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## editorial

The surprising thing about the recent statement that the authorities are prepared to kill demonstrators who threaten nuclear installations is that it has been found surprising; the significant thing about it is that it has been made. Members of the peace movement and the labour movement have expressed astonishment that demonstrators who approach nuclear weapons risk death, but both movements have plenty of theoretical and practical reasons to know that this is the case. After all, the point of the peace movement is that the state is prepared to bomb millions of innocent people to protect its interests, so it is hardly surprising that the state might be prepared to shoot a few dozen non-violent people to protect its bombs; and the history of the labour movement shows many examples of the state being prepared to kill unarmed demonstrators, and armed soldiers and policemen have always been familiar figures in serious strikes. Above all, it should never be forgotten that, even in parliamentary democracies, the state is always based on the possession of force and the willingness to use it.

In this particular instance, however, the official confirmation of traditional policy is significant, because it comes at such a critical stage. The deliberate escalation of nuclear armament by the current installation of Cruise missiles in Britain has aroused greater support for nuclear disarmament than at any time in the past, and at the same moment the nuclear disarmament movement has become more completely committed to non-violent direct action than at any time in the past. The authorities have so far been surprisingly reluctant to use the full strength of the criminal law against the revived movement, but this may change at any time, and now at least no one in the movement should have any doubt about the iron hand within the velvet glove of British 'justice'. Yet the proper reaction to recent developments is not rhetoric but realism, and it is the responsibility of the many anarchists involved in the anti-war movement to encourage both greater resistance to and greater awareness of the warfare state. This means both negative and positive work — doing everything we can to break down the tendencies towards compromise and illusion and at the same time doing everything we can to build up the tendencies towards cooperation and autonomy. Here is our opportunity — it is up to us to take it.

# Resistance still growing

anarchist fortnightly

Following the reports in our last issue (5 November), the first Cruise missiles began to arrive in Britain earlier this week, and the pace and intensity of demonstrations have increased accordingly.

At Greenham Common itself, the women's peace camp has been expanded into a permanent blockade, and the whole base has been transformed into a heavily armed fortress, with policemen outside and soldiers inside, plus dogs and lights and helicopters and guns, and increasingly worried Americans in the middle. There are now dozens and sometimes scores of arrests every day, and it is hard to see how the authorities can hope to organise the necessary exercises for the new missiles, since such an operation will involve enormous convoys travelling for miles along major roads through the countryside.

One significant development has been the political eclipse of the traditional peace movement. The National CND office and the National Peace Council have proved unable to give any lead, and have been reduced to vague statements and sectarian condemnations of demonstrations initiated by various radical groups. On 13 November Bruce Kent, the CND general secretary, distinguished himself at the Communist Party annual congress by saying that the old nuclear disarmament movement had been kept going during the bad years of the 1970s by the coalition of Communists and Christians — an awkward truth which helps to explain why it is failing to rise to the challenge of the 1980s.

On the same day, the 'die-in' on Remembrance Sunday proved to be a mixed experience for those who took part. Peace Anonymus, the group who had the idea of the demonstration, had no idea how to organise it, and the result was chaos rather than anarchy. The police cordoned off most of Whitehall for the official ceremony at the Cenotaph, so the demonstrators were divided into small groups at each end of Whitehall and in Parliament Square and Trafalgar Square. Several hundred people fell flat on the signal of the gun at the end of the two-minute silence, but they were so thinly scattered that the effect was much reduced, and the crowds of tourists and bystanders were so unsympathetic that the atmosphere was very uneasy. Although the 'die-in' lasted only two minutes, the police made sudden random arrests of scores of demonstrators, without any warning and sometimes with considerable violence.

The demonstrators were charged with the relatively serious offence of insulting behaviour under the Public Order Act, even though there was little sign of serious hostility from anyone except the police, and they will be appearing in various London courts during the next few weeks. The police insisted on taking photographs and fingerprints of everyone; one comrade who refused was held in custody overnight, but

on 14 November, after the Highbury Corner magistrates made the necessary order, she joined the rest on bail. There is no hint of the direction of the prosecution cases of the severity of sentences, but efforts

are being made to organise defence and support; potential witnesses are asked to telephone 01-794 5590 or attend the first trials at Highbury Corner Magistrates Court on Tuesday, 22 November.

The news of the actual delivery of the Cruise missiles at Greenham Common on 14 November prompted immediate demonstrations in London again. On Monday evening there was a small sit-down at Parliament and a few arrests; on Tuesday evening there was a larger demonstration and nearly 300 arrests. This action was organised through the informal affinity group network, unlike the one on 31 October, and although it wasn't as big as that it was very effective for a short time. Hundreds of people gathered at Parliament, blocked the Members' entrance, and caused such confusion among the police and the traffic that for more than an hour the whole area of Parliament Square and Whitehall was completely closed. The focus of the demonstration was a flexible sit-down, but many people did their part by moving around and obstructing the police, singing songs and playing music (with the predictable interruption of Trotskyist slogans), and generally doing what could be done with limited numbers to maximise the impact of the action, so that disruption and arrests continued for several hours. The demonstrators were charged with demonstrating near Parliament and obstruction, and they will be appearing in various London courts during the next few weeks.

Many anarchists took part in these actions, and members of the FREEDOM Collective were among those arrested — Nicolas Walter in Whitehall on Sunday, and Alan Albon in Parliament Square on Tuesday. There is a high level of political consciousness among the people involved in all this activity, and a great deal of political discussion before, during and after every action. Despite what has been said during the past couple of years, there has been a consistent pattern of self-discipline even among isolated people with no training or experience, including many students and school children, and mixed groups have shown no more violence than women's groups — though there is no doubt that the Greenham Common women have considerably increased the commitment and confidence of other women involved in the movement.

The rest of this year is likely to mark a significant stage in the development of the movement — the rather artificial but very influential issue of Cruise is increasing support for the policies of the movement in the general population, and at the same time the rising frequency and militancy of protest is radicalising the growing membership of the movement. The next major demonstration will be at Greenham Common on Sunday, 11 December, but there will be many more actions during the next three weeks, and there are all sorts of moves and meetings afoot. Meanwhile we have been enjoying seeing so many of you so often, and look forward to more of the same.



Confrontation at Parliament—police and demonstrators last Tuesday evening as the sit-down spread and the arrests began.



As reported above, two members of the FREEDOM Collective have been arrested in anti-Cruise protests and are now facing various charges. 'Obstruction' is a relatively minor charge, but 'Insulting Behaviour likely to cause a Breach of the Peace' can carry a penalty of up to six months imprisonment and/or £1,000 fine.

As we go to press we can have no idea of what kind of penalties the magistrates are likely to impose. Some comrades — and there will be many more — may be able to pay their own fines, but others will not. Some may solve this by electing to go to prison anyway, others will not.

However it turns out, support in terms of large amounts of cash may be necessary. FREEDOM Collective is setting up a fund immediately for anarchist protesters and will work as far as we can with any central fund that is set up.

So — all contributions gratefully received! Please specify exactly that your cheque or postal order is for this purpose by making them out to:

*FREEDOM Collective (Cruise Fund)*

and sending them to:

Box CF, Freedom Press  
84b Whitechapel High Street  
London E1

All contributions will be acknowledged and all moneys will be accounted for by publication of amounts paid in fines and/or other forms of mutual aid.

Meanwhile those who need help with their fines, or think they will if they are arrested, should get in touch as soon as possible (tel: 01-247 9249). But remember, our ability to help will depend entirely upon what comes in — there is no standing fund already.

There are three things wrong with the so-called Editorial in the last issue of FREEDOM (5 November); it is very badly written; it is very badly argued; and it represents the views of only a minority of the editorial collective.

The reference to 'those anarchists who, burdened by the inertia of their purist ideology, are still sitting around waiting for a mass movement, the end of the world, the second coming, an armed uprising or the global pacifist consensus' is amusing, but irrelevant; there are no such anarchists involved in the various organisations and publications of the British movement. The reference to the case of the Vancouver Five is stirring, but also irrelevant; it ignores the fact that FREEDOM has reasonably given solidarity to them by publishing material produced by their defence organisation (as on 30 July and 10 September), and the fact that MG Anderson has reasonably argued that there is no obvious reason why anarchists should identify themselves with the sort of activity the Vancouver Five are accused of (Letters, 22 October). Incidentally, it is disturbing that both Anderson and the Editorial seem to assume that the Five are 'guilty' of this activity before they have been tried.

It is nothing but empty rhetoric to assert either that we should give support without reservations or qualifications to anyone in conflict with the state ('My enemy's enemy is my friend') and that anyone who refuses to give such support may be identified with the state ('If you're not part of the solution, you're part of the problem'), or else that we should give support only to people with whom we are in total agreement. On one hand, anarchists

do not support many kinds of people in conflict with the state — fascists, nationalists, gangsters, and so on — because we consider that they represent alternative forms of authority which are just as objectionable; and on the other hand, anarchists do give support to many people who are not anarchists — pacifists, socialists, feminists, and so on — because we consider that they represent forms of resistance which are essentially libertarian. But surely one of the fundamental principles of anarchism is that every person has the right and indeed the responsibility to decide where to stand on every issue in general, and in particular whether to give support in this kind of case.

It may be true that 'those who indulge in vague principled posturing as a reason for inaction do nothing for the cause of anarchism and the fight against the state'; but this is equally true of those who indulge in vague principled posturing as a reason for action — or rather, in practice, for appeals for other people's action. And it is quite untrue to assert that 'it is difficult to differentiate those who would deny solidarity with the Five against the state from the state itself, their effect is the same'; their effect is not the same at all, and it is just as reasonable for anarchists to refuse to support the Vancouver Five as to refuse to support the state. It is true that 'there is a minimal level of solidarity where we fight together despite our differences'; but we all have the same right to decide the line which divides our differences and our solidarity, and nothing is gained by trying to bully each other into either solidarity or silence.

