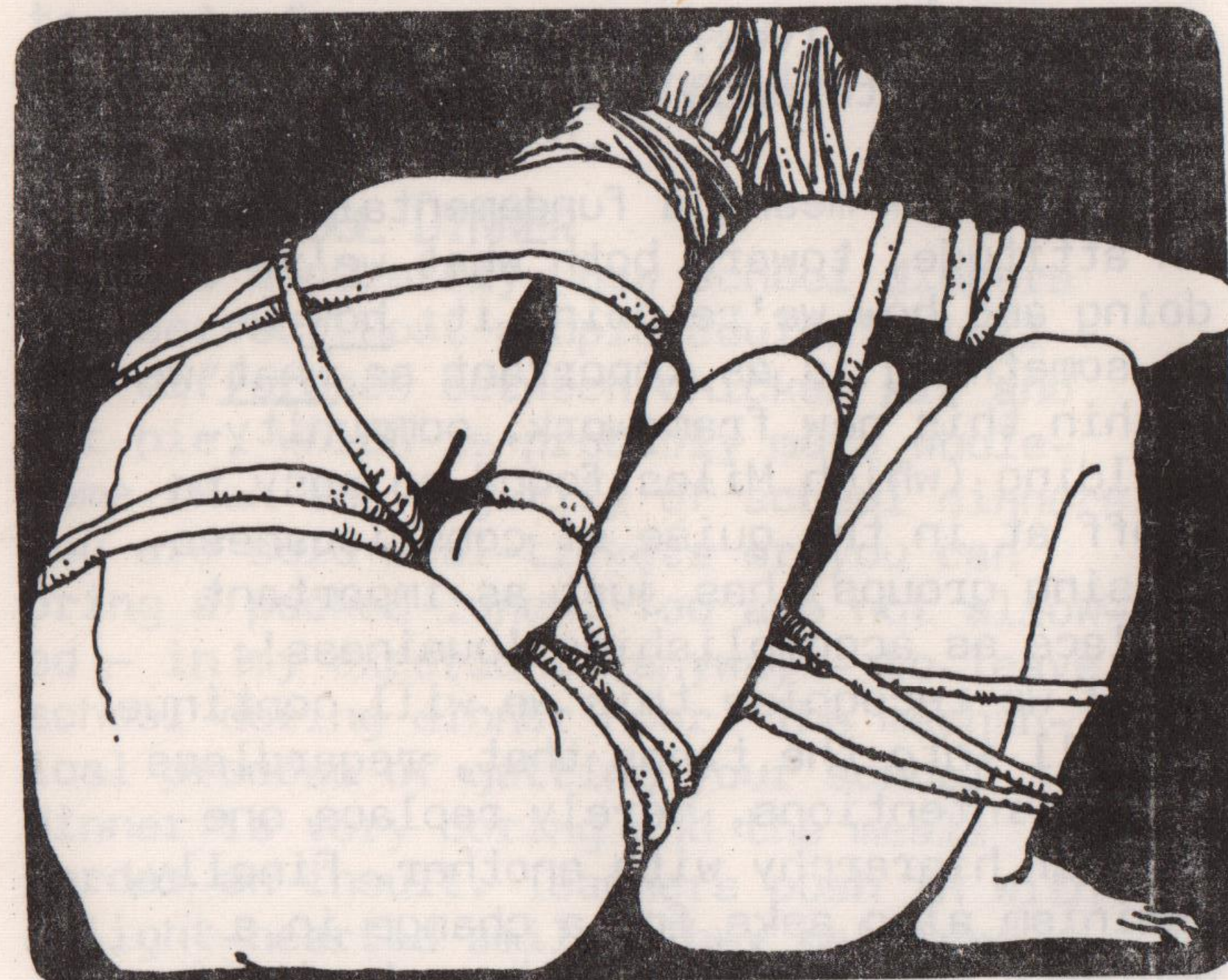
We begin now in making these changes, and in learning to live our ideals: anarchist and feminist. Of course there are problems - as there must be when we strive for freedom within an authoritarian society. To claim that within such

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a society neither anarchism nor feminism can be lived, however, is to deny us our power. We must begin from where we are, individually and collectively, and grow from here. As Paul Goodman once said, 'A free society cannot be the substitution of a 'new order' for the old order; it is the extension of spheres of free action until they make up most of social life'.

- Khaki McTigue
(U.S.A.)



