

BRAMBLES FESTIVAL.

The 'Torpedo Town' Festival took place as planned from August 8th - 10th, but not at Brambles Farm. Exhaustive efforts to find an alternative site continued right up to Friday August 8th, but local farmers proved unwilling to enter negotiations. Meanwhile the committee were determined that the Festival would not be cancelled. Travellers gathered on top of Portsdown Hill, north of Portsmouth on the Thursday and were joined by local Festivalgoers for a meeting about the site. Throughout the night attempts were made to establish a site. Finally the 40-50 vehicles drove onto Wickham Common. A sense of relief and optimism grew and by Saturday night five separate stage's were providing Entertainment. A total of forty three bands had been booked and thirty of these actually turned up. Roy Harper also played on Sunday, having cancelled a gig in Manchester to be at Torpedo Town. Around 3,000 people

visited the site, many from Portsmouth and Southampton whose local papers and radio station gave extensive coverage to the event.

The Festival was relatively trouble-free. Police arrested a few people for drugs, but mostly their activity was confined to helping organise polythene bags for rubbish collection. This was the 3rd Torpedo Town Festival, the biggest, and probably the best yet. Held over six miles from the original Brambles site, it provided an opportunity to widen the campaign - Wickham Laboratories are just down the road, a fact capitalised on by the Committee's Press Rep. when interviewed by a journalist from Southampton's Radio Solent. Sean Patrick Walsh.

Brambles for Peace / Torpedo Town Festival Committee, c/o Time for Change, 167 Fawcett Road, Southsea, Hants. Tel. 0705 737819

EDINBURGH PUNK PICNIC.

The Edinburgh Punk Picnic on Aug. 17th was an enjoyable though uneventful day. About 300 turned up to sit about in Prices Street Gardens and enjoy the pleasant weather. The police only appeared once in their 'meat wagon' and only stayed about ten minutes. I'm sure they would have liked to arrest people for 'possession of an offensive haircut' or one of the many other 'serious' crimes we were committing. I think the presence of many hundreds of camera-wielding tourists put them off. After all they wouldn't want to give the wrong impression about the 'great British bobby'. They contented themselves with a warning about littering the place with cider bottles and then drove off to a chorus of "Scum" and various other non-complimentary phrases. About 5pm people started leaving and many of us cleaned up the bottles and cans littering the place to show the tourists that punks aren't the nasty horrible people the media make us out to be. In all a good day out.

Bands who played were Oi Polloi, AOA, Toxic Ephex, State of Decay, 10 Parade, Tartan Paint, Exalt, Brain Damage, and strictly prohibited. people start arriving about 4pm and by 7pm when the music got under way there were about 250 there. It was great weather and a good friendly atmosphere. All the bands went down well (well nearly all. I won't mention names!) The gig went on until 2am when the generator ran out of petrol. It still carried on for a while after that when 'Toxic Ephex', using drums and vocals, had a 'singsong' with many people joining in. A great end to the night. Then everyone retired to their tents to sleep off the effects of excess alcohol. The police only made a brief appearance but never troubled us. A couple of people had to go to hospital after a bottle exploded on the fire and temporarily blinded a guy and someone else cut their finger on a broken bottle but both are OK now. A big fuck off to whoever broke the car window of one of the people from Aberdeen. In all then, a very successful event. There should be 2 or 3 next year so watch out for them. It was a completely unofficial event. No permission was asked for. People from Tayport and Dundee set it up on their own initiative. The spirit of Stonehenge lives in Tayport!!

Kenny.

TAYPORT FREE FESTIVAL.

The Tayport Free Festival on August 30th was a great event. It was held down the beach beside a forest.

COMING UP

OCTOBER
4th Congress of the I. F. A (Anarchist International)
The C. R. I. F. A - Sectariat informs that the 4th Congress of the IFA will be held in Paris on Oct. 31st, Nov. 1st, 2nd, and 3rd 1986.
Topics on the agenda-
The IFA position dealing with the great issues of today: wars of national liberation, colonization militarization, imperialism and blocks policy.

Labour struggles, unionism, A. I. T. / I. W. A.; etc etc.
16th International day of action against all burger places, organize now in your area.
21st Freedom Centenary Celebrations Party.
Riff raff poets, Street accord band etc. Oct Gallery 24 Old Gloucester St W.C.2
31st Gathering at the Rollright Stones, Oxfordshire (South of the ridge road from Great Rollright west to the A436).
Wimmin's event.

31. Snowball. Upper Heyford.
31. Samain (Halloween). Pagan New Year.
November.
22. Anarchist Book Fair. Conway Hall, Red Lion Sq. London WC1.
December
31st New Years Eve
1st New Years Day
Actions Speak Louder Than Words, New Years Resolution Action.
U. S. A. F Upper Heyford.
NVDA, demos, vigils, marches etc etc.....

GRACCHUS ANARCHIST

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

RAPE PEACE CAMP TRASHED. MEDICAL RESEARCH FRAUD PORTON DOWN. 'ANGEL'S' DEATH. MALATESTA.



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OFFER US CHARITY**

GREEN ANARCHIST

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GREEN ANARCHISM

GOAL: Autonomous, self-sufficient villages, bringing regression of technology, no industry, no pollution, no hunger, no bomb!

ANALYSIS: The theories of Division of Labour, Specialisation and Comparative Advantage make the poor poorer. Growing crops is dirty and tiring. In an Anarchist society you'll have to grow your own. There'll be no ruling class to take the peasants' crops for you.

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

TACTICS: Actions in the countryside, at military sites, land squats, industrial targets. We hate and fear violence but we do not reject it. Wars are fought to take the crops. You cannot defend them with non-violence. We must build a culture of resistance from festivals, gigs, fanzines for a future alternative society.

GREEN ANARCHIST.

Wars are fought to take the crops. You cannot defend them with non-violence.

Way back, the peace movement made a fundamental mistake in its analysis. It suggested that wars are caused by male aggression. So it pushed feminism, the un-macho male, non-violence.

It was wrong. Wars are fought to take the crops. A non-violent reaction would have been daft. The Vikings would have taken the crops and laughed all the way to their granaries.

The First World War was fought over the crops in Africa. The Entente Cordiale was an agreement between France and Britain to keep Germany out of Africa. The Second World War was a rerun of the first, plus America fighting Japan for control of the crop-producing Pacific. The Cold War is the same. In order to keep the Third World puppets screwing the crops out of their people, the puppets must be kept in power with our arms. The excuse for this is Communism. The bogey of Communism is essential to keep the crops coming.

So the cause of war is not male aggression, but the expropriation of the crops to which non-violence is an inappropriate reaction.

GREEN ANARCHIST

Sorry about the price increase. We've been trying to keep the price down, so we've been losing money. We've got to pay it off. So we've got to raise the price.

Marcus and Alan Albon, two of the three founder members are no longer working with Green Anarchist. Alan disagreed about economic analysis and who the mag was directed at, and both disagreed with the mag's violence.

Alan Albon writes: Owing to increased difficulty in getting the people in Oxford to orientate the paper to what is green and Anarchist and what I consider to be the paper's original concept when I helped to start it, I am withdrawing my support for it. Alan Albon.

Although the split has enabled us to be much more specific over what we think Green Anarchism is, we regret the parting and hope we can be friends again later.

Richard Hunt for Green Anarchist.

SMALL ADS.

GAY ANARCHIST NETWORK. If anyone, anywhere, is interested in establishing a network of lesbian and gay anarchists to make contact and keep in touch, exchange ideas, propagandise (maybe produce a paper) and meet when possible, then write to: MOJ, Box BLAG, 37 Stokes Croft, Bristol. BS2 3PY, or Paul, Box 19, 17 Chatam St. Reading, Berks.

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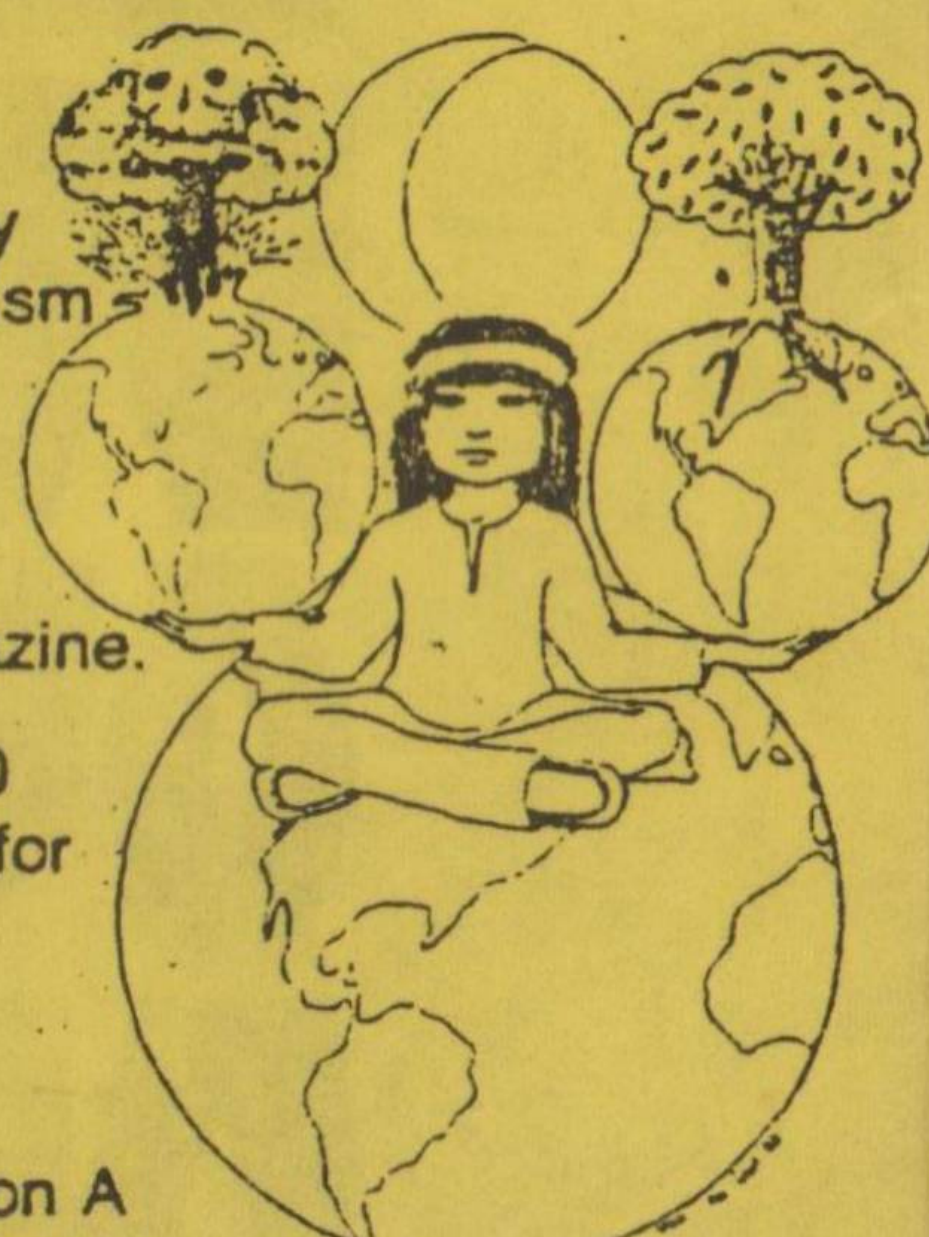
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THE TIME TO CHOOSE IS NOW

NEWS

GREENHAM WIMMIN TRASH PEACE CAMP IN ANGER OVER 3 RAPES

Three times in the past year women at Molesworth Peace Camp have been raped by other campers. The men all claim to be innocent, and the women twice stayed friendly with their assailants, at first, after their rapes. The third victim wrote, with Greenham peace campers to Peace News. Her letter was edited and the Greenham women then demanded that Molesworth be closed to men. This was refused, so Greenham women, twice, travelled 100 miles to insist on the closing of Molesworth. They destroyed several benders, threw food and bedding about, and daubed red paint "rape" signs on several caravans. Large numbers of Christian campers at Molesworth did not prevent this. Finally, the Christians sawed down a large wooden cross as an act of apology, since the place had not been very Christian. The rape victims and their Greenham supporters agreed not to do any more destruction. Men are now welcome to stay there only by invitation, though all may visit.