NW

I would like to associate myself firmly with the views expressed by MH in 'Who are the Wankers?' (5 November). The anarchist movement has, over many years, been regularly plagued by individuals whose actions have been so destructive that, though I am not paranoid by nature, I have been forced to wonder whether they were not deliberately so.

And I don't mean destructive towards bourgeois society, but within our own ranks, as one faction spends more time attacking our potential or actual supporters (whom for some reason they seem to fear) than getting on with the real job of propaganda — persuading 'ordinary' people that anarchism is desirable (which is not too difficult) and also that it is possible and would work (much more difficult). As one valued comrade asked recently: 'If we can't work together in spite of our differences, how the hell can we persuade millions of people that they can work together?'

Oddly enough, last week's editorial seemed to be edging (in contradiction to some previous columns) towards an understanding that 'anarchistic' action by some non-specific libertarians sometimes leaves the anarchists standing. I must agree that I am more impressed by those who profess a standpoint and work within it — even if I don't agree with them — than by those who strike romantic attitudes but do nothing.

In present circumstances, acts by those who proclaim tactics of non-violent resistance through direct action and civil disobedience, and who actually carry them out and take the consequences, are more honest and worthy of respect (even if 'the revolution' could not be won entirely by these methods) than

those who scream for the killing of rich bastards and the bombing of police stations (staffed by poor bastards from the working class!) but in fact do not go out and do it themselves. Of course, if you really do intend to do it, you don't advertise the fact in advance, do you?

This then is the answer to MH's question, 'Who are the Wankers?'. We do know of one such who is currently playing with himself by shouting insults outside the home of one of our comrades that he doesn't like. What a bold frontal attack on the state!

It reminds me of the practice of our latest mad mass murderer, Nilsen. After he killed each of his lonely boys, he masturbated over the corpse. Perhaps they died because he was impotent and they were not? I can't help wondering whether at this very moment hundreds of class warriors are jerking off at the bottom of lamp-posts along the avenues of the rich? Symbolically, of course, for no bodies swing in the cold north wind...

Philip Sansom

It is sadly all too typical of recent FREEDOM editorials to confuse 'vague principled posturing' with a real and vital concern for Freedom — of which freedom of expression is a vital — perhaps the most vital — part. (See FREEDOM editorial, 5th November).

Given that the opposite of 'vague principled posturing' is 'definitely unprincipled action' — give me the former — if I have to choose — (I don't) — any day.

Jim Huggon

CND RALLY AND GREENHAM COMMON

FREEDOM (November 5th) shows a number of people having a similar experience to my own at the CND demo, ie, the encountering of people who revel in the bomb-and-cloak anarchist stereotype. I refer to the black flag contingent, who gave the impression of being a number of frustrated adolescents on a teenage excursion, shouting expletives at various symbols of authority as part of a general policy of confrontation. Such people seem to have acquired an opaque knowledge of the very basics of anarchism and pay no attention to the finer points of a complex philosophy, not least the social structure of authority. This seems to be a consequence of the 'anyone who studies anarchism is a bourgeois intellectual' mentality and therefore detached from 'reality'.

Is there any wonder anarchism remains such a minority interest when propagation is pursued in this way? Anyone on the fringes would be rightfully apprehensive when being associated with such dubious tactics, hence the absence of sympathy with the aforementioned at the demo.

On a happier note I was handed three leaflets at anarchist source which left a longer impression than that of negative abuse hurled at the latest personification of an age old

problem. There is confrontation and confrontation, but the means always determine the ends.

SB

Together with friends, I travelled up to London for the October 22nd demo.

Not being aware of your planned meeting place, from our assembly point on the Embankment it seemed that my black flag, bearing the immortal words 'Cornwall Anarchists' was the only one on the march. It was an enormous pleasure to be proved wrong when reaching Hyde Park, and I enjoyed the opportunity of talking with other anarchists, particularly the girl from Leeds AG, the black-bereted, flag waving gentleman from Wokingham, two comrades from LAF, and the FREEDOM seller.

I believe it's important to be seen at demos, if only for the chance to explain anarchist ideas. I was approached many times on the demo, and on the train both up and back.

My only complaint of the day was that while consuming prodigious amounts of best bitter in the buffet at Paddington before heading home, my flag was 'liberated', and I've not seen it since.

Derek Toman

Unlike the author of 'Impressions of a paper seller' I was not depressed by the action taken by anarchists at the CND rally. That doesn't mean that I was inspired by it, but simply that I understand the feelings of anger and frustration which motivated it. For my own part these feelings motivated me to decline the invitation to sign on as a private in CND's stage army.

CND is this month's top brand of protest as spectacle — a variety show of the leading performers in the world of spurious opposition to be contemplated by a vast audience of passive spectators. (And as every theatre owner knows, the bigger the audience the more successful the show.)

Despite their rhetoric and apparent hostility it is always possible for the dominant power and its spurious opposition to meet on friendly terms. They are all part of the same show and they know that they need each other. Neil Kinnock spoke in safety from behind two lines of protectors — the blue line of the metropolitan police and the yellow line of the CND police. The crime of the anarchists was that they attempted to disrupt this spectacle.

A comment from a policeman who arrested a comrade confirmed my suspicions. Once out of the

crowd the policeman said, 'You bastard, I ought to break your arm' (the arm in question was pinned three-quarters of the way up our comrade's back at the time). 'Why did you have to go and spoil a fucking nice day out?'

If protest about the madness of nuclear weapons has become, for protesters and the servants of power alike, a 'nice day out' then being called a troublemaker is surely a compliment?

L

A tale from Greenham Common 29 October.

A minibusful of women is stopped by the police as they are driving along the perimeter fence. 'Can you get out please, ladies, we want to search your minibus.' 'Oh, why?' 'We think you've got bolt-cutters in there, and we want to look for them.'

Twelve women obediently get out of the minibus. They cross the road, pull bolt-cutters out from under their coats, and start cutting down the fence. Meanwhile, on the other side of the road, police spend fifteen minutes fruitlessly searching the minibus for bolt-cutters.

It happened! Peace, Freedom — and bolt-cutters.

CC

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All signed articles reflect the opinion of the authors, not necessarily those of the editorial collective.



It has been a long time since I wrote about Iran for FREEDOM. As no doubt you have heard, things are no easier, so the delay can be put down to 'communications problems'. The Tehran Libertarian Group is no more, there were raids, confiscations and arrests. Fortunately, no one suffered too badly, some of the former members are now abroad.



## In the Land of the Mullahs

Social conditions are uniformly bleak. A grey chill enters everything. Before the revolution, there was artificial gaiety. In north Tehran, people bought their materialistic toys and shuddered at any mention of politics. South Tehran was a slum. Now, the population of the capital has increased from four million to seven. In north Tehran, people reminisce and shudder at any mention of politics. South Tehran is a slum.

The economy stumbles along, there are periodic shortages, power cuts, etc. There is rationing of essential goods, based on coupons, obtainable through local mosques. Anything else, and everything if you don't fit in at the mosque, is bought on the 'free' market; rice £5 a kilo, bananas £1.50 each, cigarettes £6 a packet. (We even have 'Freedom' cigarettes!) Unemployment is still rising, maybe 30% in north Tehran, 60% Downtown. This is offset by government projects and make work schemes, if you fit in, and by conscription.

The impact of oppression is peculiar. At one level it is simple, if you oppose the system you are liable to arbitrary arrest, beatings, torture and murder. Every family has lost someone. Sometimes they tell you about it afterwards, perhaps even give back the body if it's not too obviously mutilated. Sometimes, no more is heard. Sometimes, they decide it was a mistake and

actually apologise, it happened to a cousin of ours. We hope her spirit feels better for it. All aspects of daily life are supervised. Television has had little but the war and speeches by mullahs for three years. Public entertainment was completely stopped, unless you count Friday prayers, some people must find them entertaining, they're well attended. Unsuitable literature is not available. There's a move to confiscate all poetry books, so they can be pulped and recycled to print prayers.

The position of women has continued to deteriorate. They have generally been forced out of jobs, except for the respectably devout, who potter around government offices in their chadors. They can easily be divorced, leaving no recourse but a return to their families. Fathers are usually given custody of children. Nail varnish can carry a whipping.

The general mood is gloom and sullen resentment. The pressure is all pervading. Families squabble among themselves. Drug addiction is common, despite the severity of clampdowns. (Khalkhali, the roving butcher, was in charge for a while. He has since largely disappeared from public life).

Yet, there are odd cracks. Khomeini announces that he is shocked by allegations of abuse of human rights. The economy is apparently expanding again, it could

hardly contract any more. Foreign deals are being made. A lot of these are still for arms and spare parts, most of them via Korea, some from the Great Satan or from the Zionist Imperialists, but this is unofficial. Other projects are under way, there are foreign business people in Tehran again. I've not seen Americans but there are Britons, Germans, Swedes. The most common are South Koreans and loads of Japanese, thought to be acting as fronts for American interests.

The day to day social oppression is more restrained, this is a relative term, you understand. Every detail of behaviour and human interaction has its official blessing or condemnation. All this is monitored by a self-appointed mob of busybodies, all gossip is channelled back through the corner mosque. Much more effective than Savak, they were just a mob of mercenaries, these people believe it. There are basically three agencies of social control, the police, almost completely ineffectual, the Pasdaran, now a bit older and better organised and the Hesbollahi, ('Party of God') who can put a few hundred stick-wielding thugs into your street at half an hour's notice. These groups do not get on.

Only a few months ago, control was absolute. An inadequately veiled woman would be stopped in the street, berated, perhaps physically abused. Now, they are more cautious, any attempt can draw a small crowd, remonstrating with the upholder of decency. Some cinemas are open, there's music on the radio, cassettes aren't necessarily smashed during a raid, some 'entertainment' on television (mostly moralistic playettes for adults and incompetent puppet shows for children. These can be ludicrous. The puppets are little more than brightly coloured sacks with false heads - demure Moslem ladies are undemonstrative, so there they sit, next to their gaudy friend, fully chadored, never moving a facial muscle, 'Now boys and girls, isn't this fun!') And, for some reason, British wildlife programmes.