Have anarchists 'too long stopped short of bringing the revolution home'? Equally, do not many feminists fail to do this? - An alternative point of view from G.T.

The discussion on feminism in the Flag is of interest because it is so rare there is any discussion on it, not mere assertion of prejudices. Most people are pissed-off with the 'guilty' male-feminist who exaggerates as wonderful everything female (this isn't a new attitude, one can see it spelled out in Bernard Shaw or even in Nietzsche); there is no reason why this attitude should be incorporated as a revolutionary, let alone libertarian, one: there is an element of patronage in it, every minority has suffered from such enthusiastic supporters.

So far as Anarchists are concerned I see a strong parallel between the female movement and the peace movement of modern times (CND in particular). Both come from America and were imposed elsewhere by trendiness. Both have undoubted truths behind them, even if they are essentially middle-class ones. The discovery by middle-class feminists that

women are put down as such, and that this transcends class oppression boundaries, is a healthy one; it affects the middle class more than the working class because the professional woman has always suffered more from discrimination by reason of her gender than the working class woman whose aim has been to give up her job (and who has suffered sex oppression in other ways e.g. wife battering).

Active women revolutionaries existed long before the feminists came along, but the new wave of feminists did bring home to far more women what to do on certain issues and even to make them possible to be spoken about.

All this applied to the peaceniks too; undoubtedly the nuclear bomb remains a major menace over the world, and they were the first to draw attention to the imminence of catastrophe (even if they backed away as it seemed to them to become less urgent). This set off a 'new' movement, the one of which is a jump-off from the other.

In both these movements there has arisen a certain anarchist content - very much of a minority within a minority (and all honour for that!) But a larger hyphenated-anarchist minority who then go wrong is in three aspects.

- 1) in their exaggeration. One lot is 'non-violent' and sees in 'violence' one sole evil ranging from hitting back at someone who tries to clobber you, to dropping the bomb and ending the world. The other lot is 'anti-sexist' and sees 'sexism' as everything from addressing a lady as 'Madam' to dragging her behind a bush and raping her. The doctrine that says that if you have turkey for Xmas you are on a par with running Belsen concentration camp is more pro-Nazi than the reverse. The people who want to stand on empty formulae that they call 'sexist' - recognised as such only by a handful of activists and not by any other women - are only alienating potential allies on serious issues.
- 2) The 'anarcha-feminists' - 'anarcha-feminists' - (and what is sexist about a final 'o'? - they say 'homosexual' not 'homosexual' readily enough), like the 'non-violent' anarchists (pacifist-anarchists) are often not into anarchism at all. They are merely dissatisfied with political parties so they want to go to an extreme; or they want to denote that

they use more militant action. In the old, revisionist 'Anarchy' there were numerous cases of 'non violent anarchists' who were basically militant liberals, anxious to further good causes by direct action - or what they thought was direct action - without seeing the essentially reformist nature of what they were proposing, or seeing no objection to it if it was. In the same way, in the 'anarcha-feminists' you will get some who want more militant action to enforce greater prison sentences against rape. The essence of anarchism is to enforce prevention without the need for judiciary or prison. If they think that can be done, they are anarchists; if they think it can't be done, why call themselves such?

- 3) Both too mount a criticism of anarchism which is based on totally false premises. They mount a criticism of something they do not comprehend and of a movement they never enter. 'Anarchists have been too violent' ... or 'in the previous male-dominated movement'... and so on, criticisms which reveal total ignorance. (Zero was a prime example of the one, and Freedom at times of the other). Take for example a meeting - which you advertise in the last issue - on 'Sexism in the anarchist movement'. If sexism means rape, dominance, authoritarian structure it could not possibly exist in the anarchist movement any more than over-consumption of meat could exist among vegetarians (if it existed, they would not be what they described themselves as). It is really as simple as that; but to bolster the case, examples are taken from outside anarchism altogether. How often have I read 'in revolutionary movements women are only assigned to make the coffee' - always coffee - if they had only re-invented it for English usage it would be tea - but the example is taken directly from the American student campus and transferred bodily! This very clearly relates to debates in Colleges which is all they know of.