These shattering events were the culmination of years of tolerance of behaviour that degraded people in different ways. Many men at Molesworth were lazy, heavily doped, chaotic in the name of "anarchy" (insisting that no shopping list be kept on a blackboard for example), insistent that people who spent their money on food should share it and finally, sexually rapine. Quakers, were thought supine about civil disobedience, patronising to those going to prison, mean with money going to the peace camp, and otherwise unsympathetic. Now, many women in

touch with Molesworth feel that the Greenham women have been bullying and cruel. Many people would of called the police over theft, rapes, etc; but the peace campers often think the law is coercive, violent if it wishes, and embittering. So in good conscience, we cannot call in the police. Instead, very often, we put up with degradation in the name of tolerance. Do we not need some new forms of arbitration, refusal to tolerate the intolerable, and restoration of harmony? It is easy to condemn the trashing of one peace camp by another, without suggesting any better way to show abhorrence of rape. Of course, people who say Anarchy is unworkable predict just the kinds of unresolved disorder that Molesworth has met. Other peace camps have had a similar experience of lazy dominant men driving out people of both sexes. Usually these matters are kept quiet for fear of giving the peace movement a bad name. In practice, such secrecy merely postpones the time that people come to terms with the difficulty of living in unpoliced societies, (such as the Christians and the millions under anarchy in Spain during the late 1930's) that have done without policing must of have had ways to resolve disputation -s and prevent people abusing each other. Has anyone researched, for example, how the Spanish managed it? My books on their system don't mention antisocial behaviour at all.

Tim Eiloart

COMMENT ;We condemn this disgusting raid on innocent men and women, having their homes destroyed etc, due to the actions of three men. They should of been dealt with, and made to pay, not just any men, that's blatant sexism. But it should never of happened!, Love and Peace and pacifism, is all very well when everybody agree's on a code of behaviour. But these Chaotic pisstakers are destroying what could be a lovely way of life, they must be dealt with. Instead of cutting down a cross, or praying for peace, the whole site should of got together, judged the rap-

ists and expelled them, or if your not a wimpy Christian, imposed some form of corporal punishment and left them outside a hospital to be put back together. If you reject the police, you then take the responsibility that You are the police!, You are the law!, and don't forget it. Stand up to the abuser's of our system, just as you stand up to the one's outside, this must not go on, the future depends on your direct Action!
G. A.

WHAT FESTIVALS?

"Shame about Stonehenge, oh its alright we can go to that nice organised Glastonbury festival". Well Tough Luck!, no more Glastonbury, the official reason is that due to a 100,000 people turning up the Council has withdrawn their insurance for the site. If more people had come to Stonehenge we could of

had both festivals still going. But no, due to "copping out to Glastonbury", you blew it!. The Elephant Fayre has also been stopped due to police harrassment, and somebody breaking into his lordships house. So whats gonna happen?, lets hope everyone gets together for the biggest solstice festival ever at Stonehenge, think about it, organise it, GO FOR IT! DEL.
P. S. Conway had to go Glastonbury to make money for new homes etc, hope you all done alright, better luck next year.

PEACE CAMP AT PORTON DOWN

This was established by the Peace Pledge Union between August 1st-4th. It was attended by about 40 people, including many anarchists, and was regarded very sympathetically by the locals. We also got a virtually non-stop demonstration of solidarity from motorists as they passed. Several thousand leaflets were distributed around Salisbury and many people asked sympathetic questions, or even if they could join the camp. When the Main Gate was blockaded on the 4th (to commemorate the start of WW1 being the first war in which gas was used as a major weapon-by its end, a million men were killed or permanently injured by gas), hundreds of Porton staff turned around rather than try to force their way through the blockade and even the police felt uneasy about intervening. Although some became aggressive (throwing demonstrators into puddles or nettle beds), others told us how much they disagreed with the work conducted at Porton. No one was

arrested to make sure the action was not widely publicised.

At the camp, I learned that one of the Chemical Defence Establishment staff had died of Venesualan Equine Elephantiasis which had caused his body to bloat and deform in such a way that he became unrecognisable in death; that there had been a spillage of AIDS virus; a fire; a Jaguar jet crashing within 100 yds of the labs in 1984; live anthrax beds maintained on the grounds; and that research into CR - a riot control agent five times more powerful than CS, and banned under the 1925 Geneva Gas Protocol - was being undertaken there. C-series gases have psycho-physiological effects that can cause those exposed to them to become depressed and even commit suicide. CR is a bad trip. Just say no if the cops try to push it locally!

P. N. Rogers.

NORWICH RAINBOW FAYRE.

The second Rainbow Fayre took place on 19/20 July in Earlham Park, Norwich. After the two previous years the Rainbow Fayre has gained a reputation with local people as a good event with loads of interesting displays, demonstrations (eg. martial arts, healing, massage, meditation, pagan rituals etc.) and craft, food and various campaigning stalls, as well as all sorts of live music. The intention was to combine fun and enjoyment with education about issues close to our hearts. So, for example, all the stalls are strictly vegetarian or vegan and commercialism is kept to a minimum.

The underlying theme was 'For peace, justice and development', with the emphasis on local activities to show local people all sorts of things they can get involved in. The admission was cheap - £1.00 per day - with all the profits going to local charities. As well as providing entertainment for people from the city, the Fayre was also a good focal point for travellers from all around the country.

Unfortunately, due to council restrictions, no camping was officially allowed, but what do you do when loads of people turn up with tents and benders determined to have a festival. We had to improvise and deal with the council hassles afterwards. Afterwards the council decided that the park wasn't suitable for the kind of event the Fayre turned out to be, so it looks as though next year, if the fair happens, it will be in a different location and possibly under a different name.

On the whole the Rainbow Fayre went down a treat. We just hope that people all round the country will get it together to organise such happenings in their own areas so that the small festivals can fill the void left by the non-appearance of the Elephant Fayre and Glastonbury.

Jim Green.

Contact: Rainbow Collective. c/o The Geenhouse, 48 Bethel St. Norwich Norfolk.

SOUTHAMPTON WAS 'PLANTED'.

GA has been saying that there's nothing natural about cities. Already there is evidence that many of today's cities were originally 'planted' to provide income from taxation and trade for the local lord. Now Southampton's archeologist says of local excavations "the fact that Hanwick was carefully laid out means that somebody had enough power to order that a town should be built on the site."

ALCOHOL DEATHS.

There are 250 deaths per year from heroin overdoses. There are 500 alcohol-associated deaths per WEEK.

"A generation ago the Royal Navy had more than twice as many frigates and destroyers, the RAF twice as many planes and the Army several hundred more tanks than it has today." And they're planning another £1bn cuts over the next three years. The government's power is weakening.



THE WORLD POLITICS OF SELF COMPLACENCY.

The 'problems' of the Third World are indisputably connected with the way the West lives. It cannot be doubted that people are starving in the Third World - not because of any natural disasters - but because of the way we live in the First World, and because of our relationships to and with the Third World. People are starving because we are eating their grain, because our multinationals are stealing their land for oil plantations, for coffee. Because our relationship with the Third World is one of exploitation, often the aid we do give does more harm than good. The US. receives a 400% return on its aid to South America. Aid is often given to large scale developments by multinationals which often fail to work, and even if they do, worsen the plight of the destitute for the benefit of the western multinationals and the local elites who in return keep down the local population and help in their exploitation. It is this which is causing starvation and widespread ecological devastation. The undeviable fact is that we are their problem, as we have always been since the earliest days of colonialism.

What then can we do? A few more pennies in the charity tin to ease our guilty consciences is quite clearly not a solution. One common answer (common at least amongst western radicals) is the adoption of a so-called non-exploitive (non-violent) lifestyle. Stop buying meat and the butcher will go out of business and we won't need the grain the Third World grows anymore. But where do your lentils come from?

CANADA ACTIONS.

We're involved in a lot of Big Mountain support work and a campaign against Rio Algom, a subsidiary of Rio Tinto Zinc. Last weekend the Alliance for Non-Violent action, an anarchist coalition, got back together and is planning campaigns against the new NATO training base up north near Native Land, one against the Darlington nuke plant, and a school for non-violence here in Toronto. Anyways, we're going to be doing a lot of work. One thing I'd like to see is a bit more action on a more frequent basis, but the climate is not strong enough for 'militant' action. Mostly, people who are prepared for it are under an incredible amount of surveillance. Don't let anyone fool you, Canada has more of its population in prison than any other country; it has many "security" forces and it's getting worse: it just gets more and more fascistic and, like you, we're living in the shadow of the USA. Well, in the face of that we simply have to keep going.

Kevin. Toronto.

In 1900 anarchist Gaetano Breschi killed King Umberto of Italy. Anarchist in Carrara, the cradle of Italian anarchism, want to put up marble monument to his memory. They have been told that they are liable to be charged with abetting Breschi's crime.

In 1980 there were 7.28 acres of food-growable land for every person in the world. (In Britain there's about 1/3 acre per person.) (FAO)

While not denying the usefulness of the boycott as an economic weapon, it can never be a total solution. No one can be perfect within the economic system, from the dole cheque to the wage packet to the tax office to the shop on the corner - it's just one of the ways the system controls us.

It's fine for me to say that people shouldn't buy South African produce, but when Del Monte fruit juice is two for the price of one in the supermarket down the road, I know which brand my mum is going to buy. The adoption of changes in lifestyles too often leads to 'holier than thou', 'I'm purer than you' attitudes. And while there are still people willing to sit in front of the telly eating the packaged shit given to them, the Third World will still have its problems. There are a lot of people who gain from the way we live, and this doesn't just mean the company bosses. It means you and me.

Another commonly suggested means for change is building alternatives. But how do you think the state will tolerate a threat to its existence caused by this? And again we are all trapped within the system. We won't be able to build alternatives.

While the problems remain, the only answer is action here and in the Third World. And when faced with starvation, (landlessness, poverty) and destitution, violence is not only inevitable, it is necessary.

Paul M.

COPENHAGEN ROCK STAR BACKS SQUATTERS.

Kim Larsen of 'Bellamy' offered to pay £200,000 to buy a block of flats and give it to its squatters, threatened with eviction. After a three year squat police moved in but were repelled with rocks and molotov cocktails. The mayor, who wants the squatters out, locked himself in his office to avoid meeting Kim Larsen.