There is a brooding anger. You don't see many mullahs walking about in the streets any more, they have bullet proof cars. The old left has been physically smashed and driven underground. The Fedayin (Marxist-Leninists) split, the 'majority' supported the war, the 'minority' has vanished. Tudeh (Communist Party) has consistently supported the regime and was tolerated contemptuously. Now they are banned and the leaders charged with being Soviet agents, which is, of course, true. The Mojahedin, once almost the official opposition, are in scattered cells, still vulnerable to midnight raids. Denunciation by a neighbour can be enough. Their leadership is in Paris, hobnobbing with Bani-Sadr. With adversity, their authoritarian streak is showing. The general discontent and muttering becomes nostalgic, there is neo-Royalism, looks to the young Shah over the water. There have even been Royalist demonstrations, nothing organised, the risks are too great, just word of mouth to go for a walk on Friday. The official reaction to these is hardening.

In general there is a pause while everybody waits for the old man to die. His presence dominates everywhere. (There was some embarrassment over that, there was a semi-official portrait which shops were semi-obliged to display. Then someone took a closer look and noticed the hooked proboscis, the prominent rounded cheekbones, the beard. Within a week copies couldn't be found). In official circles factions were manoeuvring for the succession. Essentially there are two camps, the old fashioned mullahs acting for the bazaar merchants and the hard-line radicals. The latter are dominant at the



moment, the bazaaris lost out over the summer, rice was taken out of the rationing system and there was a burst of hoarding and profiteering. There were strikes and minor riots and a few ministers had to resign. The hard-liners are led by Rafsajani, speaker of the Majlis, who oddly, has no beard and so earns the traditional nickname of 'Shark' (There are other reasons). He has taken to appearing on television leading Friday prayers leaning on an AK 47.

The overriding issue, while waiting for the Supreme Guide, God's representative on earth, to seek his reward, is the war. We have just had the third anniversary. There couldn't be a better illustration that the war is the health of the state. Either side could finish

it in a couple of weeks, but how else would they fill the television? And think how disappointed all those mullahs would be if they couldn't appear, hanging about 500 metres behind the front lines, shooting automatic rifles in the air. We don't really know the strategic picture. Apparently God's Forces have advanced into Iraq, killing the population four or five times over. However, sinister international plots somehow replace the Iraqi soldiers. Now, the French have provided them with Etendards and Exocets in order to give the Americans an excuse to attack us. We are to be prepared to die. Of course, we are glad to. Shahid, martyrdom, the drum beat of the Islamic revolution.

And, at the end of it, what do Iranis think of their revolution? Many still love it. They had nothing before. They have nothing now, but they have the comfort of their fanaticism and their revenge. And the others, who do they blame for the situation? Do we blame ourselves for following leaders, for a succession of big men who could do no wrong until they failed? No, it is an international conspiracy. We note that the ritual denunciations of the Great Satan, the Godless Russians, the lying French, the vicious Israelis, the apostate Saudis, Pakistanis and just about any other Moslems you care to mention, do not include Britain. We remember the long history of manipulation and exploitation, often through mullahs. Even the showing of wildlife films points the same way. The old suspicions are confirmed. The whole thing is a British plot, Khomeini is their agent.

Ali



'Azad' (Freedom) cigarettes

## Taff Ladd

Dafydd 'Taff' Ladd has been sentenced to nine years imprisonment. The main charge was possession of detonators and explosive substances. He said that he had buried them for a friend.

Taff Ladd was brought up in West Germany, where his father was in the army. He was deported in the political hysteria of the early 70's. In 1974 he was sentenced to five years for planting a bomb at the Officer's Club in Aldershot Barracks. In London after his release from Albany he was one of the six defendants in the so-called 'Persons Unknown' case. He received particular harassment, bail was continually refused and possible sureties intimidated. Under heavy pressure, he jumped bail just before the trial. His sureties were confiscated.

His four co-defendants were acquitted amidst scandals about jury vetting and the judge's behaviour. Eventually, the charges against Taff were withdrawn and he gave himself up after almost two years on the run. After a formal acquittal he was rearrested leaving the court in June 1982. He has been in prison since. The charges relate to the time he spent involved with the Welsh



republican movement whilst on the run.

In the same series of trials John Jenkins was sentenced to two years for 'impeding the arrest' of Taff Ladd. Four others have been acquitted, despite police claims to have found explosives in their possession. They are considering taking legal action against the police for fabricating evidence in a political trial.

# The Compass Rose - Ursula K LeGuin

*The Compass Rose* by Ursula K LeGuin (Gollancz £7.95, Granada paperback forthcoming).

Ursula LeGuin has been justly called the first lady of science fiction. She has won the annual awards for both best science fiction novel and best short story from both fans and professional writers' forums. Her name is perhaps the best known of any female writer in the field, and she certainly ranks within the top ten of all science fiction wordsmiths, male or female.

LeGuin is a writer whom it is hard to type. She first came to the general reading public's eye with her fantasy trilogy set in the mythical magical world of Earthsea and centring around the adventures of the wizard Ged. These were ostensibly 'children's literature', but they could be read on quite a different level. Read mythically, a mode unpopular in our culture, the trilogy is one of personal growth through existential confrontation with first self, then sexuality and fertility, and finally with death.

The author is also a science fiction writer in the strict sense. Her futuristic works are set within a mythos of aeon-spanning conflict with a shadowy foe, or perhaps principle of the universe, in which human galactic civilisation and contact between the worlds ebbs and flows in a cycle of construction and destruction. The theme of the circle, of return, is intertwined with the influence of a form of Buddhism on LeGuin's work, and the cycle of the

world motif continually appears in her writings.

The character of the shadowy enemy is interesting, for it can be read in many ways. Two of the most significant involve other of LeGuin's recurring themes. The 'enemy' resembles the human race except for the fact that it is sterile and for the fact that its sole motivation seems to be conquest and 'order'. In sum, it represents a negation of life. It also represents a male principle versus a female one, for LeGuin is a strong feminist. This opposition of male to female, however, is not an oversimplified piece of rhetorical didacticism. Her feminism is complex and subtle, not a political tract, and she fully recognises the complexities and tragedies of life. The male principle is invariably intertwined with the female and vice versa. The shadowy nature of this interpenetration, and LeGuin's frequent use of certain symbols, stem from her interest in Jungian psychology. LeGuin opts for the ambiguities and chaos of life over death. She is no friend of the order and symmetry of death, for LeGuin is also an anarchist. Her anarchism explores the attractions and weaknesses of this most idealistic of political philosophies in her award-winning *The Dispossessed*.

This anarchism also reverberates through her 'historical' novels and stories. These are set in a mythical Central European country called Orsinia. Once under Austro-Hungarian domination, it experiences a

revolutionary struggle and then suffers under a Marxist tyranny. In every age, however, LeGuin chronicles the complex chaotic spirit of the individual that continues to bloom despite the constraints of order.

In similar fashion the author's imagination continues to branch out in innumerable directions. The themes of feminism, Buddhism, anarchism, mythology, Jungian psychology, and so on only scratch the surface of her complexity. Her latest book is the result of a search for a metaphor. *The Compass Rose* represents a compass branching out in not four but six directions. The author sees her thought and imagination looping back upon themselves (the circle symbol) to form the many-petaled, convoluted symbol of the rose.

The twenty stories gathered in this collection were written at different periods from 1974 to the present. They are arranged according to the six points of LeGuin's personal compass. The first three at 'Nadir' are of uneven quality. 'The Author of the Acacia Seeds' is the most imaginative and the most comprehensible. It centres on three 'extracts from the Journal of the Association of Therolinguistics', the latter ten-dollar word being an hypothetical future science of animal language that recognises subtle human-like meaning in such simple animal communications as pheromones and bodily movements. The main extract deals with an ant's discovery of infinity and individuality.

'The New Atlantis' is a more surrealistic piece. It is about the re-emergence of the continent of Atlantis in response to a nebulous 'call' by a group of dissident intellectuals in a future totalitarian America. The gritty 1984-like atmosphere of the doomed dictatorship contrasts, via quick unexpected scene jumps, with the initially hazy and dreamy atmosphere of sunken Atlantis. As the repressed returns Atlantis becomes less and less murky while the order of the surface world sinks into unreality. The final story, 'Schrodinger's Cat', is a stream of consciousness experiment which I am not too sure has a point.

It is a mood piece that revolves around the chaos of the uncertainty principle. I will say no more. And so it is up from the Nadir and on to the three tales of the 'North'. The first, 'Two Delays on the Northern Line', is set in Orsinia at some undetermined time near the turn of the century. It is a fable of uniqueness, of how something as simple as a few hours delay on a railroad trip can change an entire life and how such simple things will have radically different meanings in the lives of different people. The second story, 'SO', is a tale of a mad plot to improve the mental health of the entire world, to rule by psychotherapy. Finally, 'Small Change' deals with death and the endurance of personality. It brings one to the realisation that even the

ing 'duty' and VAT on spirits, wine and tobacco products is to reflect on how much one is being bamboozled into paying for that part which is not the product at all. It's enough to make one stop smoking merely to see the huge contribution smokers are making to government which is evidenced by the Tobacco Council in advertisements.

It's appalling that people don't put their own minds to facts of life. I believe that people are becoming inured to violence. Certainly children are encouraged to spend their early formative years killing each other in play with the most advanced weaponry. It is that people's fascination with the spectre from watching TV ad nauseam has sufficiently stunted an emotional response to scenes of the most terrifying violence and destruction, so much so that they would welcome the reality? Certainly people would be lost without the material that daily enforces their rigidly held convictions. Because there is no immediate hope of achieving control of the media, television, radio, national newspapers and magazines, one thing is essential. It is that whenever one is among people one raises their awareness, and belief in the possibility of change. It is not so surprising that some people's eyes can be opened with encouragement.