Winston Smith in your last issue complains that you go on about students too much. What of it? The amount of anarchists (plain, simple and unvarnished) in any university could almost be counted on one hand. Most students are radicals while they're at university,

and into the good jobs after. Not all, perhaps. But if movements like modern feminism and increasingly socialism - and what you rightly call quasi-anarchism - are to conform to the latest theories of the American university, they are bound to be reactionary for these depend upon wealth, youth and privilege. I take my standards from elsewhere.

A militant women's movement that adopted anarchism would really be something to contend with, as one can see from looking back over the historical past. The present 'women's movement' seems divided between the militant Tories on the one side and the militant Marxist-Leninists on the other.

G.T. - London



AUTONOMY FOR ORKNEY

XX

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LETTER APPEAL

Would any comrades interested in regular correspondence with a prisoner please contact:
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MIRROR IMAGE

32-side A5 pamphlet on the Mirror's Coverage of the January '79 strikes - now available from 19A Cliffefield Rd., Sheffield 8, South Yorkshire, 25p inc. P&P. Cheques/P.O.'s to M.Parkinson.

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STATE KIDNAPPING

"Tug of love" cases - wherethe father and the mother squabble for possession of the child - happen often. Clearly when 'kidnapping' happens as a result, it cannot be compared with kidnapping for money. But there are cases far worse than kidnapping for money: where prestige, power and ingrained prejudice are concerned.

Take for instance a famous case that happened in Rome towards the end of the last century. A devout Italian housemaid was deeply attached to the baby son of a Jewish household where she worked.

Not wishing him to be forever damned, she took him out one day and baptised him. The Roman Catholic Church condemned her action - but stole the baby from the parents, who would not agree to become Catholics so as to bring the baby up a Christian. The courts acted legally and upheld this: they granted that the maid was wrong but the child could not be 'unbaptised'* and he was taken from his devoted family, which nobody denied would have cared for him, and brought up in a monastery condemned to a life of loveless celibacy. (Ironically, he died in 1941 when the Nazis came).

The whole world condemned the Italian courts (though in vain). Could it happen now? Not in Italy, perhaps. But in America? - which at that time was the hope of the free world and was in the van of the protests then.

The story is so bizarre we would not accept it at face value from the bulletin sent by the defence committee, but double checked it.

Kamalla Miller had two girls and a boy. She was married to Arthur Miller and living in Champaign, Illinois. Being unemployed, in 1974, one of the kids sick, and needing to wash dishes and wait on tables to live, they left their three kids with Kamalla's mother and went to California. Arthur got work in his trade (pipefitting) and they sent for the kids, only a few weeks after leaving them.

They were served with papers for a custody hearing. Kamalla's mother claimed that the couple were 'unfit' because of their anarchist views to have custody of the children. Kamalla was an anarchist-pacifist, Arthur described as an 'IWW organiser'.

The court was told how rich and respectable were the grandparents, how poor and subversive the parents. The Judge ruled that the grandparents were obviously better fitted to be the guardians. 'Rockefeller was the ideal parent because of all his money'. (The American religion in a nutshell; they do not evidently study the home lives of British Monarchs).

Desperate at being unable to obtain her children - and with the boy dying in the grandmother's care - Kamalla went to desperate measures. After the other two children had been locked in the house for two years, they ran away. Kamalla took them in. She got to know the kids again, and they got to know her, she de-brain-washed them of the reactionary -ary ideas with which they'd been pumped. Now she has been charged with kidnapping.

States the Director of the Fellowship Commission in Philadelphia, 'This is clearly an extraordinary case, one that essentially revolves around the Californian Court's prejudice....' Kamalla and the child's father, Arthur, a pipefitter, and a devoted father, are clearly poorer than the child's so-called guardians. They also hold strong political beliefs which are at odds with the dominant political ideology of this country (they are anarchists and feminists). BUT NOWHERE HAVE I SEEN AN INTERPRETATION OF THE U.S. CONSTITUTION DISQUALIFYING A MOTHER FROM CARE OF HER OWN CHILD ON THE GROUNDS OF POLITICAL BELIEF OR RELATIVELY LOW ECONOMIC STATUS.'

(Letters of support should be sent to: Bayou La Rose, 2115 Esplanade Avenue, New Orleans, Louisiana, 70119)

*The Roman Church took a somewhat different attitude years later, when Bertha Hertog, a Dutch Catholic, was hidden by her Malayan nurse after the Japanese invasion, and brought up a Moslem.

Bayou La Rose

FASCIST CATHOLICS

Who says fascists don't have hearts?