Radioactivity from Chernobyl has made Scandinavian reindeer uneatable. "We fear the long term economic consequences will force many Lapps to give up and look for other livelihoods, ending a way of life they've known since the last Ice Age."

WEST AMBUSHED BY THIRD WORLD AT GATT. At a preparatory meeting of a new round of trade talks by the General Agreement on Tariffs and Trade (GATT) the Western nations were alarmed to find that for the first time they'd lost their power to fix the talks. The Uruguayan chairman was allowing Third World amenities. The West wants the Third World to accept 'free trade' in banking, ie, easing the transfer of profits back to the West. The Third World is now demanding that the West's lipservice to 'free trade' be applied to its own agriculture, ie, that it stops subsidising its exports. But the West has still got the whip hand. It's our guns that keep those diplomats in their cushy jobs.

The Canadian Wheat Board says that Canadian subsidises its wheat by \$22 a tonne, the US, \$70 a tonne, and the EEC, \$83 a tonne.

REPLY TO

No. 157

BLACK FLAG

30p

THE ANARCHIST FORTNIGHTLY 30-6-86

Question and Answer on Anarchism

Q: Do Anarchists support industrial workers, at the expense of 800 million hungry peasant in the Third World?

A: Genuine unqualified Anarchism is of the industrial workers, not 'in support', and — though they are misled by the all-powerful means of persuasion — repression — industrial workers would be naturally of it. When they realise that, we shall have a revolution.

But would this be, as a guilt-ridden greenie paper asked, 'at the expense of 800 million hungry peasants'? Asking the question shows a lack of knowledge of the real world. Most peasants — in the correct sense of the word — aren't starving (but their ex-labourers are); nor are the hungry million exploited by someone slaving away in a factory, or bashing away at a typewriter, in far off England; they are directly exploited by a host of much more readily identifiable parasites. Nor do they in turn 'exploit' people making (say)

pen-knives in Birmingham.

But they supply the food, it is argued. So what? A prisoner in Attica or a concentration camp inmate in Dachau or the Arctic Circle may be living on food from outside, but is hardly exploiting whoever grows it and would gladly change places! Those who are working, or those who are contributing equally to the economy by not being employed and thus taking the brunt of economic repression, cannot in commonsense be exploiting people growing food in other countries, still less those prevented from growing food, and starving. It is a misconceived guilt complex to suggest otherwise.

If the workers would take over production in an industrialised country, what they could exchange with the agricultural 'Third World' (political jargon, meaningless in economic terms) would be to the immediate benefit of all, raising living standards a thousandfold; it is capitalist exchange that makes it a burden to both.

We welcome 'Black Flag's' contribution to the debate about the Third World. We hope other mags will join in.

It's very difficult to feel a true compassion or guilt for unknown people suffering thousands of miles away. Our concern about the Third World is that it brings in a new factor into economic analysis which was previously ignored and totally changes that analysis.

'Black Flag' does not seem to be denying that workers depend on imported crops, only that that is not exploitation. And presumably it does not deny that the Third World is starving because it is exporting its crops to us. (78% of Guinea Bissau is growing peanuts for our vegetable oil. They starved in 69, 70, 71, and 79.) half of Ethiopia is growing coffee). It is difficult to see how the Third World can eat better without exporting fewer crops. But Black Flag does not suggest that. Instead: "If the workers would take over production in an industrialised country, what they could exchange with the agricultural 'Third World' would be to the immediate benefit of all, raising living standards a thousandfold."

The Third World wouldn't like that very much. They are planning to make their own kidney machines. They resent the idea of being relegated to agricultural production. And if we're not providing the industrial goods for the Third World there's going to be a lot of unemployment. This concept of industrial and agricultural countries benefitting each other is called the Theory of Comparative Advantage and is the capitalist and socialist intellectual justification for exploitation. The theory is based on the Theory of the Division of Labour. But Division of Labour only benefits the rich, never the poor whose wage is deter-

mined by the hungriest. (See GA 4). That is why industrial production is going to the Third World in spite of union demands for controls on Third World imports. So the division into agricultural and industrial countries is not on, for either political or theoretical reasons.

But a 'thousandfold' increase in living standards has other implications. Coal and oil run out in about 50 years time. (Bokris (1975, pp. 29-30) quotes three such estimates and states 2038 as the mean date of of predicted exhaustion. "(Trainer). The energy for this thousandfold increase in living standards can only come from nuclear power. Not even the most enthusiastic supporter of alternative sources of energy suggests much more than a replacement of present demand. So any increase in living standards means nuclear energy. Is 'Black Flag' really suggesting a nuke-studded brave new world? Or do we postpone the revolution until the government has spent a few more billion to try to make nuclear fusion or the fuel cell work?

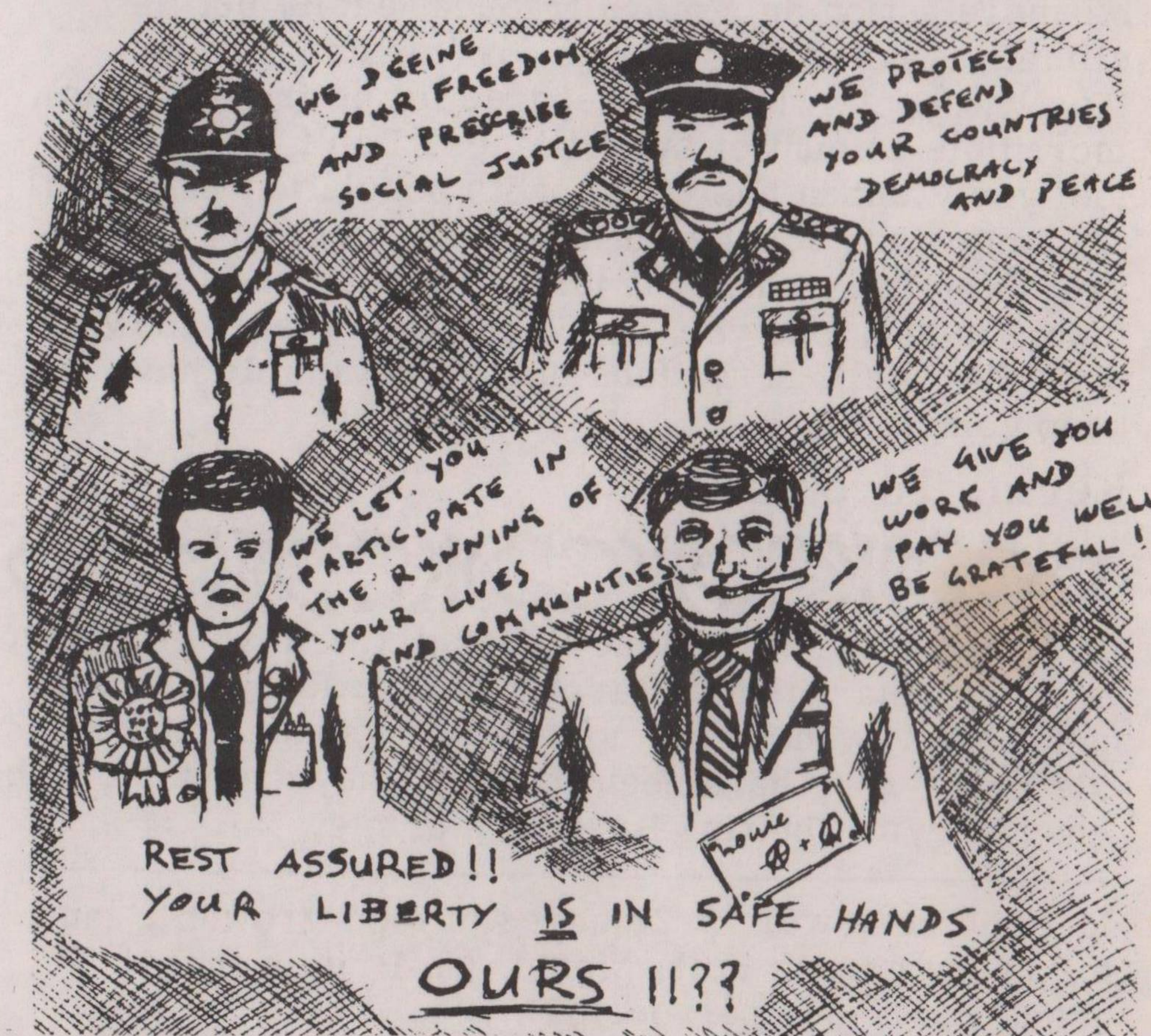
And even with present nuclear energy, if the energy use was spread fairly across the world Britain would probably have to take a two-thirds cut. What was left would be for heating. There'll be no energy for cars or factories. There'll be no increase, but a real cut in "living standards".

So when we take the Third World into account, an anarchist society is going to have a far lower level of technology, industry, and energy use, basically an agricultural society.

At the moment industrial workers depend on imported crops which increase Third World starvation. Whether that's exploitation or not, it's not on. The issue is would the peasants continue to provide the food if they weren't forced to. We suggest they would not. All land reform has resulted in lower production for market. They would obey the Law of Least Effort, instead of growing another row of potatoes for the cities. They'd go out and play football, or use that land for strawberries for themselves.

Since it's difficult to see how an industrial system can feed itself, it is impossible to support an industrial system. If you can't support an industrial system, how can you support industrial workers?

Richard Hunt



MEDICAL RESEARCH FRAUD

Animals Suffer to Test Unnecessary Drugs.



TODAY'S CHEMICAL-MEDICAL INDUSTRY has enough political and economic power to rival the war industry. It gets that power by preying on people's ignorance, their fear of pain and suffering. It convinces people that it has mysterious and unlimited powers that are unquestionable. It is almost a religion that requires absolute faith in return for salvation. Its promises, though, turn out to be empty. Instead of providing us with health and freedom from pain, we are being turned into drug dependent hypocondriacs.

Adult health statistics have changed little since the 1920s. The old diseases like TB have been replaced by new ones like cancer and heart disease. Before modern times death statistics were higher but this was because hygiene and nutrition were not adequate. Those two factors are the most important for a healthy life. The body has got an excellent defence mechanism that protects it. Today's medical research concentrates on ways of finding drugs that bring about a reversal of symptoms of diseases, rather than causes. The drugs are not natural to the body chemistry and thus produce side-effects. Every year a million people are hospitalised in America due to drug side effects. Natural medicine which stimulates the body to protect itself is condemned as 'quack' medicine, condemned as heresy if you like. Drug dependence impairs our natural defences, so the more artificial drugs we take, the unhealthier we become.

Pharmacology is only taught in a limited way in medical school, because the teachers can't keep up with the many thousands of new drugs that pour onto the market each year. Nor can they keep up with the drugs that have been withdrawn because their uselessness or harmfulness can no longer be ignored. Doctors therefore receive their medical education about drugs when they start practising, from high pressure salesmen of the large multinational drug companies whose purpose is not peoples' health as a healthy population means less profits.

The whole problem is so vast, perhaps giving an example of a major killer will help - cancer. There will be approximately 225,000 new cancer registrations this year in England and Wales with an annual 3% increase. Of those who take conventional treatment half will be dead in a year.