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Rodney Aitchley



most momentous event may seem trivial if viewed in the right way.

There are four stories in the journey to the 'East'. The longest is 'The Diary of the Rose', a fairly straightforward tale of, once again, a future totalitarian America. Despite the science fiction setting this piece is close to the Orsinian cycle for it relates how a psychiatrist comes to discover her individuality, and through it the beauty of the world, in the mirror of the mind of a political prisoner whom the state intends to 'erase'. 'The White Donkey' is a fantasy of lost youth, and 'The Phoenix' is a story of the nobility inherent in even the most common of people and tasks.

The final narration is 'The First Report of the Shipwrecked Foreigner to the Kadan of Derb', and it

vented from becoming too immersed in the tale, we are reminded we are reading a novel - but then 'all of us live in a novel, and none of us do the writing'.

We develop with each generation, as it develops; each character grows from child to adult. We learn with them about the death that confronts us all - and hide from it. The death that 'grown-ups decide... they kill things easily, put them in fridges, stare at the bodies in small clean packets'. But death has another dimension. Humanity is one, and the novel that at first appeared to be concerned with individuals from the English middle class is increasingly invaded by families living in Hiroshima and Nagasaki a few decades ago. This merging of two nations takes place silently, almost unnoticeably.

As the plot progresses, the reader grows more and more conscious of the 'time of the final violence' that is waiting in the wings. 'The time we are living by now is measured back from the darkness, measured back from the launch-on-warning, ticking towards that edge.' The signs are so obvious to those who would see them - but so many choose not to see. 'My characters died in formation, rightsighted, their eyes on the ground. I loved them all, but they died. I had thought such things could not happen.' There are other things to occupy one - where will the next fuck be found (and there's plenty of fucking in this book, as there is in life) - a good fuck, then roll over and go to sleep, or drive back to work, or get on with whatever else...

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*The Burning Book* by Maggie Gee (Faber £8.50)

Maggie Gee's novel *The Burning Book* is a must for anyone who is interested in serious (as opposed to 'escapist') literature, understands the urgency of the peace movement during these (probably) 'last days' of homo sapiens, and believes that the task of the truly revolutionary creative artist is to demonstrate how the everyday life experiences of ordinary people - the clashes between generations, the struggles of women to be treated as equals, the ever-growing threat of unemployment, the fears arising from the insecurities of beckoning old age often themselves grounded in childhood memories - integrate into the overall picture of the world stampeding towards its own destruction.

The book traces three generations of an English family. It is beautifully, poetically, yet turgidly written. There are no heroes or heroines in the traditional sense, but the reader is intensely involved, for we are the characters being described. They go to work, their firms go bust, they find others, they fuck, they get killed in road accidents and wars. They rush through life wearing blindfolds and seeing nothing.

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is this item which is the most intriguing of the tales of the East. A marooned space traveller attempts to give an alien ruler some sort of idea of what Earth is like. This is done through what LeGuin calls 'the most subjective story in the book' which, ironically enough is the only one that deals with a real place - the city of Venice. The castaway describes his world, not in the prosaic physical terms of normal discourse, but in the unique eye of the beholder of the unique, the experimental rather than the rational. This is one of the book's high points.

Spiralling upwards to the 'Zenith' brings us to a set of four items which are almost uniformly excellent in quality. If forced to pick a favourite I would choose 'Intracom'. This is a humorous take-off on the Star Trek series which gradually evolves into an exploration of the human mind. The kaleidoscope of values explored and the higher metaphors that come to light I will leave to readers to discover for themselves.

'The Eye Altering' is a Zen Buddhist influenced science fiction tale of the fallacy of 'being in control' and the subjectivity of experience. 'Mazes' is in the same vein as 'The Author of the Acacia Seeds'. It deals with the nature of communication, as seen from the point of view of an alien whom a psycho-imagines to be an experimental animal. Like most creative fiction writers LeGuin has an immense disdain for both psychologist and psychiatrists, looking on them as rank amateurs in a field whose fluid contours are much better described by the writer's craft. It shows. 'The Pathways of His Desire' deals with 'the world as a dream of God'; and wait until God shows his face.

Then it's time to spiral down to the 'West', the land of sunsets, of endings. The three sagas gathered here have a certain sad simplicity. They speak of loneliness, of death. 'The Water is Wide' deals with this directly. It also spirals about the inescapable dualities of life. Existence encompasses death. Male encompasses female. The one pole of the duality flows into the other.

'Gwilan's Harp' also ends in death, but here the darkness contains a glimmer more of light. The dark means the light for darkness is only real if the light is there for contrast. The contrast of death illuminates life and living. The lack of self in death illuminates the self. 'Malheur County' takes up this theme. This time the story begins with death, the death of a woman's daughter and a man's wife. Through a contrast of the ways that the mother and the husband handle the death LeGuin sketches out the necessary surrender to death that means life can be reborn.

Perhaps the compass should end in the West, but there is one final turn. The three sagas of the 'South' are, once again, of uneven quality. 'Some Approaches to the Problem of the Shortage of Time' is a short light satire on scientific and economic writing. 'The Wife's Story' is a werewolf chiller with a difference. Finally, 'Sur' is the story of an unrecorded expedition which reached the South Pole before Amundsen. The difference is that this team of Antarctic explorers was made up of females rather than males. Which is why it was unrecorded. But the why of the why is a tale to tell. LeGuin's speculations on the differences that femininity might have made in such a context are thought-provoking to say the least. They speak to both the hidden contributions that women have made to history and to the essential differences between males and females.

So we return once more to the centre of the rose. The breadth of material in this book should give the reader an idea of the extend of territory that the imaginary country of LeGuin's writings covers. She cannot be easily typed as a 'this' or a 'that' author. Her vision spans the four corners of the world with, as in *The Compass Rose*, two extra corners thrown in for good measure. LeGuin's latest book is as good a map as any to what can be found in her other writings. Any reader should find more than enough incentive to press on to her past work and fill in the details of the cartography.

Pat Murtagh

Likewise the 'heroes' of the Japanese empire refused to recognise the destruction their leaders were choosing for them. In superbly written pages we are taken through the massacres and rapings in Nanking as the warlords prepared the mausoleums for their followers. Back home we grow up with Guy, the alienated and rejected child who develops inevitably into a fascist 'would-be' thug (if only he had the guts!).

Only towards the end, just before the 'final violence' (in pages that remind one of the tragic events in store for the student given a meaning for life by the birth of his child yet about to be killed in Dostoyevsky's *Possessed*) do the central characters find time for a day's outing to Kew Gardens and discover love.

But it is *not* a novel of despair. Yes, 'all of us live in a novel, and none of us do the writing. Just off stage there are grim old men, planning to cut the lighting', but the novel *could* have a different ending. 'Miracles can be made... At Greenham Common... the policemen carried the bodies away but the women kept on coming...'

*The Burning Book* is the most powerful and brilliant novel I've read in years - I read it in one sitting, so gripping did I find it. It's a work that *should* be read. (Hopefully it will soon be in paperback - the hardback price is rather steep.) If you're one of those secret reactionaries who persists in given the occasional Christmas present, treat your friends to a copy!

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The real achievement of this campaign was the establishment of non-violence training collectives in a number of cities. This introduced to hundreds of people, many not previously involved in social campaigns, the idea of working in small, leaderless affinity groups functioning by consensus and taking civil disobedience to achieve an end.

Already the method of non-violent blockade has been used in August-September this year to disrupt and draw attention to the Roxby Downs Uranium Mine, located several hundred miles north of Adelaide. The mine is being developed by the Western Mining Corporation and British Petroleum. This mine is potentially the largest uranium mine in the world. The Hawke labour government, which came to power in March with a policy of no new uranium mines, has watered down this policy to exclude mines in which uranium occurs in conjunction with other minerals. Roxby Downs has been

dubbed 'the uranium you mine when you're not mining uranium'. Several hundred people, including a few anarchist individuals active on anarchist projects, attended this blockade for about two weeks. Numerous arrests were made with petty charges such as 'loitering'. This charge seems quite ridiculous when you think of the thousands of square miles of semi-desert around Roxby Downs.

The blockade had the full support and co-operation of the Kokatha Aboriginal people of the area. They claim the mine shaft has already destroyed a significant sacred site, with others being threatened by further construction work. A strong link over several years has been made between Aboriginal communities and white activists generally, in the demand for Aboriginal land rights. Governments, both conservative and labour, have introduced land rights legislation, but this has been very much tokenism and strongly criticised by most of the Aboriginal community.

A further campaign based on non-violent techniques is being organised by a coalition of women's groups under the name of Women for Survival. They are planning a women's camp outside the CIA near Pine Gap intelligence base, near Alice Springs in Central Australia. The blockade and camp is planned to commence on November 11th. The camp will highlight the complexity of a labour government in maintaining, and even offering encouragement, to the US nuclear war strategy.

Another struggle is being waged in Alice Springs to stop the Northern Territory government from flooding a sacred Aboriginal site, and making it into a recreational lake. The site, called Welatye-Therre (two breasts) is one of particular significance to Aboriginal women. Over fifty traditional owners and custodians of Welatye-Therre are presently occupying the site. A traditional owner gave these reasons why she joined the camp: "I was born here, in my grandfather's country, in my father's country, it was here I grew up...that's why I've come back here to camp, because I'm afraid that dam might be built. To stop that government mob from building that dam, I'm here with my family, with all our children". Welatye-Therre is a place where women have sung and danced for thousands of years to assert and strengthen their relationship with the land.

