

RISING FREE



A PAPER OF LIBERTARIAN STRUGGLE

No. 3 May, 1976.

Price 10¢



JUANITA NIELSEN MISSING SINCE 4th JULY 1975 ... BELIEVED DEAD.

over her dead body

They mystery surrounding the disappearance - and obvious death - of former King's Cross publisher Juanita Nielsen has started to slowly unfold in a strange case still being heard before the Central Court of Petty Sessions in Sydney.

Juanita disappeared on July 4th last year 303 days ago. N.S.W. Police have undertaken what they tried to make look like an "intensive investigation", but, predictably they've come up with less than nothing. It is understood there has actually been a deal of DIS-incentive placed in the way of a person who wanted to post a large reward for information about the case.

The court hearing, before Mr Farquhar, Chief Stipendary Magistrate, involves two Sydney freelance journalists, Barry Ward and Tony Reeves.

In September last year they began their own investigation of Juanita Nielsen's disappearance - and struck what Ward later described as a "raw nerve".

As part of their investigation, the journalists tracked down one Edward Trigg, who had it had been reported kept an appointment with Junaita on the morning of the day she disappeared. Trigg had told police that she had left him to keep a lunch appointment.

Trigg, who had then been the night manager of the Abe Saffron-owned Carousel cabaret in Roslyn Street, King's Cross, disappeared from the view of probing journalists from the metropolitan dailies in the days immediately following the disappearance.

Ward and Reeves appear to be the first journalists to have located him. They found he had

transferred to the Saffron-owned Laramie Steakhouse, in William Street, King's Cross.

Evidence was given in court that they had gone to the restaurant in the early hours of Tuesday, September 30th, and Reeves had eventually approached a man and said: "Are you Mr Trigg?", to which the man had said yes, he was.

Reeves claimed that he had then said that he and his colleague were journalists, and asked could they have a talk with him. Trigg had politely agreed, and moved up the bar away from people to talk with them. Reeves immediately said that he and Ward were investigating Juanita Nielsen's disappearance.

While Trigg's evidence of the conversation differed somewhat from this, his testimony agreed with that of Reeves and of Ward as to what happened next. Trigg went to a telephone and rang for a "heavy" - one Robert Wicky, doorkeeper of the Saffron-owned Venus Room, in Orwell St, King's Cross. Reeves and Ward had left the restaurant.

Minutes later in Bourke St, a 1973 Ford LTD pulled up besides the journalists as they walked towards Reeves' East Sydney home. Wicky jumped from the car and grabbed Reeves, lifting him from the ground. Ward was also lifted from the ground, and later bashed in the head. Reeves was shoved into the car, to be followed by Ward. The car sped off up Bourke Street towards Taylor Square. Ward and Reeves have both testified that they were "terrified" and that they thought they were about to "find out where Juanita was."

Trigg drove the car to the entrance of Darlinghurst Police Station, went inside and immediately came back with police, who ordered Reeves and Ward from the car and promptly arrested them for being drunk in a public place, to wit, outside the police station.

Both journalists pleaded not guilty to the charge, and it is this defended drunkenness case which is breaking records for long hearings at court. It was heard for half a day on November 6th Juanita Nielsen was courageously investigating and exposing activities of developers, bent real estate agencies, organisers of prostitution and illegal gambling at the time of her disappearance.

*One person has claimed that she had agreed to secretly publish a number of dossiers that would "blow the lid off" not only the known rackets in Sydney, but the links that a number of police and politicians have with the leading organisers of crime in New South Wales.

If Ward and Reeves touched a raw nerve when they talked to Trigg, then there is no doubt that the loner Juanita was nibbling at the jugular vein of a particularly dangerous animal.

The outcome of the Reeves and Ward case will be known on Friday, but whatever the result, both men have said they are determined to continue their investigation into the disappearance of Juanita Nielsen. Their actions so far have already exposed some sensitive areas, and they have taken their own precautions to ensure that there cannot be a repeat performance of their abduction by members of the King's Cross "Mafia".

They believe that they would not be paid the courtesy the next time of even five intimidatory hours in the drunks' cell at Darlinghurst Police Station.

last year, two days in February, three days in April, and all parties hope it will now end in a half day set aside on next Friday, May 7th.

Reeves is represented by Rod Madgwick, barrister, and Ward by Ken Shadbolt.

The case has revealed one thing: that the journalists had indeed "struck a raw nerve" in making their inquiries. It turned out in cross examination of Trigg (who appeared as a police witness!) by Shadbolt that the Saffron employee had a police record covering four States and dating back to 1959, when he was 19 years of age. Shadbolt read the record to Trigg, detailing charges and convictions relating to vagrancy, breaking, entering and stealing, living off the earnings of prostitution, receiving stolen goods and assault.