The body normally produces 100,000 cancer cell a day. All cancer research is aimed at destroying cancer cells either with poisons, surgery or irradiation. The body normally disposes of a cancer naturally. No money or time is spent on stimulating or improving the body's own defence mechanism. Clinical studies have proven that untreated cancer patients live up to four times longer and feel a lot better than those who have conventional therapy. There is also no evidence

to suggest that catching symptoms early will increase the patient's chance of survival. Thus things like \$1½m body scanners and vast screening projects are a waste of time and money, except that the earlier a treatment starts, the earlier a patient will die. About 2/5 of cancers go without treatment; natural medicine and improved diet can increase this dramatically.

Apart from the human suffering there is the barbaric sacrifice of millions of animals to the "Great God, Medicine". Animal based research needs vast quantities of grants to feed it. Making lots of money and prestige for those involved. Yet vivisection is fraud, using animals for a model for human biology is extremely bad science. The scientists hope that in their vile and inhuman experiments that they are trying to understand nature, trying to control her. In their arrogance, though, they are working against nature, not with her as natural medicine does.

The government cuts the health service, but only in the areas of care and preventative medicine. Research is big business. Money from the profits from the chemical-medical combines pour into the Tory party funds. The Labour Party are even worse. They prey upon people's ignorance and fears by promising an increased health service, rather than dispelling the myths. As Green Anarchists we should be advocating ending all orthodox medical research, ending drug-dependence, educating ourselves and others about our own bodies, about our diets and life-styles and about natural medicine. We should be encouraging a boycott of all artificial drugs and, finally, supporting the Animal Liberation Movement in exposing what total fraud vivisection is.

Richard Davis.

Book ref: 'Naked Empress, or the great medical fraud.' by Hans Ruesch. Civis. PO Box 338, London E82AG.

DO NOT FOLLOW FOR I WILL NOT LEAD. DO NOT LEAD FOR I WILL NOT FOLLOW

DEATH OF AN ANGEL KILLED IN POLICE CUSTODY

JOHN MIKKLESON, known as 'Black John', long time biker and a member of Windsor Hell's Angels, died on the night of July 15th, 1985. His death was due to unlawful killing by police officers while in custody at Hounslow Police Station, West London.

His arrest and subsequent death came after a passing police patrol, perhaps prompted by Hell's Angel insignia more than for any other reason, chose to follow the car which had stopped to pick up Mikkleson and another man, Martin Griffin. The police continued to pursue the men to the home of the driver's family and it was here that the confrontation took place which resulted in Mikkleson's death.

The police accused the driver of stealing the car and attempted to arrest him*, at which point his father had come out of the house and he too was arrested* for obstruction, after trying to intervene when he saw police hitting his son and Mikkleson repeatedly over the head with their truncheons. There then followed the arrival of police reinforcements, which included several Panda cars, a couple of Dog handlers and a District Support Unit in their transit van, (in which Mikkleson was later transported to the police station.)

According to Griffin*, when more police arrived and joined in the fracas he was punched and also thrown in the van on top of Mikkleson, who was by this time, unconscious.

At the Police Station, Mikkleson was dumped and left lying on the charge room floor, originally at an angle where the door was opened out onto his head before being moved away. A concerned Mr. Griffin enquiring after Mr. Mikkleson's well-being was duly told by the desk sergeant that "Yes, he is alright", - despite the fact that he had been lying there motionless for some time, without showing any signs of breathing. Even the Ambulance men, who were eventually summoned to collect Mikkleson after his condition was finally noticed by a female Police Sergeant, stated that there didn't appear to be any urgency in the Police Station for the welfare of the unconscious man.

On his arrival at West Middlesex Hospital, John Mikkleson was already dead.

The Police Complaints Authority launched a major enquiry, headed by Detective Chief Superintendent of Scotland Yard's Investigation Bureau, into John Mikkleson's death; and a post-mortem to determine the precise cause of his death was held. It was later confirmed that John had died as a result of lack of oxygen to his brain, long before his admittance to Hospital. It was a direct result of Asphyxiation

through inhaling his own vomit, and injuries to his head sustained by being repeatedly trashed over his head by one or more truncheons.

If John had received medical treatment earlier then he may have survived the blows.

The Police, however, were not prepared to discuss any findings, and the inquest set for August 23rd was adjourned until October owing to lack of completed police enquiries, which still remained incomplete by the adjourned date. It was then that both the public disquiet over the circumstances surrounding John's death, plus obvious lack of progress in determining the cause, prompted London Weekend Television (L.W.T.) Documentary Team's decision (in an effort to examine the events which led up to John's death), to stage a reconstruction which has to be in two parts:-

The first based entirely upon Police Information. The second based on accounts from witnesses.

This was in order to remain impartial to either side, and was to be followed by an interview with the friends and relatives of Mikkleson. Similar reconstructions have proved successful when used in the past and there had never been any opposition from either the police or the courts.

However, that was not to be so in this case.

The Director of Public Prosecutions (DPP), whose concern appeared to be centred around the incomplete Police Complaints Authority's investigation,



as well as the prospect of an inquest, decided that such a programme might breach the laws of contempt of court - their argument suggesting that it could influence witnesses and so prejudice the outcome of the inquest. The Police Federation backed up their action and obtained a High Court injunction banning L.W.T. from filming, and although L.W.T. delivered copies of the script to the DPP and Attorney General, both declined to discuss the matter.

It seemed obvious that the only concern that the Police Federation had for the case was to try and protect the Officers who were involved, for as they later stated, their only argument for banning the L.W.T. film was that - "showing of the Documentary could seriously affect the future careers of the six officers involved in the case".

It was clear that the sole reason for the ban seemed to be an attempt to try and prevent anything coming to public attention which might possibly shed fresh light upon the case - perhaps to the disfavour of the Police!

When the inquest was finally held, the Coroner made a special request requiring that all those attending submit their names and addresses and be searched beforehand - an obvious intention to try and bar the Windsor Chapter, but without success.

On the 27th March of this year, the inquest into the death of John Mikkleson finally delivered it's verdict of Unlawful Killing with the result that seven police officers - consisting of a Chief Inspector, two Inspectors, two Sergeants and two Constables - have since been suspended from duty. After the inquest it was revealed that a report on the matter had been in the charge of the DPP for several months without any thought of action being taken. Scotland Yard has also stated that they are not prepared to bring any criminal charges against the officers involved without a recommendation from the DPP, who has still to decide if criminal proceedings are to be brought or not.

Last August, 'Black John' Mikkleson's Funeral was attended by hundreds of his fellow Angels.

What remains now, almost 12 months later, is that a man has been unlawfully killed by police - a verdict confirmed by an inquest jury - and yet those found guilty of his death still face no proper punishment.

This, then, seems to be the reality of Justice of a Democratic Britain in 1986.

Julie.

* The aforementioned three men were cleared of all charges brought against them.

ANARCHY IN THE AQUARIAN AGE

One of the most important things for anarchists is the ability to make connections both with people and a diversity of perspectives, thereby transcending the limits imposed by one rigid system of belief or clique. As an astrology student it hasn't escaped my notice the way in which anarchy and anarchists have a great significance in relation to this time i.e. the dawn of the Aquarian Age.

Firstly, Aquarius takes its qualities from its ruling planet Uranus which can be described as follows:- humanitarian, friendly, progressive, independent, original, inventive, strong-willed, versatile, and loathing restriction. Or on the negative side:- cranky, eccentric, disruptive, perverse, and scattered. Though fundamentally Uranus represents a genuine psychic energy which is like a powerful high energy electric force corresponding to a very clear mental alertness, those people noted for their genius and intelligence often are either Aquarians or are strongly attuned to Uranus in their horoscopes.

A big problem for Aquarians as for Anarchists is to build some self discipline as opposed to fighting those who would discipline them. In that way the negative characteristics could be elevated and something positive can be created.

I've lived in West Berlin for a few years and observed on a number of occasions for the 'would-be' anarchists waving red and black flags are only too eager to get at the pigs. But the end result is merely a stronger police presence and tougher demonstration laws. Remember, the capitalists got where they were initially via subtle means, and it requires subtle even magical means to bring them down. It has been said 'He who talks of revolution without referring to their own personal (psychic) revolution has a corpse in his mouth'.

I've been studying Astrology now for five years and find it to be one of, if not the best tool to aid in this type of personal evolution.

I believe an anarchistic culture will find Astrology an invaluable enrichment.

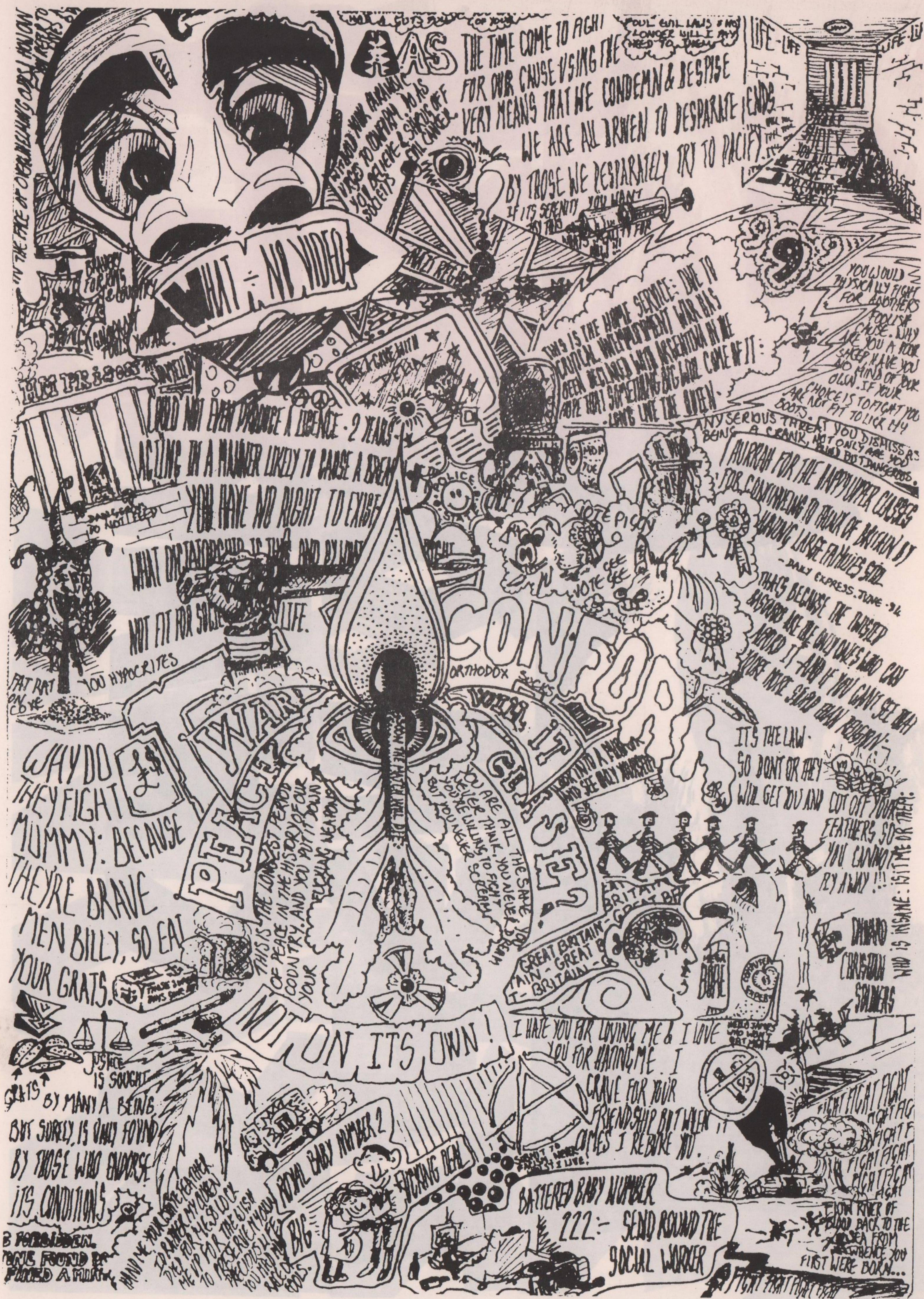
Richard Cooke.