The contradictions in many white activists still supporting the labour party and parliamentary democracy are there. It remains up to the Australian Anarchist Movement to exploit these blatant contradictions and to offer libertarian alternatives to parliamentarism. The anarchist movement is more committed, and generally more organised than it has been for many years in Australia. It remains to be seen how effective we are in providing these alternatives and encouraging social activists and ordinary people to adopt anarchist methods of organising towards the goal of a self-managed ecological society.

John England  
Redfern Black Rose Anarchist Collective, Australia.

The Pine Gap Station, Northern Territory, provides satellite information necessary for targeting USSR early-warning systems in the event of a USA nuclear first strike attack.



## Protest in Australia

I hope all is going as well with FREEDOM as A Distribution seems to be doing. From this distance it certainly appears there is more commitment and organised activity around FREEDOM and the English anarchist movement. Similarly in Australia there is much more basic organisational work being done. Anarchist bookshops exist in Brisbane and Melbourne, with two in Sydney. At least five papers are currently being published with varying regularity. Several other groups are involved in propaganda work, discussion and other projects. Anarchist radio programmes are being put on the air in Melbourne and Sydney at the rate of one hour per fortnight and half an hour per week respectively. Anarchists in Brisbane have also had some connection with a local community radio station. Although fairly small in the number of people involved in collective projects, the anarchist movement seems to be thriving. There is certainly more long-term commitment to projects, which is providing a basis on which to build a stronger and larger libertarian movement in Australia.

The influence of non-violent anarchist ideas has been especially felt in the application of non-violence to a number of peace and environmental campaigns. The Franklin Blockade to stop the Tasmanian government and Hydro-electric Commission putting a dam across the Franklin river in the south west Tasmanian wilderness was proving very successful. Hundreds of arrests were made in Civil Disobedience actions. Thousands of people throughout Australia actively participated on the blockade and in support action. And then the blockade was effectively diverted by the Tasmanian Wilderness Society and environmental bureaucrats into assisting the mausoleums for their followers. Back home we grow up with Guy, the alienated and rejected child who develops inevitably into a fascist 'would-be' thug (if only he had the guts!).

Only towards the end, just before the 'final violence' (in pages that remind one of the tragic events in store for the student given a meaning for life by the birth of his child yet about to be killed in Dostoyevsky's *Possessed*) do the central characters find time for a day's outing to Kew Gardens and discover love.

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## Individuals at stake

Every one is born an individual, but few survive an unfree society's conditioning and imposed standardisation of thought. Those individualfortunates who do survive emerge scathed but whole. They become conscious of being squeezed by encroaching and increasing powers of government to limit the individual's liberty.

Civilisation increasingly is becoming dangerously close to meaning nothing more than convenience. Too much convenience dulls the senses, which is fortunate for government. It is no longer enough to stand in the way of those who would sooner destroy the environment, even planet, rather than see their own living standards drop. They won't listen.

It's time every one faced up to the fact that we each bear our share of responsibility for what is happening around us. The past tendency to give up one's responsibility has landed us in the grip of uncaring governments, one after the other.

Lives from birth are conditioned to this end. Hierarchical rights as right are inculcated from the beginning. Yes, everyone is born an individual, but it's no time before one's individuality is made to count only in terms of one's production output,

or felt when one claims benefit. It's time to take our lives in our own hands.

The contemporary anarchist is necessarily poor from choice, because of the way things work in a rigidly structured society. Each one advances from a dazed state of a-political being to antipolitical status - which implies non-violent, non-cooperation anywhere that exploitative tendencies are evident. Proud-hon put it this way: 'The social revolution is seriously compromised if it comes through a political revolution.' (We need look no further than Soviet Russia for proof.)

Such an understanding enables one to appreciate the need for restricting one's income to below the tax threshold, thereby avoiding a direct contribution to government. To take this step it may be necessary to reach the state of mind which enables one to reduce unnecessary needs and wants. The paramount need for money overcome, the need to earn money is lessened. In other words, one actually needs to work no more than is necessary to hold one's head with self-respect above water.

And there are levels of deeper commitment. One way to stop pay-

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Janet Lawrence (FREEDOM 22 October), is wrong and totally misleading on several key issues in her personal smear campaign against CND. If her brand of rabid right-wing individualism, masquerading as 'anarchism' (of course) represents a trend in FREEDOM, then it would seem that some form of 'entryism' is taking place inside this anarchist paper.

As may be expected, she sees herself as speaking for something not of the left (in any shape or form): "It really makes me wonder whether the left has any idea of what oppression really is". (Do you, Janet?) But hasn't anarchism always been part of the left?

And predictably, she peddles the popular prejudices that 1) CND is "undoubtedly" being manipulated by its several communist leaders for their own political ends, 2) Russia is set to invade Britain and other West European countries, and 3) the attitude of CND and the peace movement in general is "no doubt" ...pro-Soviet," so that to support CND is simply to be used by Russia. Of course she provides no evidence whatsoever for these wild accusations, much less attempt to mention any distinction between the leftists in CND and the 'leftists' in the Kremlin. No, Janet, anarchism isn't just mixing SDP rhetoric with Conservative propaganda, however much nihilism from a pre-pubescent youth you might add to it.

Your leading article by FC (same issue) similarly mistakes the real purpose of Cruise — it is not the West's reply to Russia's SS-20s, but simply a reaffirmation of the 'special relationship' between Britain and the US. (Even mainstream, non-socialist politicians like Liberal party Chief Whip Alan Beith have acknowledged this.) The West already has many more nuclear weapons than the East: at present a 15-11 ratio, according to one

Western estimate. And did CND 20 years ago actually become "an instrument of Russian foreign policy"? FC is also wrong in saying that 1) "Eastern militarism" is more successful than the West; it is not, certainly not internationally; 2) Eastern includes Russian, Chinese, Cuban, Vietnamese in one bloc; it does not; 3) opposition to US imperialism (as in CND) tends to ignore Russian imperialism; it has not and need not (Britain is now already a victim of US imperialism, with more than 100 US bases here today, which explains why opposition to US imperialism may seem more vocal); and 4) 'deterrence' as such works — it does not and it cannot.

CND is a broad-based organisation like many others involving a major public issue, so the fact that some (state) communists may be part of its membership is no indication that one part of its membership or another is necessarily "taking over". In fact, it is precisely because CND has resolutely and successfully resisted any such potential efforts at manipulation that one branch of Youth CND and the Socialist Workers' Party in general have been caught out — with the latter now not supporting CND as much as they once did. And if CND literature does not denounce political oppression in Russia or Eastern Europe (why should it?), it similarly does not denounce western-supported oppression in the West or elsewhere either. CND rightly does not limit membership to people of only certain political persuasions, so the politics of some members, whatever it may be, is not necessarily the politics of CND as such.

Janet Lawrence also, rather predictably, raises the red herring of being either red-or-dead. This can only be something fished out from Fleet Street's gutter press. In reality, the red-or-dead 'choice'

does not exist. Most people know in CND want it to be neither. But they realise, correctly, that even if Britain were to 'fall' to the red 'hordes', its people as individuals may still remain what they are to fight a war of resistance; and that anything short of complete and total annihilation should still be able to offer the hope of change — something which apparently escapes Janet Lawrence. Thus she amazingly is able to stoop to making such a silly and scandalous claim as "Soviet propaganda — 'Russia good, America bad' — is being spread by CND and its allies." Where have you seen this, Janet? In the secret files of the government's dirty tricks squad, DS-19? As part of your job with them?

But she is careful to make a minor — and condescending — concession in passing to comrades who support CND, by suggesting, in a patronising way, that they were simply attracted to it by its emotional appeal. Is it simply 'emotional' to oppose specific policies of the state as part of one's opposition to the state? She also omits any mention of CND's aim of a 'devolution' of power by having Britain leave NATO.

Ms Lawrence is again wrong to include China, Vietnam, Cambodia and Cuba in the East (European!) bloc. All of these countries (with China as well, if somewhat contentiously) are in the Third World. And no country in the world is 'communist' as she puts it, but in fact claim, rightly or wrongly, to be socialist. The East European countries she does name as evidence of Russian expansionism are little more than buffer states, rightly or wrongly created, as the US itself has also created in its own (and larger) 'sphere of influence'. Unlike the US, Russia borders on a hostile China, and has been invaded by the West three times in this century

alone, suffering heavy casualties (millions) as a result.

Internally, Russia may be more oppressive politically than the US. But US power is based on economic power, and US-sponsored oppression is based on the economic oppression and political repression in the Third World, in a way or to a degree that Russian oppression is not. Thus "the most ruthless and the most powerful state in the world today" — ie, *internationally* — is not Russia but the USA. Not only are there more client regimes of the US than of Russia, but the degree of oppression by US-supported regimes is generally greater than those supported by Russia. (Compare Chile, El Salvador, the Philippines, etc. to Afghanistan, Poland, or Hungary.) The difference is both quantitative and qualitative. Of course, Ms Lawrence may not easily appreciate all this because she is from the comfortable West, far removed from the hardships of the Third World on which Western comforts, luxuries and 'security' depends. Which perhaps also explains her grateful appreciation of the Western 'democratic' system — all the time living off the blood, sweat and tears of the oppressed Third World.

And what system can be more hypocritical and insidious than one that denies human rights for millions (especially elsewhere) *in the name of human rights itself*? For all the wrongs of Russian-style oppression, at least it spares us this hypocrisy and lying. By doing this consistently, whether in the Third World or within its own ghettos and Indian reservations, the US is not only a world oppressor but a racist oppressor as well.

Further, does Ms Lawrence really believe that Western states, with all their rhetoric on freedom and democracy, will not actually be at least as oppressive as East European states if their various protest movements really had any prospect of success? Will the police and the armed forces simply stand by only to read revolutionaries their rights as they storm Parliament, the Palace or the nuclear silos? Western 'freedoms' in fact consist of Special Branch personal files, police brutality, phone-tapping, rubber bullets, live ammunition, etc. as well as smear campaigns and articles by private individuals like Janet Lawrence, not just from state-run

journals.

