

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

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

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

7: VIABLE ALTERNATIVE EDUCATION SYSTEMS

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

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

ANARCHIST TALES

By Andy Lawson



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

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

8: CONCLUSIONS

It is obvious that a change is needed;

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

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

ANDY LAWSON

THE MURRAYS

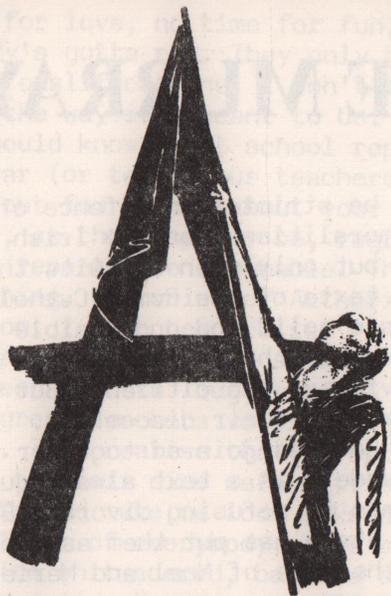
Nobody can be stricter in defence of the Christian moralities than the Irish Republic - but only when it suits the State. The texts of the Roman Catholic doctrines are solid and undivisible - when it comes to the proper comfort and ease of living of the citizens. But not so when it comes to their discomfort.

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

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

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





THE ANARCHIST FEMINIST WEEKEND

How many came?

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

Did they go away feeling it was all worthwhile?

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

Most popular workshop?

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

How do you feel about the press coverage?

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

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

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

Any long-term benefits to anarcho-feminism?

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

How was the creche run?

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

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

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



Letters



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

The bulk of the article was devoted to presenting and then attacking a series of statements, supposedly representative feminist thinking, which no feminist would defend ('Golda Meir reached..the pinnacle of the feminists aspirations..' Feminists are 'in favour of any censorship which would aid their own cause.')

Feminism is accused of everything from liberalism and narrow-mindedness to being individualist and failing to liberate working-class women.

Never once are the real precepts of feminism addressed.

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

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

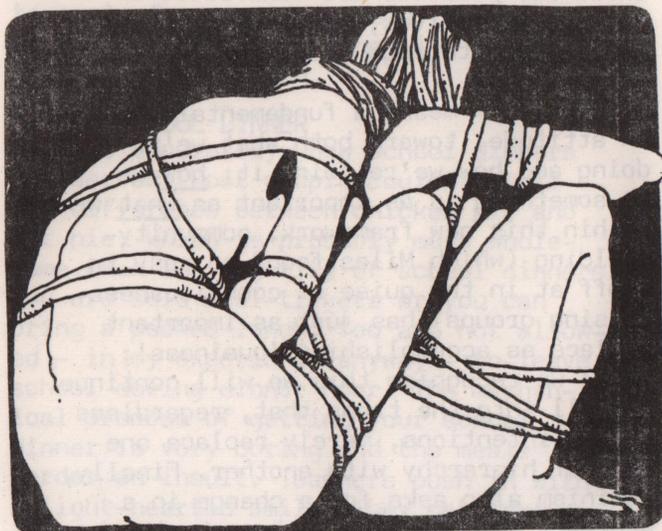
Feminism means a fundamental change in attitude, toward both what we're doing and how we're doing it: how we do something is as important as what we do. Within this new framework, community-building (which Miles found so easy to scoff at in the guise of consciousness-raising groups) has just as important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

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

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

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

- Khaki McTigue
(U.S.A.)



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

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

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

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

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

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

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

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

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

- 3) Both too mount a criticism of anarchism which is based on totally false premises. They mount a criticism of something they do not comprehend and of a movement they never enter. 'Anarchists have been too violent' ... or 'in the previous male-dominated movement'... and so on, criticisms which reveal total ignorance.

(Zero was a prime example of the one, and Freedom at times of the other). Take for example a meeting - which you advertise in the last issue - on 'Sexism in the anarchist movement'.

If sexism means rape, dominance, authoritarian structure it could not possibly exist in the anarchist movement any more than over-consumption of meat could exist among vegetarians (if it existed, they would not be what they described themselves as). It is really as simple as that; but to bolster the case, examples are taken from outside anarchism altogether. How often have I read 'in revolutionary movements women are only assigned to make the coffee' - always coffee - if they had only re-invented it for English usage it would be tea - but the example is taken directly from the American student campus and transferred bodily! This very clearly relates to debates in Colleges which is all they know of.

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

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

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

G.T. - London

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LETTER APPEAL

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MIRROR IMAGE

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STATE KIDNAPPING

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

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

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

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

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

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

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

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

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

States the Director of the Fellowship Commission in Philadelphia, 'This is clearly an extraordinary case, one that essentially revolves around the Californian Court's prejudice....'