**DON'T SEND
GUNS TO BUY OUR
CROPS CHEAP**



**THEN OFFER
VS CHARITY**



Every now and then I get very pessimistic about the world ever changing for the better. Quite apart from the insane policies of Governments (which I could write pages and pages on though I'm sure you've all read that sort of thing many times before so I wont bore you with it) we've got the biggest obstacle to people's liberation and that is quite simply the people themselves.

In our society we've got so much bigotry and prejudice to overcome. Blacks are somehow seen as inferior to whites because their skin happens to be darker. People who prefer sleeping with the same sex are beaten up. Women are expected to serve men by getting married then doing the cooking, cleaning, being the bed partner, bringing up children etc.. Men must be seen to be macho, aggressive, and have great sexual prowess. Animals are greatly abused, being thought of as there to be used in any way people see fit, whether it be eaten, experimented on, hunted for sport etc.. Physically and mentally handicapped are either made fun of or are politely ignored, "Yes it's a shame about those spastics eh? anyway what's on telly tonight". Gypsies and travellers are seen as a public nuisance, "Yes they're horrible smelly people who make the place untidy and they kill anybody who goes near them". Punks, hippies, skin-heads, are all seen as being 'not respectable people'.

I could go on but I think you get the picture. These attitudes are prevalent in the majority of so-called 'decent hard working people'. They are also deeply engrained and I find it very hard to see how we can change them. Even if we did get them to suddenly go 'yeah right on man we've been boring squares for too long we've now seen the light!', we've then got all the real scum to deal with - the rapists, drug dealers, child molesters, murderers, thieves (I'm not talking about people who steal from shops, rich people etc. because they've no choice due to lack of money but those who steal from other people who are not well off) muggers, fascists, communists, people who drive citreon zcu's and wear jerseys with leather elbow patches etc..

These must also be dealt with but how is the problem prison is surely not the answer or we'd have none of the aforementioned. Anyway we'll go on shall we. We've also got the people who do the Government's dirty work - police, army, judges, psychiatrists, teachers, social workers, etc..

Now then all that I've said isn't exactly inspiring stuff. But it is true and must be faced up to if any sort of social change is to happen. It's hard enough getting people not to vote Tory never mind creating Anarchy and peace. So what must be done? Well to be perfectly honest I haven't a fucking clue! Fan-zines, leaflets, demonstrations, direct action, etc.

is certainly a start, but how many people do you reach? - too few I'm afraid. New approaches must be found which are more effective and reach a wider audience. The obvious is pirate radio and T.V.. These must be encouraged though are expensive and illegal, so are constantly being shut down and raided. Different types of direct / symbolic action which gain attention from the mainstream media should also be thought up.

Co-operation is the key. At the moment the dominant attitude is 'I'm alright Jack'. This selfishness is the reason for all the problems in society. There is a lack of trust between people. This brings me to the bit which inspired me to write this article anyway.

I was watching a programme on the TV the other week called Horizon. It was presented by this zoologist who said that many people exploited other people for their own gain. This was, he said, due to the thought that if they didn't they themselves would be exploited. This runs all the way through society from big business to street gangs - 'if we don't get them they'll get us' mentality. He said that co-operation and mutual trust were in the long run better for everybody. He gave an example of birds which have ticks on them. To get the ticks out of their head which they obviously can't reach, they get another bird to do it for them which they then do the same for that bird. Mutual co-operation "I'll scratch your back if you scratch mine". If however some birds do not repay the favour and become 'cheats' by getting all the 'suckers' to do it for them, they will not need to do the work to remove the ticks, as other birds will do the work for them. Can you see what I'm getting at? Anyway these 'cheats' will be the bosses if you like. But what if they come across a bird who wouldn't pick the ticks out, they would eventually come across many such birds, and then all former suckers would become dominant, as 'suckers' became 'grudgers' - bearing a grudge against the 'cheats'. Eventually the cheats would have to co-operate or die out as cheats would not pick the ticks from other cheats, and if they couldn't find any suckers, they

would be forced to co-operate. This 'tit for tat' situation could, in the professor's opinion, apply to humans. He used a computer to show that if enough people were found who were willing to co-operate with each other, they would become dominant, and would succeed, and greed would be abolished.

Anyway you may be asking what all this stuff about 'suckers' and 'grudgers' has to do with creating an anarchist society, well it shows that if we get over the initial distrust of each other and co-operated, we could have a much fairer and equal society. Greed is probably the biggest cause of suffering and misery in the world. Western governments and rich

multinationals controlling the world's resources and using up raw materials at an ever increasing rate. Going by this zoologist's findings it seems that if enough people said no to the corrupt bosses and state and co-operated amongst ourselves, then everybody would have a decent standard of living and not just the rich few. This is, as you will realise, basic anarchist theory.

That's all very well, you say, but how do we put the theory into practice. Well I'm afraid that's the hard bit! How do we convince narrow minded right-wing public and the muggers etc. that the government is wrong and what we actually want is an anarchist society based on co-operation. Well to go back to the TV programme it showed that it only takes a few individuals to initially trust each other and co-operate and this will soon spread so that everybody will eventually be forced to co-operate to survive.

This is the situation that exists today - we have many small anarchist groups scattered around the country who are, if you like, the co-operation. Would it be too idealistic to imagine that these small groups will grow till anarchy is finally achieved?

Let's hope not. We must start educating with magazines, leaflets etc. subverting, agitating until we get the message across.

The miners' strike was a good example of people co-operating with each other. Before the strike, many miners would be macho, racist, and sexist, but being involved in the struggle against the state, they saw the truth. Women's groups were set up, blacks and gays were on the picket lines, everybody was helping with food. They saw the media bias. They realised that the police, army and government were enemies of the people and saw them in their

true light. OK, they were eventually defeated. But things are going to get worse, more struggles will come, more people will realise what really goes on behind the smiling face of the TV ad man. Anarchy must and will happen if the people and the planet are to survive. People will realise that governments are the real criminals - eventually. Let's hope they do before it's too late. Without the support of the people, the state will cease to exist.

Kenny.

AN ANARCHIST CLASSIC BY:

MALATESTA

SOCIAL HISTORIANS have a tendency, as Vernon Richards writes, to focus their attention mainly on those people who are intellectuals or literary figures. Consequently those individuals who do not spend their time and energies writing diaries or memoirs, or writing systematic theoretical works, tend to be bypassed or ignored altogether, even though they may be significant historical figures. Errico Malatesta is one of those neglected souls. He wrote no classic anarchist text, but he was one of the most important and respected figures of the anarchist movement, and was active for nearly 60 years as an agitator and propagandist. Primarily a man of action he was also an important thinker, whose scattered writings indicate, as Richards suggests, that he had ideas that were original, valuable and realistic. His writings in fact are quite considerable, for he was an editor and a contributor to numerous anarchist periodicals. He also wrote several pamphlets and of these, *Anarchy*, published in 1891, is the most well-known. It presents a readable and succinct statement of Malatesta's ideas.

Errico Malatesta was born in the province of Caserta, Italy in 1853. He came from a land-owning family and studied medicine at the University of Naples. At the age of 17 he became a republican, but inspired by the Paris Commune, he joined the First International and became a Socialist. In 1872 he met B Bakunin in Zurich, and immediately became a friend and disciple. He described Bakunin as the 'spiritual father' of anarchism. For the next decade he played an important role in the Italian section of the International, organising a number of insurrections and worker's revolts. He was involved in the Bologna insurrection of 1874, and three years later, with another anarchist Carlo Cafiero, organised a revolt among peasant villages in the province of Benevento, north-east of Naples. With a small armed band they took over a number of mountain villages, burnt all

the local tax records, and encouraged the peasants to seize the land and set up their own communes. They went from village to village, but were soon exhausted and captured. By the end of 1878 Malatesta had left Italy to begin the first of his many long

periods of exile. In fact Malatesta was to spend nearly half his life in exile, and was to travel extensively. He spent four years in South America (1884 - 89) and from 1900 to 1919 was exiled in London. But he never lost touch with the Italian situation, and was almost always involved in revolutionary activities. At the anarchist conference in Amsterdam in 1907 he made several important speeches on anarchist organisation and syndicalism, and on a return to Italy during 1913-14 was actively engaged in the demonstrations at the port of Ancona. He returned to London at the outbreak of the First World War, and strongly voiced his opposition to the war, which had been supported by Tucker, Kropotkin and other anarchists. Have the anarchists forgotten their principles, he asked in an article in 'Freedom'. Throughout this period Malatesta supported himself by working as a mechanic-electrician. He was never a professional revolutionary, but always a working comrade among comrades. He also spent several years in prison - mostly awaiting trial.

In 1919 Malatesta returned to Italy and became editor of the daily anarchist newspaper 'Umanita Nova'. But with the rise of fascism, life for Malatesta became increasingly difficult and from 1926 until his death in 1932 he was placed under house arrest. On his death the authorities ordered his body to be thrown into a common grave, lest his monument provide an inspiration to the Italian people.

In his pamphlet 'Anarchy' Malatesta defined anarchy as a society without government. It would be based on free, voluntary co-operation, on the solidarity, sympathy and spontaneous action of those interested.

It was not a dream or 'castle in the air' but a possible and necessary reality. Human beings he felt were motivated by two fundamental characteristics, self-preservation and egoism, and mutual support and solidarity. Anarchy involved their unity and expression. The state or government was something quite different. Although people have suggested that government protects and upholds individual freedom and collective interests and needs, this, Malatesta argues, is an illusion. In reality government is the insolent arbitrary dominion of the few over the many, an instrument devised to secure domination and privilege to those who, by force, cunning or inheritance, have secured for themselves the means of livelihood. The essential function of government he writes, is always that of oppressing and exploiting the masses. Under modern conditions the government is the servant and protector of the bourgeoisie. Thus when private property is abolished, governments - which is its defender - must disappear. But the abolition of government does not signify necessarily the end of human association. There has always been human co-operation, for without it human life is impossible. Even under present circumstances voluntary associations, Malatesta writes, are to be found - lifeboat and Red Cross Associations, Trade Unions, Scientific Societies and

the like. Anarchy would thus imply organisation and administration - but not government. Even representative government is unnecessary. Quite apart from the fact that it would lead to a new elite, Malatesta suggests that if people are not considered capable of representing their own interests, how could they be capable of choosing someone to guide them wisely?