If Ms Lawrence accepts that anarchism is opposed to the state, why is she any more in favour of hosting the nuclear bases of one state — the US — than those of Russia, or even Britain itself? Indeed, she falls right into the trap of assuming that if you don't 'belong' to one side, then you must 'belong' to the other. This can be traced historically to the Manichean concept prevalent in Christian societies, which sees the universe as necessarily being divided between God and the Devil.

Ms Lawrence is wrong in saying that "Anarchists stand for the individual against the state". That is simply Stirner's ego-tripping tied to North American bourgeois individualism. Anarchism, as it has developed from the last century in its original European tradition, stands for *society* against the state. The collectivist element is indispensable. Anarchists are libertarian socialists/communists. But given the version of it as interpreted by Janet Lawrence, no wonder other leftists since Lenin have seen it, however mistakenly, as nothing more than a petit-bourgeois deviation.

At the heart of the arguments of Janet Lawrence and FC are the assumptions that there is a Russian threat, that this threat is being deterred, that this deterrence is nuclear weaponry, and that any opportunities arising for anarchists to exploit from the event of such an 'invasion' is necessarily worse than the 'stability' of the present 'democracy'. Anarchists have always been critical of the state, but they have never shared the prejudices, sheer misinformation and Cold War ideology and hysteria of the conservative right. And anarchists remain critical of CND not because it is too radical, but because it is *not radical enough*.

At a time when the (British) state has to face the problem of protests and demonstrations from the radicals, it is perhaps not inconceivable that a campaign has been launched by the state to discredit such radicalism through articles in radical papers by alleged radicals themselves. The rest of us can only wonder whatever happened to FREEDOM, the anarchist paper we used to know.

BN  
Leicester



## A libertarian translation project

Libertarian communist/anarchist ideas have experienced a re-emergence in Europe and North America since the late 1960s. There are many reasons for this, the best of which is a series of radical strikes and revolts, another one being that people in various countries have gotten together printing projects, translated old titles, and printed new books and periodicals; thus making libertarian information more

available. From here in California, I get the impression that there is a (relative) abundance of libertarian communist information in English, Spanish, French, and German, but what about Eastern European or Middle Eastern or African languages? One of the good reasons that Leninist propaganda has been so thoroughly spread across the world is that since the early 1920s, the Marxist-Leninists have been hard at work trans-

lating 'their' histories and disinformation into the languages of the peoples of the 'Third' World. Obviously the libertarian movement doesn't have the kind of financial resources that the average Leninist regime has, but if libertarian communist ideas are to break out of their 'First World' isolation, we have to begin some kind of project to translate books and pamphlets into the major languages of people in the East Bloc, Africa, and Asia.

Four languages that would be good to start with are *Turkish, Polish, Arabic and Farsi* (Persian). Due to the nature of the capitalist world system much of the North African eastern European and Middle Eastern proletariat are in economic exile in Western Europe. Many people from those areas have also come to Europe to escape political persecution. Many places in the Arabic speaking world Poland, Turkey and Iran have large working classes with a history of class-conscious rebelliousness. How much further could rebellions in those places go if a variety of coherent communist and libertarian perspectives were available in printed form. *We have to begin to qualitatively extend the communist libertarian revolutionary project throughout the rest of the world.*

Let's take Poland for example. To many of us, Poland is the most

prominent recent example of our kind of struggle. A movement of millions of people, many of whom were working not simply for the 'self-management' of their workplaces but for the revolutionary self-management of all aspects of social life, a movement against the market and against the State. Many of the people involved in the events there seem to have identified themselves as anti-authoritarian socialists. There were several groups, such as the 'Sigma' group, that explicitly defined themselves as anarchists. But from what I've read the only libertarian material they had to work with were a few old Kropotkin pamphlets and a history of the Kronstadt uprising(!?), all dealing with events going back sixty years or more.

Polish exiles that I have met recently told of how George Orwell's *1984* and *Animal Farm* are printed and distributed secretly but *Homage To Catalonia* or any more specifically socialist works by Orwell are unavailable. Wouldn't the more radical workers and students in Poland be better able to combat the influence of the priests and the 'Market Socialists' like Walesa and KOR if they had better information about the successes and failures of other revolutionary struggles and of coherent revolutionary theory? Or Turkey, like Poland, in close physical proximity to Western

Europe. Like Poland Turkey has been the site of intense conflicts between the working classes and capital and the state. The organized Left has been a big part of the problem. In Turkey and in Iran many working people and revolutionaries have taken profoundly radical actions and been sympathetic to socialist ideas.

I think it might be useful to begin translating pamphlets and short books, being less lengthy they would be less of a chore to translate and less expensive to produce. At this stage my proposal is rather vague; I haven't addressed questions of contacting people to translate the material, proofreading, raising funds to publish the material, which printer or printers to use, etc. Perhaps libertarians in Germany and France are in contact with Turkish and Arabic speaking comrades and they could coordinate Turkish and Arabic language projects.

I think the translated material should represent a variety of theoretically coherent libertarian left ideas, left communist, anarcho-syndicalist, autonomist and so on.

Keith Sorel,  
Berkeley, Ca.  
c/o Anti-Authoritarian Studies,  
300 Eshelman Hall,  
U.E. Berkeley,  
Berkeley, Ca. 94720.

# Nottingham

More news from Nottingham. Nov. 4th saw the first local court case against someone refusing to pay court costs incurred after the Upper Heyford blockade last summer. Thirty-odd Nottingham people were arrested then, and eight are refusing to pay. One of these was given a year to pay, so nothing will be happening to her yet, but the other seven were overdue in their payments of £15 or £25 last July.

So when Patrick got his summons for November 4th, the seven of us concerned started meeting together to organise some action around the court. We all come from different political backgrounds, but, having in common our refusal to pay and the probability of being jailed as a result, found it easy and enjoyable to work together. We all have different reasons for refusing to pay, but getting publicity for the disarmament movement and showing people that direct action is possible and not difficult and that even the prospect of imprisonment isn't that terrifying were important to most of us.

So we started letting people

know what was happening through the CND network and through the local media. The media were surprisingly interested — probably there aren't that many overtly political trials in Nottingham.

We organised a demonstration outside the magistrate's courts, which we publicised with posters and leaflets and at meetings of groups we're involved with. Someone rang all the neighbourhood CND groups and someone else spoke to the Trades Council.

About 100-150 people turned up on the morning, with lots of banners and placards. There were leaflets, music, laughter, and a twelve-foot judge! We stayed outside the courts until Patrick was sentenced — he got seven days in Lincoln jail for refusing to pay £15, — and seemed to interest passers-by, most of whom accepted proffered leaflets. The demonstration was colourful and fun and also probably useful in making a few people think about disarmament and direct action. We got good media coverage, including being on local television news and a fairly favourable front-page write-

up with photo in the usually extremely reactionary local daily paper.

The other six of us have yet to be summonsed, though probably someone else will hear soon. What we have to do next is to plan how to mark the other court cases — if we have seven identical demonstrations we must expect flagging interest sooner or later. But we're pleased with the impact we made the first time round. And we hope to have Patrick back with us soon.

Support for our decision came from varied groups, including the anarchist group, Nottingham Women for Peace, students and a local peace group. CND supported with use of funds and facilities.

We don't really know what's happening around the country with regards to people refusing to pay their court costs. Perhaps other people in the same position could let us know, particularly if they have any good ideas about keeping interest up in a series of court cases.

All crime is political — all politics is criminal.  
Chris Cook Nottingham

# Bristol and Bradford

Last Sunday (October 30th) a group of anarchists, anarcho-fems and assorted punks organised an Autonomous Gathering. The idea grew out of a desire to show the Vancouver 5 video and do another squatted gig. So we combined the two with lots of other goodies including cider.

Early on during the clearing out of the squatted hall we realised the whole area was crawling with filth and their dogs. Had we been sussed, despite careful, secret planning? No, there'd been a murder next door the night before. We always choose the nicest parts of town! We agreed if we found any blood-stained clothing we'd pass it on but

no warrant, no entry. Even after repeated visits and an attempt to get the Electricity Board to cut off supplies the filth stayed outside, while the 100 plus people inside were treated to riots, direct action Canadian and Bristol style, and more on the TV sets. On the roof we burned a US flag as the bands got going. The evening ended with the burning of a children's climbing frame which is in the shape of an army tank, and the arrival of the Fire Brigade — useful practice for Guy Fawkes night!

The next move is to squat a shop next week and start setting up an autonomy centre and squatters advice bureau. Contact us at usual

address — Box 010 Full Marks, 110 Cheltenham Road, Bristol 6. We've also started printing an A3 size broadsheet for free distribution — first copy *The Western Daily Excess* is available — send SAE's please.

Alix  
Bristol  
The Bradford Libertarian Group (BLG) has been set up by students from Bradford University. We've had several well attended meetings within the university and have established contacts with libertarians and others outside of the university.  
Keith Campbell for BLG  
c/o Starry Plough Bookshop, 6 Edmund street, Bradford, West Yorks.

# France

After more than two years of uncertainty and of unceasing struggle, Radio Libertaire has at last succeeded in making the French government acknowledge the legitimate existence of the voice of the anarchists on the FM band.

The government claimed some months ago that it was impossible to grant more than 22 frequencies, but has now granted us (together with another radio) a 23rd frequency!

As soon as this frequency is free,

Radio Libertaire will broadcast on it from 3 to 6am, from 1 to 5pm and from 7 to 12pm. Meanwhile, Radio Libertaire continues to broadcast on the older (illegal) frequency: 89,5 MHz.

This victorious step is the result of the thousands of efforts, both large and small, which were made in France and in other countries who fought for 'a voice without a master'.

But we must not stop at this

first step. The fight goes on. The voice of the anarchists must be heard on the airwaves 24 hours a day in Paris, all over France, all over the world.

It is necessary that we remain prepared for this new fight. All together, let us join our efforts for the extension of Radio Libertaire and for other anarchist radios all over the world.