Kamalla and the child's father, Arthur, a pipefitter, and a devoted father, are clearly poorer than the child's so-called guardians. They also hold strong political beliefs which are at odds with the dominant political ideology of this country (they are anarchists and feminists). BUT NOWHERE HAVE I SEEN AN INTERPRETATION OF THE U.S. CONSTITUTION DISQUALIFYING A MOTHER FROM CARE OF HER OWN CHILD ON THE GROUNDS OF POLITICAL BELIEF OR RELATIVELY LOW ECONOMIC STATUS.'

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

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

Bayou La Rose

ROON N ABOUT

FASCIST CATHOLICS

Who says fascists don't have hearts?

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

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

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

FASCIST MOSLEMS

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

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

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

Cont. from page 14

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

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

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

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

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

ends



NOT NOW DEAR - WE'RE NOT ALONE!

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

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

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

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

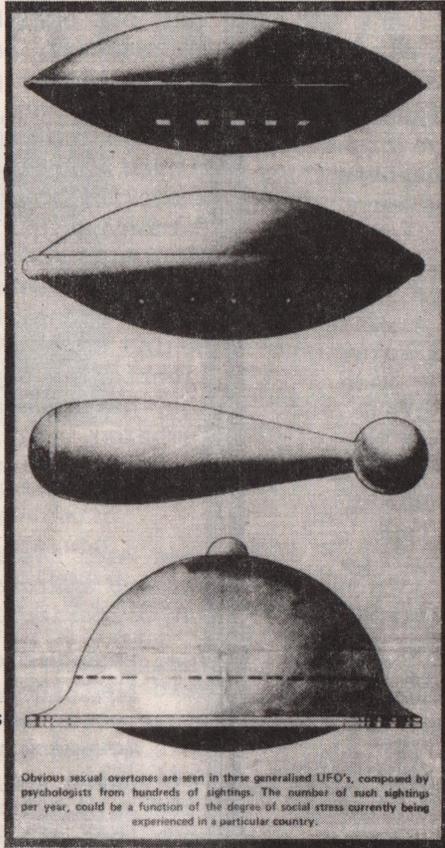
The reason is simple. Most people are not normal; they suffer from what Reich called the emotional plague - a pathological belief in the necessity of obedience to authority.

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

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

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

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



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

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

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

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things like exploitation and repression.

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

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

Peter Priestly

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



JUSTICE: 70 YEARS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Cont. Roon 'n About

SOMETHING SHOULD BE DONE

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

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

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

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

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

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

Do they? It would be ungenerous to criticise Peter - if you read the article you see what a terrific fight Peter put up. But not if you read Anarchism Lancastrium! He describes it as on the 'lunatic fringe of the movement' it puts people off (if not exactly 'frightens' them). For instance, anarcho-syndicalism was labelled in A.L. as 'too hairy-chested a doctrine...so much so that its adherents probably wank themselves while watching Come - Dancing' (quoting from memory)..... What is anarcho-syndicalism? Putting the 'anarchist method of doing things' into a permanent industrial organisation for one thing. At the least, keeping in touch with other militants in industry so you can't be cut off and isolated and so dismissed and victimised. This happens very seldom to the 'Marxist abbreviations' precisely because they are 'labelled' it is known how to (and how

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

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ROON N ABOUT

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

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

ON SPIES

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

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

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ANSWERS TO QUIZ from page 2

1. In a way it came true - Belle Elmore, the strike-breaking soprano, was years later murdered by her husband Dr. Crippen. One, perhaps apocryphal, story is that Marie Lloyd retorted to Belle Elmore at the time, "They'll have to cut your bleeding throat first".
2. She labelled her performance "By command of the People" and out-classed the other show.
3. Mr Churchill and other Oxford students demonstrated against Westminster Council's ban on prostitutes touting for custom in the bar of the Empire Theatre.
4. Mr Lloyd George was persuaded - by an article he had presumably glanced at - that the Galicians were, in fact, a Celtic people akin to the Welsh - and he did not see why "his Welsh" should be handed over to a Germanic people. But he did not realise the article was about the *other* Galicia in Northern Spain! ("How small the wisdom that governs the world.")
5. The judge, and a middle-class jury, refused to believe that a slim young baronet could - after knocking about for years in the Australian bush - be transformed into a large uncouth sailor with a working class accent; and his most convincing physical proof of being the heir to the Tichborne estate - a receding penis which caused him to be thought a girl for the first few years of his life - was regarded as too indelicate a matter to be dissipated upon in court.
6. The Pope has finally accepted astronomical fact and last month asked the Church to forgive Galileo (for being right). As Galileo said at the time of his recantation - *Eppur si muovo* (they still go on moving).

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