Malatesta considered that both state socialism and Individualist anarchism to be inappropriate theories. The former would only lead to a new form of exploitation and oppression, while the individualist stress on private property and competition would only lead to the liberty of the strong. Anarchism was socialism, for true liberty is not possible without equality, and true freedom cannot exist without co-operation. In this Malatesta echoed the sentiments of Bakunin and Reclus.

Malatesta, as Richards concluded, has much to teach us in his approach to anarchism, both as an idea and as a way of life, and in his political sense and realism.

Brian Morris.

A new novel by M. Gilliland published by Hooligan Press. This extract comes in the middle. For the ending: Anarchist Book Service, BM. Bookserve. London. WC1. Price £1.80.

the free

Barney was glancing through his notes, some moving words, some fine sounding phrases what more could he do? He felt Maggie's hand in his, gripped it and felt the returning squeeze. One of the young fellas tapped him on the arm.

'They look just about in range now' - he said.

Barney took a deep breath and began. He had determined to start cheerful and friendly, something, he thought, like an early morning disc jockey.

'Sing away folks if you like' - he began, - 'if you can hear yourselves above this thing. I'm told you lads in the army and police can hear me now. Well, good morning to you all from the North East CoOp, I hope you're not going to shoot me or anyone else here this fine morning. I have a list of items for you here, greetings, and some very long lists of relatives here in the street, and an appeal... Well lads the situation is this, we have eight or ten thousand people waiting on youse here, maybe you can hear them singing. We're all unarmed and we're not going to move, no way. We're here as you know to defend the dock strike, the docks have been doing worse and worse these last years, and we want to get things going again. Only problem is there's some rich and powerful people losing out by it, and its them, not us the people, who have the ear of the government. Each one of you lads has a choice to make this morning, are you listening to me? Will you obey the wishes of the corrupt and sold out government, or the wishes of the people, who in fact you were hired to serve and defend...'

The front of the column was arriving. Old tanks, led incongruously by battered and paint splattered police and Special Branch vans. The branch pulled up to the left, by the river, and the riot police way over to the right. The three tanks lined up across the big wide intersection, and behind them the trucks started to unload.

'Well now friends' Barney persevered, 'It's a choice you're going to have to make, we see you unloading your gas guns and your rubber bullet guns, and you might as well know we're well prepared for them and we're not moving an inch. In any case there's no way for us to run. So you can decide for yourselves now, if none of you will fire they can't punish you all, you know that. But if you follow orders, its going to be the worst massacre ever. And you'll be murdering your own, the same people, strangely enough, that you were hired to defend. So that's the appeal now, It's a hard thing I know but you got to do it... Oh yes...' Barney had waited till they started to line up in front of the tanks, 'I'm asked to say to you, the most important thing, if you've got the chance to come over at all, just run across. We have breakfast waiting behind, and jobs and houses for you all if you want them. Now Maggie here has some requests and then we can get on to those lists of your relatives they want you to murder'

Anton Fowley was confused and afraid. Trooping out with the others from behind the water cannon and tanks. But more than that he was angry. He could feel the anger and excitement rising and rising inside him. At some point he knew that anger would overcome his fear. But he was sure to be shot down. Should he try to run the fifty yards across to

the crowd? Some woman was starting to read out names, he suspected his own brother and sisters might be there... Anton moved mechanically to the orders shouted by megaphone from behind. The soldiers were lining up, line after line, almost sheepishly to do their job. He felt himself shaking with fury, it was all wrong, but he couldn't bring himself to break rank... Then Anton Fowley did a simple, even childish thing. He lifted his arm and began to wave. Immediately his wave was answered. Dozens, then hundreds of people were waving, and the soldiers, yes the were starting to wave back! Maybe a few people recognised each other. But it was unlikely, in the weird arclights and strange clothing. There were shouts then, and laughter, and broad city voices cheering. And then everyone was waving and laughing on both sides. The tension was broken. The massive crowd was edging forward. A yard, five yards. At the front a big gang of women were pulling off their helmets and running forward. Throwing down their sticks and shields. Max was following through the gap.

Then she found herself suddenly flat on the tarmac.

At that same moment Barney's laugh could be heard, echoing up and down the street. In the next he saw flashes of light by the river. Felt himself flying. A shatter of noise, screams and crashing. Now clutching. Now struggling in a mass of shrieking, falling bodies. Roaring himself in pain and terror.

Over by the river the Special Branch had opened fire. Shooting at the red Cortina, which they rightly took to be a centre of communication. In those horrific seconds the Free acted. Dozens of men ran forward from the still assembled ranks of soldiers. A thin ragged line, some covering the soldiers. Some firing back at the Branch vans. In those seconds too the dock defence groups fired back, from up on the containers, though they never admitted it. The plain clothes police were stopped dead. A petrol tank of one of the vans exploded. Figures could be seen, burning and twisting, falling or plunging in the river.

The same seconds. Barney was alive and awake, but pinned. The mike was still in his right fist.

'Hold your fire' - he gasped into it, - 'You can stop firing now' - People were being pulled off him. He was up on his knees. Head ringing, seeing double.

'Stop shooting' - he shouted, - 'Stop shooting you stupid stupid people' -

But by then the Special Branch contingent were hiding, dying or dead. And the dockers had ceased fire and the thin line of mutineers were blending back into the lines. At the microphone Barney's ears were filled with screams and sobbing.

'Now everyone move forward slowly. You soldiers, if you're com over, come now. Otherwise, go back to your lorries. Repeat, all soldier either come over now or return to your lorries -'

Barney was up on his feet, staring ahead of him. People were getting up, extricating themselves, and slowly moving forward. Silent and stunned by the screams of the wounded around them. A few stray shots still

rang out, but were ignored.
 — 'That's it, — Barney went on, — 'Come on now everyone the party's over, come on over to us now lads and forget about killing and murder. . . for fucks sake can we have first aid people over here now. . .'
 Barney had looked down, stopped, suddenly couldn't go on, as he breathed in waves of pain and nausea and grief, for the body below him was Maggie. No, not Maggie anymore. Just a big lump of warm bubbling meat, with half her face spewed across the tarmac. Barney felt himself falling, someone had taken the microphone, others held him as he struggled feebly to embrace her dead body. As Barney fainted he could hear wild cheering as the great crowds merged and the confrontation came to an end.

MIDS @ CAMP

On the whole, the weekend was very enjoyable and well organised with varying degrees of anarchists attending from parts of the midlands. Workshops were arranged quite diversley ranging from Pirate radio to Class division, (incidentally the workshop proposed on Class War vs Green Anarchist was never held.) The fun really began on the final night- a group of us were sitting quite happily round the fire, when someone opened their big mouth. This guy was basically saying that when the revolution comes, which, by the way won't be tomorrow but will be the day after at 3.45pm sharp when everyone has got out of bed! That our existing structure of society would be very much the same with a certain amount of people who would be working on the land, and a certain amount who would be working in the factories to produce our consumer goods. Anyone who didn't agree with this would be shot! I must admit that I felt rather pissed

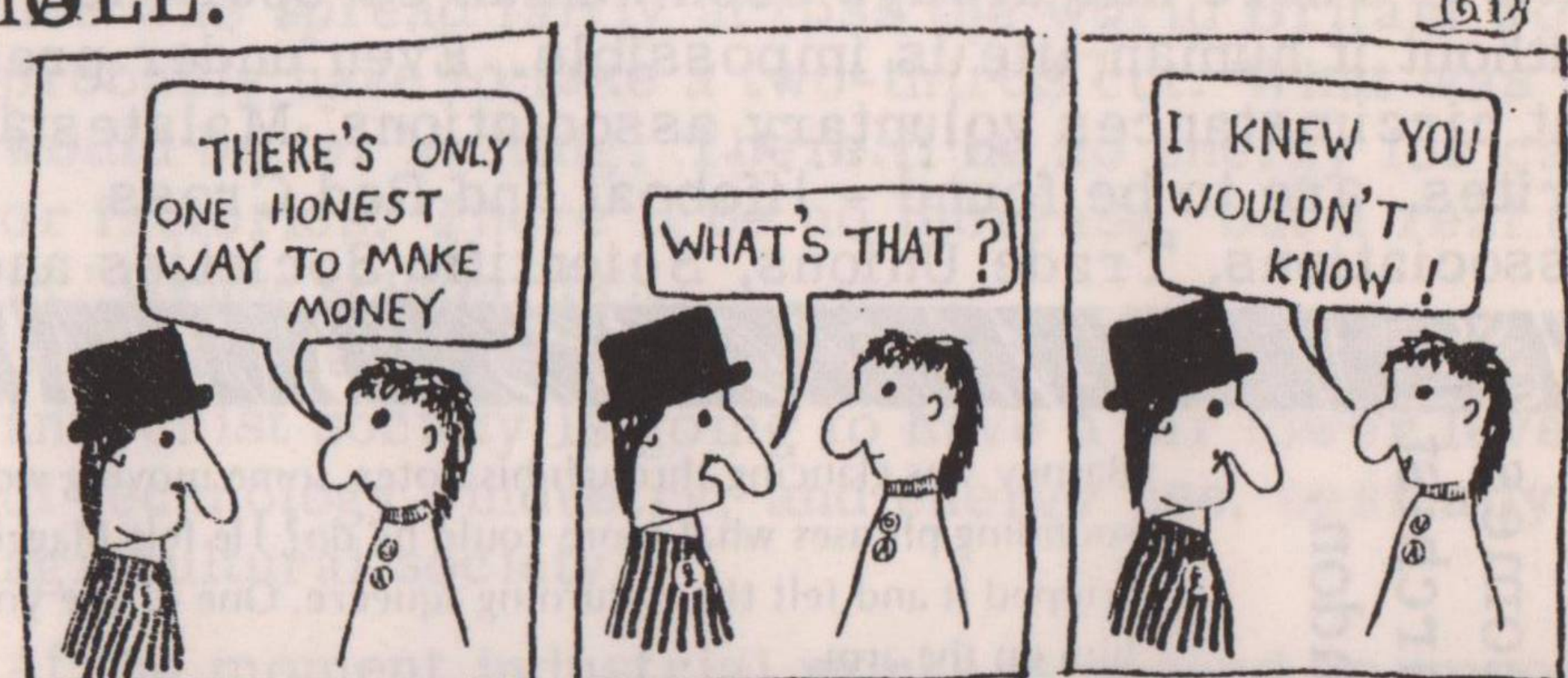
Mystified Masculinist.

Dear Green Anarchist,
 Words will always be a poor substitute and a poor medium to articulate real feelings and emotions be they of love or of anger, but in some cases the silence between individuals can be deafening even if some attempts to pursue a genuine, non-exploitive relationship are resorted to, this is no more so than between the sexes because its not such a black and white and safe issue to talk about and strikes a chord close to the heart. People do feel threatened by their sexuality and by talking about personal and group relationships.
 Listen, we are all the beater and the beaten, we all shit on and are shat on, although some feminists would still need to maintain that they are always on the receiving end. If some feminists do have to look at all men as potential rapists, defining male possibilities, they only succeed in putting up more barriers of apprehension and distrust than already exist. This attitude only adds to an endless repetition of empty feminist rhetoric. Some feminists only add to the alienation they seek to undermine in their mutual exclusivity. They run the same risk as the animal liberation movement in becoming either just another issue or a self-indulgent ghetto, or becoming 'single issue' and hence marginalised.