French Anarchist Federation

# Glasgow

The Confederation of British Industry held its first conference in Scotland on 7 November, so the Clyde-side Anarchists decided to give them a welcome to Glasgow. We had hoped for at least 50 people, after all our preparatory work, including posters and leaflets, but only about 25-30 turned up at 9am. Despite the lack of numbers, our picket got plenty of coverage in the Scottish newspapers and radio and on local and national television, so

we weren't too disappointed, even though this wasn't the point of the demonstration.

We hurled abuse at the bosses, handed out leaflets, and sang a song to the tune of The Red Flag to the amusement of all. We saw the Lord Provost, Michael Kelly, who is a member of the Labour Party, drive past in a car, but he slipped in through a side door, which was a pity, since we had hoped to tell him what we thought of him for inviting

the bosses here. As well as our effort, there was a picket by the striking telephone engineers, a bomb scare, and a power cut. We weren't responsible for all these events, but we hope they got our message all the same.

Clydeside Anarchists,  
Box 3,  
488 Great Western Road,  
Glasgow

# In brief

The Inland Revenue has decided that MP's should not claim snacks against tax. An accountant who deals with several MP's estimates that it could be worth £1,000 per year. It is suggested that the IR should be ordered to restore its previous rule.

Poverty accelerated dramatically in the first two years of the last Conservative government, according to DHSS figures. 15 million people, more than one in four, qualify, compared to 11.5 million in 1979.

China's official press has softened its attitude on liberal writers. They are not to be considered 'criminals' and should not be persecuted 'indiscriminately'.

The French postal service has launched a campaign to make the public more aware of the dangers of dogs. A report says that 3,500 postmen are bitten each year, causing 55,000 lost days of work.

The *Daily Express* has been censored by the Press Council for a 'deplorable' untrue story about jobless marchers. The story had said that members of the Peoples March for Jobs '83 had turned down offers from managers of local job centres.

Police on the beat should be grateful that their superiors have their welfare at heart. They have been advised by a report for the Association of Chief Police Officers to see the job as an end in itself. Forget about promotion, chasing it causes stress.

Brigitte Bardot has been awarded 50,000 francs (£4,000) in damages against the satirical magazine 'hara Kiri' which published a 'particularly degrading and hateful' photomontage of her with a 'hideous naked' body.

The village of Lijar (pop 568), Spain, has ended its 100 year state of war with France. Hostilities were

declared in 1883 when the mayor decided that the French had insulted King Alfonso XII.

The Government of Victoria, Australia, has recommended legalised prostitution in licensed brothels and massage parlours.

Spain's Defence Ministry is to investigate a secret ministry opinion poll which said that 70% of a sample group of naval officers would favour or exonerate a military coup.

Most national newspapers carried details of the newly revealed British Union of Fascist papers. These confirmed that Lord Rothermere helped with finance. The exception was the *Daily Mail*.

A Soviet newspaper has complained that many citizens believe Washington has a right to be afraid of Moscow's nuclear arsenal and has called for better ideological work to eliminate such views.

INTERNATIONAL

AUSTRALASIA

**AUSTRALIA**  
AUSTRALIAN CAPITAL TERRITORY  
Research and Resources Centre for Lib-  
ertarian Politics and Alternative Life-  
styles, 7/355 Northmore Ave, Lyneham,  
ACT 2602

**NEW SOUTH WALES**  
Freedom, K153 Haymarket, Sydney  
2000.

Redfern Black Rose Anarchist Book-  
shop, 36 Botany Rd, Redfern NSW 2015

Jura Books — an anarchist bookshop,  
417 King St, Newtown, NSW 2042.

Everything Collective (put out an  
anrcho-feminist magazine) Box 131  
Holme Building, Sydney University,  
Sydney, NSW

**QUEENSLAND**  
Black and Red Bookshop, SA Browning  
St, West End, Queensland 4000 Tel 07  
(447984)

Libertarian Socialist Organisation, PO  
Box 268, Mount Gravatt, Central 4122.  
Self-management Organisation, PO Box  
332, North Quay.

**SOUTH AUSTRALIA**  
PO Box 126 Norwood, Sa 5067

**TASMANIA**  
Bill Graham, PO Box 70, Mowbray  
Heights, Launceston 7250, Tasmania

**VICTORIA**  
Journal of Libertarian Politics and Alter-  
native Life-styles, 51 Ormond Road.

Moonee Ponds, Victoria, Australia 3039.

La Trobe Libertarian Socialists, c/o  
La Trobe University, Bundoora, Victoria  
3083

Libertarian Workers for a Self-managed  
Society, PO Box 20, Parkville 3052.

Monash Anarchist Society c/o Monash  
University, Clayton, 3168 Melbourne.

Resource Centre, 215 Victoria Parade,  
Collingwood, Victoria.

Treason, Box 37, Brunswick East, Victo-  
ria 3057

**WESTERN AUSTRALIA**  
Freedom Collective and Libertarian  
Resource Centre can be reached through  
PO Box 203, Fremantle 6160.

**NEW ZEALAND**  
Blackmail, Box 13165, Christchurch.

Daybreak Bookshop, PO Box 5425,  
Dunedin.

Syndikalistiskt Forum (anarcho-syndical-  
ist bookshop), Husargatan 5, 43302  
Gothenburg tel 031 13 25 04.

**CANADA**  
Black Cat Press, POBox 11261, Ed-  
monton, Alberta.

Open Road, Box 6135, Station G Van-  
couver BC

Wintergreen/Ar, PO Box 1294, Kitcher-  
er, Ontario, N2G 4G8.

**MONTREAL**  
Chaos, c/o R Yves Breton, CP 95 5/N  
Place d'Armes, Montreal, Quebec, H2Y  
3E9.

**USA**  
North American Anarchist Network,  
(NAAN), PO Box 7033, Boulder, Color-  
ado 80306, — sample issue £1

**ARIZONA**  
Malicious Hooligans (anti-nuclear) 1110  
W 2nd St, Tempe, AZ 85281.

**CALIFORNIA**  
Autonomea, PO Box 1751, San Francisco  
CA 94101  
Bound Together Book Collective, 1901  
Hayes St, San Francisco, CA 94117, tel:  
(415) 668-2785

Libertarian Anarchist Coffeehouse,  
meets last Sunday each month at Cafe  
Commons, 3161 Mission St, San Fran-  
cisco.

**CHICAGO**  
Anarchist events regularly at Autonomy  
Center, 3951 N. Ashland, Chicago.

**CONNECTICUT**  
Wesleyan University Eco-Anarchists,  
Hermes, Box HH, Wesleyan University,  
Middletown CT 08457.

**MASSACHUSETTS**  
Emma Goldman Group, c/o Paul Hetz-  
necker, 883 Gay Road, Amherst Mass  
01002.

**MINNESOTA**  
Soil of Liberty, Box 7056 Powderhorn  
Station, Minneapolis, Minn 55407.

**MISSOURI**  
Columbia Anarchist League, PO Box  
360, Columbia, Missouri 6520f.

**NEW YORK**  
Libertarian Book Club, Box 842  
GPO New York NY 10012.

**OREGON**  
Portland Anarchist Center, 313 East  
Burnside, Portland, Oregon 97205,  
USA.

**TEXAS**  
Non-violent Anarchist Network PO Box  
1385 Austin Texas 78767

**WASHINGTON**  
Left Bank Publishing Project Box B  
92, Pike St, Seattle, WA 96101.

Social Revolutionary Anarchist Fed-  
eration, PO Box 21071, Washington DC  
20009.

Dunedin Anarchists, Box 6227, Dunedin  
New Zealand  
PO Box 876, Auckland  
PO Box 13165, Christchurch

EUROPE

**AUSTRIA**  
Liberte, Postfach 86, 1033 Wien.

Monte Verita, Naustiftgasse 33, 1070  
Wien.

**BELGIUM**  
Revolutionair Anarchisties kollektif, c/o  
Zwart & Rood, PO Box 546, B-9000  
Gent Belgium.

**DENMARK**  
Aarhus: Regnbuen Anarkist Bogcafe,  
Meljigade 48, 8000 Aarhus.

**FEDEAL REPUBLIC OF GERMANY**  
Graswurzel (Grass Roots) c/o W Hertle,  
Grozerschippsee 28, 21 Hamburg 90

Libertad Verlag Berlin, Jochan Schmu-  
ck Postfach 440 227, D-1000 Berlin 44.

Schwarzer Faden (Black Thread) Obere  
Welbermarktstr 3, 7410 Reutlingen, tel:  
07121/370494.

Schwarzer Gockler (Black Cockerel) c/o  
A Muller, Postfach 4528, 7500 Karlsruhe

**FRANCE**  
Federation Anarchiste Francaise, 145  
Rue Amelot, 75011 Paris.

Union des Travailleurs Communistes  
Libertaires. Write to Editions 'L' (with  
no other mention) BP 333, 75525 Paris

Union Anarchiste, 9 Rue de l'Ange,  
63000 Clermont Feraand.

**HOLLAND**  
De Vrije, Postbus 486, 2000AL Haarlem,  
Holland, tel: 023 273892.

**NORWAY**  
Anorg, Hoxtvadtv, 318, 1431 As.  
(Publish Folkeblad 4 times a year.)

**POLAND**  
Piotrek Betlejewski, age 22, Ulpolnana  
30/37, 09 402, Plock Poland.

**SPITSBERGEN**  
Stephen W Holland, age 27, 2 Glyg-  
dynza Creke, The Mining Community  
Huts, NY Alesund, Spitsbergen, Svalbard  
A Arctic Ocean Isle.

**SWEDEN**  
Magazine 'April', Box 15015, 104 65  
Stockholm Sweden.

Nya Bokcafeet, Box 15015, 104 65  
Stockholm.

Syndikalistiskt Forum, Tensternas Gata 51,  
11621 Stockholm.