Blas Pinar, leader of Fuerza Nueva (New Force) - the Spanish ultra-rightist party - was 'worried' by the reports about 'bastard' children being born because of the lack of divorce facilities. But he pointed out he was equally worried that women's rights campaigners in Spain sought the 'easy solution' of divorce and re-marriage. What was his solution?

At his farm in Tenerife, he made a solemn pronouncement to the press (which shook many members of his party) that he favoured 'concubinage'. Marriage must remain indissoluble and sacred, but men could be permitted to take 'concubines' whose children would be 'legitimate'. The concubines would have a temporary status which the master could terminate at any time, and perhaps financial arrangements should be made by prior civil contract.

A journalist asked Senor Pinar if wealthy women could take male concubines. He told her indignantly, 'I am not joking'.

FASCIST MOSLEMS

Mr Houshang, Press Attache at the London Embassy of the Islamic Republic of Islam, was very indignant with the Guardian which called the Ayatollah Khomeini a 'bastard' (in the unaesthetic but normal connotation of a base person), saying that it was 'a wicked immorality and a detestful violation of a person's character' - Mr Houshang taking it in the sense of an 'illegitimate child'. (How absurd of Statism, to assume a person can be 'legitimate' or 'illegitimate', as if they could do something unlawful by being born! How typical, though, of criminal religion!)

Mr Houshang lectured the Guardian on its profanity and on having 'stimulated open provocation from the whole Muslim world on your and your employees'. Could a wicked anarchist get away with this open incitement to terrorism (or would use it)? He urged the paper 'to at least formally apologise and hope that the consequences you have brought upon yourselves will be minimal.'

Does Mr Houshang make the slightest pretence of not being a terrorist? Only when he is attacking revolutionaries in Iran. Are they not attacking the personification of the State - the Imam Khomeini.

Canada where she was on a collective that put out the newspaper Open Road; she was very interested in the international prison situation. There were also many women from Spain and the Spanish women's movement was discussed in connection with the anarchist movement. Women from Germany were also present with a sprinkling of Americans and Australians. One Australian woman talked of the Sydney-based group 'Women Behind Bars' who have a very strong libertarian tendency and the success they have had around the Katingal Campaign. (Katingal is a maximum-security jail which was eventually closed).

What were the feelings of women regarding anarcho-feminism and the authoritarian left?

Yes, that did come up. Some women said that they felt antagonism from other women in the traditional women's movement who saw themselves as socialists and marxists, and anarchists as hopeless idealists and bomb-throwers. It was surprising that many women attended who had not been involved in anarchism before. A lot of women expressed the feeling that anarchist-feminism deals more directly with the issues concerning women.

What do you think of the Black Flag discussion about feminism?

I think that some of the members of the Flag have been confusing anarcho-feminism with bourgeois/suffragette feminism. And it is interesting that one of the most vocal critics of feminism (anarchist or whatever) is a woman, and that half of the Flag's collective are women of quite differing views regarding this. (2nd person): I think one has to remember that there are quite differing strains of anarchism and feminism. Anarchism and syndicalism are combined to form a revolutionary strategy - many women see anarchist feminism as equally important, in action.

ends



NOT NOW DEAR - WE'RE NOT ALONE!

"There's a star man waiting in the sky/
He knows we'd like to see him/
but he knows it'll blow our minds."

In bygone days people used to imagine fairies at the bottom of the garden; in these days of high technology, UFOs are the space age hallucination.

UFOs are the new religion, more intensely worshipped than either football or christianity; more than half the Americans interviewed in an opinion poll regarded UFOs as real, not imaginary. This has doubled in less than a decade.

One could possibly expect someone as obviously deranged as President Carter confessing to having seen UFOs, but why are so many apparently normal people succumbing to such sci-fi drivel.