Yes, sisters, I need space too. I want no part of the male-dominated atmosphere of the pub or of the arrogant, fanatical, beerbelly, macho stance as portrayed on the football terraces. Still I search for space. I need my space. I'm not necessarily arguing against women-only organisations; these are born out of necessity and social conditions that are not favourable to womins' self-expression in what is rapidly growing into a male, violence-orientated urban landscape, but still we should be on guard against isolating ourselves from eachother, otherwise we run the risk of leading ourselves into a greater alienation than we already have. In pillow talk truth is a difficult path to follow.
 I'm tired of having certain acts taken on by my brothers as being portrayed as macho. My brothers' anger is just as justified as any sisters. A man can be sensitive, caring and tender and be required to change the nappies or do the washing up just as a woman can throw a brick on a picket line or build up a barricade although having some pacifist inclinations. I would maintain that force or violence is a poor criterion to illustrate expressions egalitarian attitudes or activities.
 If some men are afraid of their own unique tender feelings, some women are also afraid of being loved for the responsibility that is

off with this armchair anarchist attitude-killing 99% of the world population is going to be a hard job. To me anarchy (after the revolution) means being positive and constructive. It means no-one has the right to tell you what to do, in effect you become your own policeman through your own moral conscience. And most important of all is the appreciation of the earth and what we can do to reverse the way it has been plundered so far. Consumerism means jealousy, greed, hierachy, and materialism—so come on all you anarchists sitting in front of your video-recorders, do you really need them?
 Whilst this argument raged on around the fire, I had a sudden flash back to sitting round a fire at Stonehenge this year, where everyone wasn't sitting around and talking hypothetically about it, they were already doing it quietly and positively. So learn from the hippies, the revolution isn't going to happen with a massive bust up with the gov't etc, it's going to happen slowly and now. It's up to us to do it! Thanks to the organisers, as it was a great success and they worked very hard for it looking forward to next year.

MOLL.



shared, pushed constantly into a corner, we all struggle to find the authority that we truly are as individuals and as part of a collective aspiration, wherein we can really start to communicate a trust we can share together.
 When 99% of our whole daily social interactions and past learnings are geared so that we want to find eachother, the need to sit down and talk has never been greater, although in some cases this only simply confirms our alienation from eachother and we sink further into the shit. If we did find eachother the stability of the status quo would be seriously challenged and not just amount to what is a sum total of tokenist, symbolic actions as some anarchists, pacifists and peace camps practice now. We must learn to confront all inward and outward manifestations of power, domination and submission in people and in institutions.
 We must realize and seek to restore the dignity that we have both lost and must both share responsibility for losing. We demand so much of eachother but yet we still settle for so little. By what criteria do we then attempt to seek out eachother and justify our motives for love, sympathy and hopefully at the end of the day a little shared understanding. When we need the answers quickly but haven't even begun to ask the right questions.

We must seek to clarify and build up a personal perspective with other people and groups and learn from our mistakes holding intact that we can achieve a greater capacity of ability on a collective basis rather than predominantly a separatist or individualist one.
 Enough of defining eachother as the enemy. Everyday we experience the isolation, alienation, violence and sickness of the society we are forced to live in. Let's not add to it but as it's been said before simply: "strive to survive causing the least suffering possible."

A moron macho anarchist who doesn't understand.

Right! Wrong!

Dear GA,
 I thought I might, at the risk of making a few enemies, add my views on how a libertarian, ecological society could be reached. One thing I feel that needs to be discarded is the old myth that the working class, in the old-fashioned marxist or syndicalist sense, would be the agent of radical change. This may have been true about fifty years ago. I feel that modern capitalism itself conditions people into accepting hierarchy and domination. I tend to feel that radical libertarianism like Murray Bookchin are much more correct when they talk about community organising as a way forward rather than expecting general strikes and insurrections to lead to an ecological society. My feelings are that local groups would influence workers rather than the other way round. Trying to promote a general strike in the syndicalist sense would seem to be very short-sighted. People would be starved back to work very rapidly; the powers that be have far more resources than they are often given credit for by their opponents. The editorial in Green Anarchist is to be congratulated for their courage a few issues back and not mindlessly supporting every strike such as the printworkers at Wapping. It is sad that other radical papers lack the courage to express unpopular opinions about struggles going on. With regard to the issue of violence, I do not understand how people can seriously believe that they could overthrow the state in a modern capitalist society by the use of violence. The powers of repression are too great and can be often wielded from a distance. Rioters are no match for well armed police/troops and will get very little support from a large majority of society however working class. Surely, from a practical point of view, in a

comparatively democratic society such as exists in Britain, libertarians should encourage non-violence. I disagree with the idea that revolutions based on Third World peasants will lead to a libertarian society. Since the end of World War II there have been many such movements to create 'socialism'. As journals such as 'Solidarity' and 'Volva' have, to their credit, pointed out all that has happened is that new, highly exploitative class societies have been created.

Such societies should be criticised, the ideal being maintained that people should be free to choose their own government (or lack of it) and economic system by some sort of democratic process. My feelings are that much of the traditional anarchist press are in a total rut. GA. has a lot of potential and could be even better providing it can keep itself out of the trap of recommending violence and an old-fashioned class analysis. Modern radicalism cuts across old-fashioned class views. Trying to force it into that will fail.
 Best Wishes D. Dane. 9 Squires Court, Abingdon Rd. London N3.

Say no to farts.

Dear Green Anarchist,
 I find all this talk about 'The Class Struggle'... Support the miners/printworkers etc., distasteful, to say the least.
 OK. The miners bricked the police a few times. Fine. You can see the fascists do that every week at the 'Football Match'.
 The fact is, Leftists and Rightists go together, like flies and shit - that's been shown over the years. The miners and the printworkers strikes have about as much relevance to 20th century anarchism as the Inner City Firm.
 How can we support men who print Murdoch's racist, sexist filth?
 It is vital that we are seen to reject those who rape the earth, with their macho ignorance.
 Why play like retarded dwarves in the shit?
 Why cling to conflict-orientated banners of 'class' and 'kind'?
 Why think the status quo must be eternal?
 Why accept your role as the fat man's cushion... THEN COMPLAIN WHEN HE FARTS ON YOU?
 Coal-mining is a sick joke: treat it with contempt!
 Love, Richard. Outlaw. c/o 18 Wood St. Bolton. Lancs.

Let it loose.

Dear Green Anarchist,
 I too am concerned at times about the use of violence as a revolutionary device, sometimes implied by GA. contributors, and at other times felt as anger from within myself, but find no answer in Alex's letter, 'Violence and class', GA 13. To make a moral distinction between violence for 'self-defence' and for whatever it is that other violent people are doing it, seems to me to be arbitrary and divisive.
 Violence for whatever reason is the exertion of power over somebody/thing/unthing etc; It is the abandoning of acceptance, of infinity, of at-one-ment, of anarchy.
 The same distinction is often made between self discipline and discipline; the latter seen (at least, by us!) as a form of violence, the former usually escaping such identification under a guise of self-righteousness, and seen by most to be a worthy attribute. Self-discipline, or the 'self-hater' (Starhawk, 'Dreaming the Dark') is an internalised form of the power-over principal, belief in which will lead only to more and more frightening Karmic illusions (and then probably to more acts of "self-defence" and so on... and on.

Anarchy, absence of control, acceptance, evokes 'power with', the potent force of the universe. Absolute acceptance invokes absolute power. This power invoked by our pleasure/acceptance, flows from Earth Mother through us to the heavens, and so tapped, releases great forces of influence.... every act of pleasure is her ritual. Let it loose, Bom Shankar.
 With Love, Jonathan, Derwyn, Criftons, Ellesmere. Shropshire.

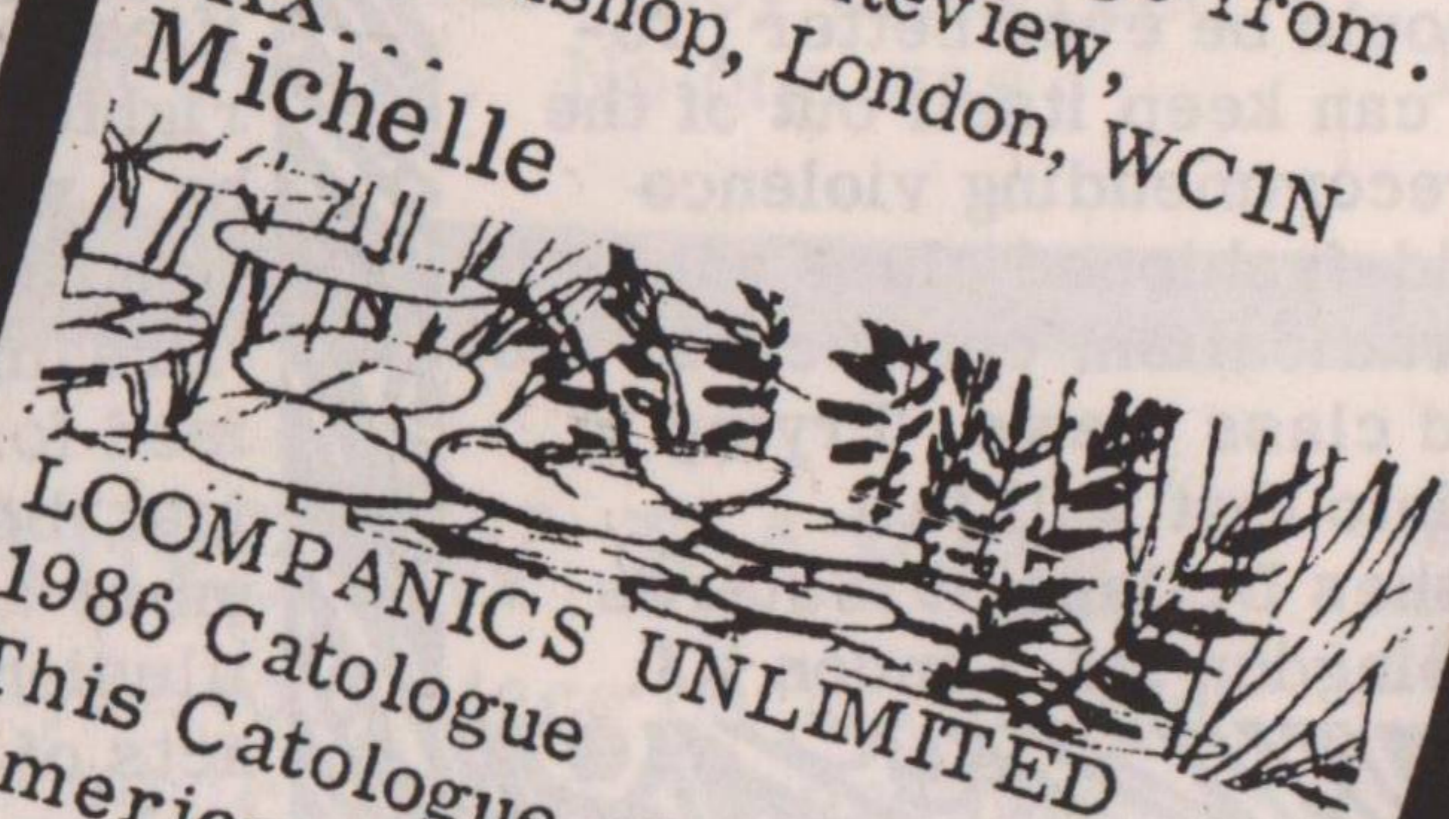
Pseuds rebuked.