**SWITZERLAND**  
CIRA (International anarchist library),  
Case postale 51, 14 rue des Cedres, 1211  
Geneva 13.

NEW CONTACTS

**SOLIDARITY**  
(London group and editorial group),  
c/o 123 Latham Rd., London E6.

**STAFFORD**  
Anarchist Communists, c/o R Black,  
Students Union, North Staffs Poly-  
technic, Beaconside, Stafford.

**WATFORD**  
Watford and Area Anarchists (WAAA),  
c/o 135 Gammon's Lane, Watford, Herts.

MEETINGS

Central London Discussion Meetings  
Every Friday at 8pm prompt at the  
Mary Ward Centre, 42 Queens Square  
WC1.

Nov 25th Ken Weller on  
Radicalism & Parasitism on the Rates.  
Dec 2: Clifford Harper on  
Art & Anarchism.

Open discussion meetings  
Organised by: 'Wildcat' Group, Direct  
Action Movement and Manchester Anar-  
chists. Fortnightly at the 'Town Hall  
Tavern' (Basement Bar Room), Tibb  
Lane, off Cross Lane, near the Town Hall,  
Manchester.  
All meetings start at 7.45pm.  
Each discussion will have a 30 minute  
introduction.

Wednesday 30th November 'Pacifism —  
Principle, Tactic or Diversion?'  
Wednesday 14th December 'Everything  
you wanted to know about the Economic  
Crisis and its solution'  
All welcome.

1st December. PRISONERS FOR PEACE  
DAY. Actions in support of those  
imprisoned worldwide for refusing to  
join the armed forces. Further details  
from: War Resisters' International, 55  
Dawes St., London SE 17. tel: 01 703  
7189.

DESIRES

Any anarchists with experience in  
subversion in schools, please contact  
the Leeds Anarchist Group as soon as  
possible. We also wish to hear from any  
anarchists still at school who want the  
benefit of others experience.

**ANARCHIST EXCHANGE** — Informal  
sharing of ideas, information, planned  
actions — 2pm, Peace Centre, 99 Rose-  
berry Ave., London EC 1. Childcare. tel:  
01 609 1852.

BOOKS FROM FREEDOM BOOKSHOP

In Angel Alley, 84b Whitechapel High  
Street, London E1.

Please add postage as in brackets. Items  
marked \* are published in the USA. N.  
American purchasers please convert £1  
— plus postage — at \$1.60 (US) and  
\$2.00 (Canada).

**PUBLISHED BY FREEDOM PRESS**  
We can give full trade terms — plus  
postage — on these titles:-

**Lessons of the Spanish Revolution** by  
Vernon Richards. Third edition of stand-  
ard work, with new extra postscript.  
Paperback £2.95 (50p).

**Collectives in the Spanish Revolution** by  
Gaston Leval, translated by Vernon  
Richards. Standard work. Hardback £6,  
paperback £4 (95p).

**Journey through Utopia** by Marie Louise  
Berneri. Classic study of utopian writers.  
Paperback £1.95 (60p).

**Malatesta: Life and Ideas** edited by  
Colin Ward. Study and anthology of  
anarchist writer and agitator. Paper-  
back £2 (50p).

**Housing: An Anarchist Approach** by  
Colin Ward. New edition of standard  
work, with postscript. Paperback £2.25  
(45p).

**Max Stirner's Egoism** by John P. Clark.  
Critical study of individualist writer.  
Paperback £1.50 (39p).

**The Impossibilities of Social Democracy**  
by Vernon Richards. Collection of  
articles on Labour Party and Trade  
Unions. Paperback £1 (45p).

**Protest without illusions** by Vernon  
Richards. Collection of articles on nuclear  
disarmament. Paperback £1.95 (45p).

**Anarchy in Action** by Colin Ward.  
Modern classic. Paperback £2 (45p),  
\$1.90 (Canada).

DEADLINES

FREEDOM Collective would wel-  
come any readers who wish to help  
fold and despatch the paper. The  
next issue will be sent out on Thurs-  
day 1st December, starting at around  
6pm. This is also a good time to  
come and meet the editors.

FREEDOM also needs your written  
contributions and any graphics or  
photographs readers feel would be  
useful to us. Copy deadline for the  
short items for the next issue is first  
post, Monday 28th November. Longer  
articles in by first post,  
Thursday 24th November.

DISTRIBUTED BY FREEDOM BOOK-  
SHOP

\*Nationalism and Culture by Rudolf  
Rocker (614pp cloth) £15 (£2)

\*White Collars and Horny Hands by Max  
Nomad (22pp ppr) 30p (17p).

NEW THIS WEEK

\*The Prerequisite of Peace by Herbert  
Read (16pp ppr) 45p (17p).

CALENDARS AND DIARIES

Housemans Peace Diary 1984 UK edition  
£2.50 (30p), International edition £2.50  
(30p).

Walt Whitman Anarchist Calendar 1984  
15p (17p).

William Morris and Walter Crane: An  
Earthly Paradise Calendar (14pp illus-  
trated large format) £1.20 (40p).

(We can give full trade terms on all the  
above titles, except the Housemans  
Peace Diary).

FOREIGN LANGUAGE TITLES

Emma Goldman: Una mujer en la  
tormenta del siglo by Jose Peirats (312  
pp ppr) Spanish £2.25 (53p).

Pionieri della liberta by Rudolf Rocker  
(232pp ppr) Italian £3 (53p).

Vivere l'anarchia by E Armand (240pp  
ppr) Italian £3 (53p).

A MISCELLANY

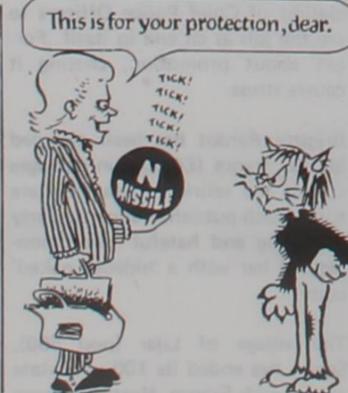
\*The Man versus the State: with six  
essays on Government, Society and  
Freedom by Herbert Spencer (531pp  
ppr) £6 (£2).

The Complete Novels of Franz Kafka  
(638pp ppr) £4.95 (95p).

The Complete Short Stories of Franz  
Kafka (486pp ppr) £3.95 (71p).

\*The Ecology of Freedom by Murray  
Bookchin (385pp ppr) £6.95 (95p).

WILDCAT



\*Rebel in Paradise: A Biography of  
Emma Goldman (ppr) £7.95 (71p).

\*Instead of a Magazine: An Organ of the  
Lysander Spooner Society (24pp ppr)  
50p (17p).

Europe's Folly: The Facts and Arguments  
about Cruise by Owen Greene (published  
by CND) (99pp ppr) £1.95 (45p).

\*The Confessions of Michael Bakunin  
edited by Robert C Howes and Lawrence  
D Orton (200p cloth) £10 (95p).

Mary and The Wrongs of Woman by  
Mary Wollstonecraft (231pp ppr) £1.75  
(40p).

Who is to Blame? by Alexander Herzen  
(275pp cloth) £4.95 (95p).

Mikhail Bakunin: A Study in the  
Psychology and Politics of Utopianism  
by Aileen Kelly (320pp cloth) £10 (95p)

The International Anarchist Movement  
in Late Victorian London by Hermia  
Oliver (175pp cloth) £13.95 (65p).

\*The Radical Will: The Selected Writings  
of Randolph Bourne (1911-1918) edited  
by Olaf Hansen (548pp ppr) £5.95 (95p)

BARGAIN BASEMENT

Personal Record 1920-1972 by Gerald  
Brenan 381pp cloth £2.95 (£1.30).

The Child in the City by Colin Ward  
(221pp cloth) £3 (£1.30).

Bookfair

The Anarchist Book Fair takes  
place on Saturday 26th November,  
at the Prince Albert (Wharfedale Rd,  
Kings Cross, N1). As it's being held  
in a Pub, its hours are the usual  
Pub hours.

FUNDS

DEFICIT FUND

Contributions Received October 27th —  
November 9th Incl.

Wolverhampton J L £1.50; J K W £0.50;  
Nottingham G M £2.00; Edmonton  
Canada H B £540.50; Windsor, Canada,  
Grupo Libertad £13.50; Vancouver,  
Canada G B £1.50; Derby K A B £1.40;  
Wolverhampton J L £1.50; J K W £0.50;  
Mountain View, California, USA, M S  
£3.30;

TOTAL = £566.20  
Previously acknowledged = £1238.13  
TOTAL TO DATE = £1804.33  
TARGET FOR 1983 = £2000!

PREMISES/OVERHEADS FUND

Contributions Received October 27th —  
November 19th Incl.

Wolverhampton J L £3.00; Anon, In  
Shop £1.85; Newton Abbot A F £1.00;  
Windsor, Canada, Grupo Libertad,  
£13.50; Vancouver, Canada G B £1.50;  
Wakefield D F £0.20; Wolverhampton J L  
£3.00; Oxford E H £1.00;

TOTAL = £25.05  
Previously acknowledged = £860.68  
TOTAL TO DATE = £885.73  
TARGET FOR 1983 = £1500!

Thanks to one exceedingly generous  
donation, our Deficit Fund for this year  
is looking a little healthier, but our  
Premises/Overheads Fund — towards the  
costs of maintaining a roof over our heads  
here in Angel Alley is still in dire need of  
your support!

There'll be stalls from Freedom  
Press, A Distribution, Housmans  
and 121 among others. Bratach  
Dubh, Cienfuegos, Refrac and Rebel  
Press will be among those publishers  
represented.

Organised by A Distribution,  
any money made will go to the  
London Anarchist Federation. There  
will be no entrance charge.



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Printed and Typeset by  
Aldgate Press  
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Distributed to Bookshops by  
A Distribution  
c/o 84b Whitechapel High St,  
London E1