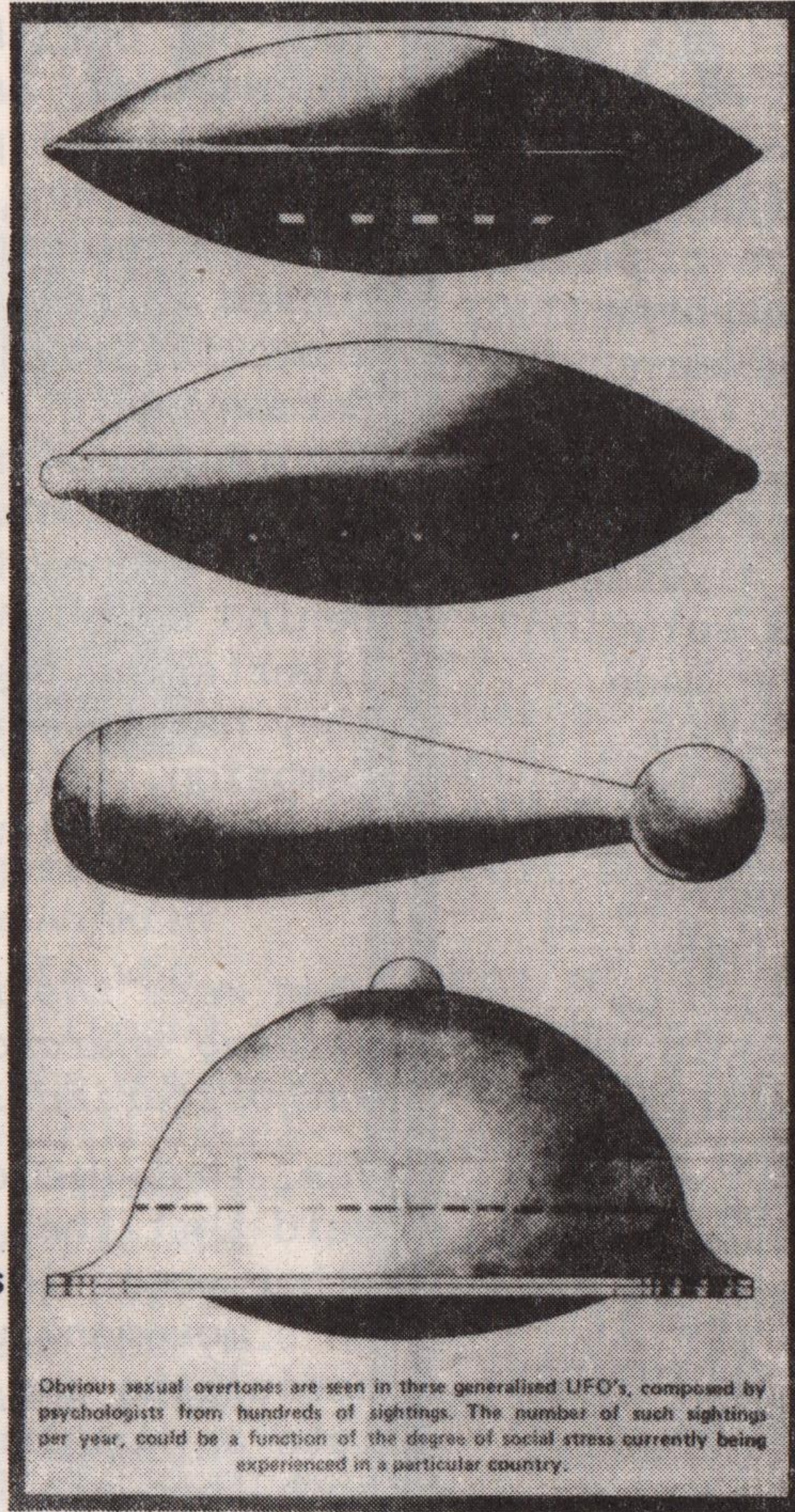
The reason is simple. Most people are not normal; they suffer from what Reich called the emotional plague — a pathological belief in the necessity of obedience to authority.

During periods of social hysteria or unrest the number of UFO sightings increases. The first great upsurge of UFO sightings occurred in America at the outbreak of McCarthyism and the Cold War. The month the Korean war broke out produced an alltime high for sightings. UFO fever peaked again in 1968, a time of world wide unrest with race riots, Russian tanks in Prague and factory occupations in France.

Hysteria is the form that anxiety takes in sexually repressed individuals. The sexual content of earlier mass hallucinations, horned devils, witches riding broomsticks — was obvious. A well-known saint imagined an angel brandishing a fiery sword. As he plunged it into her burning body she experienced a none-too-mystical ecstasy. This pseudo-religious piffle had little appeal for the generation reared on Buck Rogers and Flash Gordon.

Like the ghost who cannot die, these erotic fantasies burst through from the dark cellars in the subconscious, born again as "cigar shaped objects with glowing red tips" and flying breasts euphemistically called "saucers". The UnFulfilled Orgasm reigned supreme.