Dear GA.
 I'm coming back on Dave Estate and Libby Rate (Sound like a right pair of pseuds). So they reckon that bikers are nothing more than headbanging, racist machos? Well here's a bit of advice to them from me - I'm a biker and I'm neither macho nor racist and I don't headbang - don't rely on the sordid info that the daily rag papers tell you about us; instead go out and talk to some real bikers; but if the sight of a beard and tatoos looks too macho (threatening?) for you, then you just might as well go and join the rest of society which judges people on the way they look.
 And if you feel so sure about your opinions, next time, why don't you have the guts to give your real names and addresses, you phoneys!
 Julie. (Yes, Dave Estate and Libby Rate, in case you're too sexist-minded to know it - but there are girl bikers too, which rules out the macho!)
 8c Saint Domingo Grove, Anfield, Liverpool.

BOOKS

'IDEAL HOME'

This is a really comprehensive book on how to drop out of the system. There's loads of useful advice on Squating How to find a place, move in, get services connected and keep the squat once you've got possession. For those of you who are sick of living in decaying cities, and want to help speed the coming of the new age, tipping the balance of society away from needless destruction of the planet and towards a closer harmony with nature there's good advice on various aspects of travelling. What sort of wagon to go for-



LOOMPANICS UNLIMITED
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This Catalogue of books from America contains a lot of books you wont find anywhere else. The range of titles is extensive from "Adventures in Subversion" to "Zen with out Zen masters". Sections covered include Guerilla warfare, Locksmithing, Explosives, alternate energy, Nuclear war etc. I wont moralise on some of the books offered like "How to kill" vols 1-6, its free access to anything youd like to knowabout, what you do with knowledge is your own business. If want a revolution heres your "how to" books, the same goes for surviving away from it all, and Although some of the books are only relevant to the American reader, the majority of books cover just about every dodgy situation imaginable, if it comes to the crunch we need to be educated to survive. Here are the books for your education, pretty grim maybe, but the world is nowadays. Anyway, think for yourself, get the catalogue and I hope you find something relavant to read to assist your cause. For a catalogue write to;

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and what to avoid, how to convert your vehicle into a home, a detailed description of how to make a Tipi, which is one of the efficient ways of living without destroying the environment. There's also a section on how to buy and live on a boat. Whatever you decide to do, this book is a useful investment, its full of hints, addresses and vital legal information. Don't expect Police, landowners, or local authorities to tell you the truth about your rights. If you want to stop making compromises between your beliefs and the situations your Forces on you, get out of your armchair's buy a copy of Ideal Home and go for it... £3.00 including postage from: New Anarchist Review, BM Bookshop, London, WC1N 3XX.

Michelle

"DIRTY FINGERS IN DIRTY PIES". A Sky and Trees book-let by Boff and Nobbercon. 30 pp. A5. Box 4. 59 Cookridge St. Leeds 2.

Its object is to encourage consumer boycotts of big businesses by printing long lists of businesses with 'dirty fingers' and the 'dirty pies' they're involved with, such as South Africa, animal research, the arms trade, and nuclear power. A lot of work has gone into it and it's well presented with fine drawings. We don't know its price but get hold of it.

'AGAINST ALL ODDS'. A history of the Animal Liberation Movement, 1972-1986. From Arc Print, 265 Seven Sisters Rd. Finsbury Park, London N4. £1.95.

A very thought provoking book, which contains a good overview of the animal liberation movement to date, with advice for the future taking into account the mistakes of the past.

There is good criticism of the national anti-vivisection societies that either condemn activists or try to use them for their own political purposes. There are two excellent chapters on the Public Order Bill which should be a must for all Green Anarchist readers. There is also some good advice on dealing with the police and police forensics. The book criticises the tactics of the Animal Liberation leagues, arguing that it was their centralised structure that led to their failure and hundreds of arrests.

It argues, instead of ALF tactics, for small groups autonomously organised to prevent detection and infiltration. The book points out that initiative and imagination are the most important factors in a successful ALF group. True, but money is also needed as the more money you have, the more safety you can achieve.

My main objection to the book's advice in fact is on the safety of members from getting caught, (and from catching nasty diseases from labs.) The book advises, "if it's a choice between getting caught or animals being returned, then you must face the consequences." This is appalling advice. If you are caught, that's you as an activist finished; if

COUNTER CULTURE

THE UNKNOWN LORDS

The fog riders came, weaving strange charms About our walls, The lords whose names were forgotten Rode out again. They had been absent so long, Holly grew no longer, We wore no amulets, Our regretted it now. Their great scientists could not help us, And when it intrudes leave out the unknown They are helpless, Cowering in their metal castles, As the rest of us, Fearing what we don't understand.

Ann

you can live to fight another day. I believe care and not rushing things are the code for successful direct action.

The book argues that local groups are needed to support the direct action (and vice-versa) not national groups which are so open to corruption.

The book also rightly argues that terrorism will only isolate the movement, that 'return-ed' activists should take up campaigning at local level to gain public support and provide finance for the new activists. On the whole I recommend this book which, as well as being informative, is a "good read".

Richard Davis.

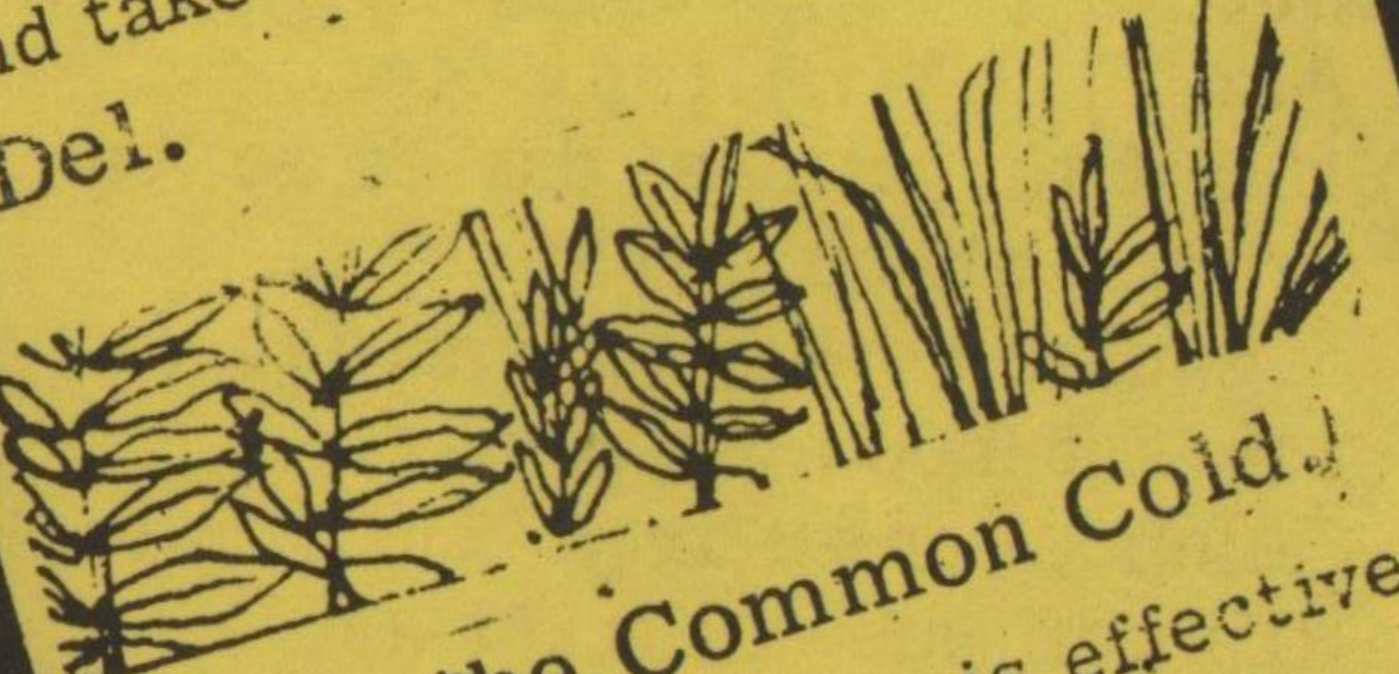
HERBS

COMFREY.

I'm writing this cos a few days ago, i was on me ecosound bicycle, when Bang!.. car door job right on my kneecap. After rolling around awhile, i staggered off to see the damage. Now i do not like the idea of hospitals, etc so comfrees the answer, also known as knitbone, healall. The cartillage was damaged and swollen, painful etc. But after only a few days rest and comfrey its fixing great. Just get some dried comfrey, or fresh, you'll find it in damp ditches, river banks, pour on hot water, wait till its soft and gungy, then slap it on the injured area, cotton wool on top, then bandage it up, repeat day and night. It has chemicals in it which cause the cells to repair themselves twice as quickly. You can also take it internally in tea or tablets, to repair internal injuries. It works wonders on sprained ankles, bruises, fractures, etc. Get it at any health shop and take care of yourself.

Del.

Cure the Common Cold.
This herbal remedy is effective against colds and flu.
2 teaspoons Peppermint.
2 teaspoons Yarrow.
2 teaspoons Elderflower.
1. Put herbs in teapot.
2. Pour ½ pint of boiling water.



19

FILMS

'CAPTIVE'

'Captive' is fantastic but credible. It is an erotic thriller about anarchy of the mind and body. The film marks Paul Mayerberg's debut as director. A young woman is abducted and held hostage in a state of total sensory deprivation. For her, all outside input has ceased to exist - only her mind is free to project its repressed images. She fights to break free of her all-protective father and can only succeed by cutting lose totally - joining the gang who have kidnapped her. The film has a tao-ist clarity interwoven with gothic dream resonance.

As the heroine Irina Brook exudes just the right amount of sophisticated intelligence about to emerge from its shell. Xavier Deluc, the German male lead, is strong and believable and Hiro Arai, the Japanese gang member is excellent. Oliver Reed is nicely claustrophobic as the father. The music (U, 2's The Edge) fits well with the surreal incisiveness.

The idea of radical change without violence seems at times a distant dream. 'Captive' takes on the reality of that dream and concludes that ideals often cost lives. Like 'The man who fell to Earth' (which I found bland on first viewing and is now my favourite film), 'Captive' grows in the mind. I hope to see it again. Nick Waller.

RECIPE

VEGETARIAN LASAGNE.
Ingredients: Any amount of each, Aubergines, Peppers, Carrots, Garlic, Onions, Flour, Milk, Butter, Veg oil, Flour, Bay-leaves, Tomatoes; also, Bay-ene pepper, Nutmeg...

METHOD.

place veg oil in pan and heat, add garlic and onions-fry-, add diced aubergines, peppers, carrots, cook. Add the herbs and spices, stir well then add tomatoes, simmer. Meanwhile prepare cheese sauce, heat butter in pan, add flour, stir until well mixed, -r-, -stir until heat, and remove from heat, and slowly add milk, stirring continuously, return to at until sauce thickens then add cheese and pepper. Place lasagne sheets in oven proof dish in layers, add vegetables, continue the layers, Spread grate cheese on top, place in oven for 20 minutes, G.M. 6. Serve with salad-ponk..

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