The repressed sexuality we see in these symbols is incredibly useful for sustaining and building the empires of tyrants. The nazis were especially skillful in manipulating unfulfilled sexuality. Their swastika was originally a fertility symbol from tantra yoga. It was a symbolic depiction of two people in sexual intercourse. All the talk of breeding a master race had an underlying appeal to repressed sexuality. People bursting with energy all the time was the goal of the nazis. Much of their marching up and down and cheering and waving flags was simply sex gone sour.



The lonely, isolated individuals that modern industrial society produces in such abundance could hardly resist being seduced by the new high priests of bunkum like Von Daniken. He projected their own powerlessness and dependence into the past.

Glorifying the achievements of ancient peoples in words reminiscent of the most sycophantic description of Mao, Stalin or Hitler, these ancients were made to seem incapable or even piling one stone on another without the help of some inter-stellar Mr Fixit. For instance when Thor Heyerdal asked the Easter Islanders how their mysterious statues were made and transported they obliged him by showing him and he recorded it on film. With a mania for rewriting the past that would do justice to a hardened Stalinist the ufologists ensured that there would be no source of inspiration for modern subversives from the many leaderless societies of the past.

Nowadays many people are distrustful of the leaders who have gotten our world in such a mess. Without a clear vision of what society would be like without leaders, people are encouraged by the ufologists to channel their frustrations into socially harmless forms. Ufologists whisper about govt. coverups and blackouts of information. They hint darkly of strange goings-on behind the Iron Curtain. How convenient to have people grumbling about important things instead of fighting to change trivial

things like exploitation and repression.

Make a list of all the unexplained creeks and groans you hear next time you are alone at home watching a late night horror movie and you will soon believe you are surrounded by werewolves, vampires and zombies. Fear and anxiety provide a powerful stimulant for the imagination, over-riding any attempt to be rational. The Germans saw no contradictions in the short dark Hitler leading the movement for the tall blond blue-eyed master race. As fast as people like Von Daniken or Adamski are exposed new charlatans arise to take their place.

We live in an age of many terrifying possibilities such as nuclear holocaust and mass genocide. Rather than projecting our fears into the sky we must accept our fear for what it is. Only then can we start to change the conditions of our existence that our leaders force us to endure. Reading books like the Joy of Sex by the anarchist Alex Comfort or accounts of the anarchist collectives in the Spanish Revolution of 1936 would be an important step to freedom from the feeble-minded saliva-dripping paranoids of the UFO movement.

Peter Priestly

Peter Priestly has also written a pamphlet entitled Should We Ban the Bible — a witty, decisive criticism of the bible. Order from Black Flag or direct from Peter Priestly, S.T.A.R.T. (Society to Abolish Religious Terrorism), c/- P.O. Box 332, North Quay, Brisbane Qld. 4000 Australia.



JUSTICE: 70 YEARS

Only rarely is John Galsworthy's most famous play (in its day) shown. It would be too much of a period piece for TV or the theatre, being a searing indictment of the penal practice of 1910 which sent a 'first offender' to penal servitude and made him serve the first months in solitary confinement. So hard did Galsworthy's play hit, the then Home Secretary (Mr Churchill) agreed to reduce solitary confinement to 'three months for recidivists and one month only for intermediaries and star class'. But it was kept as a punishment for certain offences within prison, known as Rule 43.

What has become of Galsworthy's reform? Since the National Front took power within certain prisons — and one uses the words deliberately (for how can a prisoner refuse, without being in breach of discipline, the authority of the National Front warders?) solitary confinement for certain political prisoners — though the category of political prisoner does not exist according to judges — can go up to two or even three years, and for first offenders at that.

We refer at the moment to two anarchist prisoners, Phil Ruff and Malcolm Simpkins.

When the Gartree riot occurred last year Phil Ruff was shipped out of the prison to Durham prison. Coachloads of the men were shipped out for two days after the riots and scattered in prisons around the country. The Gartree riot occurred when prisoners protested over the drugging of another prisoner and the Governor sent in the riot squad.

Since the Gartree riot Phil was held in solitary confinement on 'Rule 43'. He hasn't been charged with anything arising out of the riot. The Rule allows for the segregation of prisoners without any offence being committed. It is used in cases where prisoners are separated from the others 'for their own good' and also allows for segregation by the Governor to ensure 'good order and discipline'. Although this order has to be renewed regularly by a Magistrate it is often abused and as in Phil's case, allows for a prisoner to be held for a year or even years in solitary without even being found guilty of any offence.

Malcolm Simpkins too has had the same restrictions, though he by prison law is an 'old offender' against discipline.

Solitary confinement is used in British prisons as a form of torture — both psychological and physical. It consists of 23 hours a day in a cell, alone, with no contact with other prisoners and often there is no contact even with the screws; one hour exercise usually in a cage, exclusion from all prison activities (no classes, TV, etc.); restricted visits; restricted books, papers, letters. The reality of solitary confinement is that a person has no social contact or communication whatsoever, the purpose being to isolate and consequently to break the prisoner's identity and to confuse him/her in order to weaken resistance.

There are numerous examples of prisoners being put into solitary confinement or 'on the block' due to their political beliefs. Almost all of the 80 Irish Republican prisoners in England as well as other Left activists spend a great deal of their sentences in solitary because the State wants to separate them from the majority of the prison population so as to avoid an even stronger politicization of prisoners in general.

Now both Phil and Malcolm are in Shrewsbury Jail. This has the advantage that it is not under the control of the National Front. But it is not a long-term jail with facilities to take in long-term prisoners either. Why are they there? Because in the long term jails the Fascist influence among the warders, as represented in their union, says No. 'We do not want anarchist prisoners'. Not the Home Office, mark you. They have lost control. Objection comes also to Irish political prisoners — but they will have them at a price. Though Phil and Malcolm are not the only anarchists in prison, they are marked as such, and cannot, for that reason, be allowed the rights any other prisoner has — because the Fascist group among the warders says no.

If the Home Office cannot put them in a 'suitable' prison it has a clear cut duty: LET THEM GO!

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They are doing them no favours in allowing them to stay! Malcolm Simpkins' date for

Parole has long since passed. He is still confined only because of the number of prison rules he has breached - but how many of these were due to provocation - and are not the prison officers breaching rules in not allowing him back into a long-term prison?

Phil Ruff, though he has not served as long as Malcolm, has served sufficient time to be considered for Parole. It was agreed in Court, when he was sentenced, that his character was exemplary.

Is it not time to end the scandal of the National front - despised and rejected, electorally defeated and flourishing only among moral degenerates, making the rules? National Front Rule is NOT O.K., for prisons or anywhere else. The Home Office has got two alternatives - get rid of the Front prison officers who are holding it to ransom. OR get rid of the Anarchist prisoners.

Justice! - in 70 years it has swerved rapidly back to 50 years before.

Cont. Roon 'n About

SOMETHING SHOULD BE DONE

A special supplement to 'Freedom' 17.11.'79 SOMETHING SHOULD BE DONE is something that should most certainly be read. It was written by Peter Good - who used to run the local paper Anarchism Lancastrium and says he will do so again, but for the last two years he has been actively engaged on Union work in COHSE.

It is impossible to do justice in a summary - the original needs to be read (available from Freedom, 84b White Chapel High St. London E.1) and is a story of how Peter took on the work of a Branch Official and decided to do something about staffing levels. He began to 'soak up every scrap of information I could on Trade Unionism and the various complex power structures that dominate the National Health Service'.

It was a terrific fight that was taken for an under-privileged group of workers in an NHS area with no tradition of unionism, (and incidentally with no discomfort involved to patients). It resulted in the completely unjustified sacking of two Officials (including Peter Good). Significantly at the hearing a personnel Officer said, 'We think Good

is being backed by a political group' but was hushed by others.

The whole matter ended in disaster, with the two unbacked by the Union, unionism at an end in the hospital, the NHS triumphant, and moreover Peter finding himself blacked from any job in Nursing anywhere. He gives some conclusions: all of which are relevant.

But as he says, 'There are a lot of Marxist abbreviations knocking about... once Management or a Trade Union can slot you into a category then you are much easier to deal with. From the start I moved on the basis that it was my job to represent the members' views. As such I kept my politics to myself... there exists much sympathy and enthusiasm for anarchist methods of doing things. Once you attach the label 'anarchist' to them people become frightened.'

Do they? It would be ungenerous to criticise Peter - if you read the article you see what a terrific fight Peter put up. But not if you read Anarchism Lancastrium! He describes it as on the 'lunatic fringe of the movement' it puts people off (if not exactly 'frightens' them). For instance, anarcho-syndicalism was labelled in A.L. as 'too hairy-chested a doctrine... so much so that its adherents probably wank themselves while watching Come - Dancing' (quoting from memory).....

What is anarcho-syndicalism? Putting the 'anarchist method of doing things' into a permanent industrial organisation for one thing. At the least, keeping in touch with other militants in industry so you can't be cut off and isolated and so dismissed and victimised. This happens very seldom to the 'Marxist abbreviations' precisely because they are 'labelled' it is known how to (and how

not to) deal with them. It is known what support they can draw upon outside their workplace even if defeated in it. Libertarians can be dealt with as isolated cranks very easily ('doesn't even believe in an elected leadership!' 'doesn't even vote!' 'against everyone and everything!') But not as an organised group, even though still a minority. One can disagree with that and still be a libertarian. But in the terms used by A.L? It will be interesting to see if in the issue planned its comments are as fatuous as ever. Or if the Editor has drawn some strength from his experience to match with his guts.

ROON N ABOUT

For those interested in royal tittle-tattle, it was a fine month... all that speculation about who was the big wheel whom Professor Blunt had been in contact with while he was spying for Russia. Now let's see...he is said to have died recently 'loaded with honours'.... he was in the upper-crust homosexual set; he was sympathetic to Russia (perhaps to the extent of having a well-known Communist on his staff?); he was connected with Intelligence; he could have been the contact that provided Blunt with the job in Buckingham Palace - how many of the Royal set were anti-fascist at all? Of those few, how many were in touch with Communists?

How curious that the obvious candidate should have died only a few weeks before the Blunt disclosure. It is probably only a Machiavellian application of the conspiracy theory that makes one wonder if it was really the I.R.A. - or at least, not the English secret agents within the I.R.A. - who bumped off Lord Mountbatten. Had he been a libertarian, there would have been no compunction whatever in using the conspiracy theory and jumping immediately to that conclusion.

ON SPIES

Let us not forget that all the hooah about spies roused by the Blunt affair applied to a period when Russia was 'The Ally', boosted as such by all the media, just as America is today. How many secrets have been 'betrayed' to America - and how many Conservatives openly boast that there are circumstances, such as a left wing regime here, in which they would 'betray' this country? As stated in our last issue, we are not greatly concerned about espionage. Hitler's spies all met their deaths in finding out something (the impossibility of a German victory) that nobody at headquarters dared go in and tell the Fuehrer. Any schoolboy travelling in Germany on an exchange scheme could have told Mr Chamberlain that Germany was rearming, but his spies' reports were ignored because he had come to other political decisions.

What is greatly important at the moment however is 'WHO IS IT THAT IS REFERRED TO BY POLICE AMONG THEMSELVES AS [THE RHODESIA CLIQUE]?' Does the term 'Rhodesia' apply to a state of mind, to people actually paid by, or voluntarily working for, Rhodesia, or what?

continued page 24.



ANSWERS TO QUIZ from page 2

1. In a way it came true - Belle Elmore, the strike-breaking soprano, was years later murdered by her husband Dr. Crippen. One, perhaps apocryphal, story is that Marie Lloyd retorted to Belle Elmore at the time, "They'll have to cut your bleeding throat first".

2. She labelled her performance "By command of the People" and out-classed the other show.

3. Mr Churchill and other Oxford students demonstrated against Westminster Council's ban on prostitutes touting for custom in the bar of the Empire Theatre.

4. Mr Lloyd George was persuaded - by an article he had presumably glanced at - that the Galicians were, in fact, a Celtic people akin to the Welsh - and he did not see why "his Welsh" should be handed over to a Germanic people. But he did not realise the article was about the *other* Galicia in Northern Spain! ("How small the wisdom that governs the world.")

5. The judge, and a middle-class jury, refused to believe that a slim young baronet could - after knocking about for years in the Australian bush - be transformed into a large uncouth sailor with a working class accent; and his most convincing physical proof of being the heir to the Tichborne estate - a receding penis which caused him to be thought a girl for the first few years of his life - was regarded as too indelicate a matter to be dissented upon in court.

6. The Pope has finally accepted astronomical fact and last month asked the Church to forgive Galileo (for being right). As Galileo said at the time of his recantation - *Eppur si muovo* (they still go on moving).