Some charges - including two which arose from events AFTER the Reeves/Ward "abduction" - are still to be dealt with by the courts. One charge was a "PCA" (drunken driving) for which Trigg had been arrested, put in the cells and bailed at Darlinghurst Police Station only 22 hours before he had taken Reeves and Ward there. A Sergeant Green, who had signed the charge book entry in relation to Reeves and Ward (including an entry for their religion as "R.C." - they are both non-believers) had also signed the charge the morning before in relation to Trigg. But under cross-examination Green had denied that he knew Trigg before or on the time he had brought the journalists there.

To the careful observer there were many discrepancies in the police evidence (and the police were so concerned to prove that Reeves and Ward were pissed outside their station they trotted up six of their ranks to tell a range of stories about how the pair were falling about and unable to speak etc. etc.).

To the careful observer the beginnings of a case of collusion between Mr Trigg, an employee of Abe Saffron, and certain members of Darlinghurst constabulary might become evident.

Trigg told the court that after he phoned his heavy, Wicky, to protect him from two journalists (who had left his restaurant before he had finished dialling the number) he also phoned Darlinghurst police to tell them he was going to try to pick up a couple of people who were talking about Juanita Nielsen, and if he was successful he would bring them to the station "to talk to the detectives".

Trigg has sued Reeves for defamation of his good character over a circular Reeves sent to AJA members giving details of the strange events of the night, so neither Reeves nor Ward would comment to us.

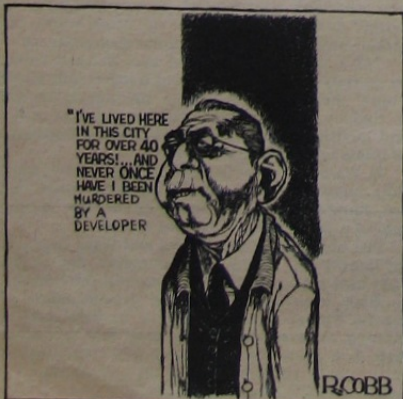
But the facts which emerge are these:

*Days before Juanita disappeared, Trigg came to her office/home to make an appointment at the Carousel to discuss advertising, ostensibly for a business lunch promotion. The Carousel has never had a business lunch and never advertised it elsewhere.

*Juanita kept the appointment, but, apart for the word of Trigg, she was probably never seen since.

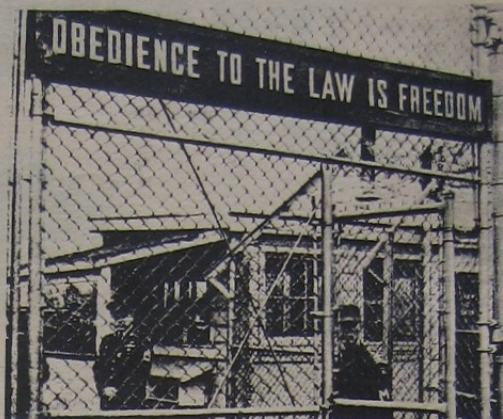
*19 days after her disappearance police came up with an un-named man who claimed he had seen her getting into a yellow car in the Cross. This took some pressure of the Carousel.

*Police who had instructed Trigg (and other persons they had spoken to) to contact them immediately anyone even mentioned her name, have deliberately not made contact with Ward and Reeves, even though Trigg had taken them to Darlinghurst cop-shop to "talk to the detectives".



"I'VE LIVED HERE IN THIS CITY FOR OVER 40 YEARS... AND NEVER ONCE HAVE I BEEN MURDERED BY A DEVELOPER"

Prisoners Action Group



As the name implies, the Prisoner's Action Group (P.A.G.) is concerned with prisoners. The group considers prisoners as meaning those people, involuntarily confined in child welfare, penal and mental institutions. P.A.G. has some 200 members, about sixty of whom are active. The 200 includes about 30 who are still incarcerated. The main function of the latter is writing articles for the groups Journal "Alternative Criminology Journal" (A.C.J.), passing on current information, and formulation, among inmates of the various institutions of blue prints for either reform or abolition of the system which incarcerates them. The balance of membership falls into three groups. (1) Ex-prisoners; at present they number about 10 (it seems

publications "The P.A.G. sees as its ultimate goal the complete abolition of prisons. Whilst this demand is often greeted with horror, and the idea that the "Social fabric" will be threatened, the plain facts are that prisons increase the likelihood of crime" (1) and "and as a long term aim agitate for the sort of fundamental changes in the very basis of our social system that would eventually render prisons obsolete" (2)

The group is structured on a very informal basis and meets only occasionally as a full body. What has evolved is a loose structure among the activist members, and they meet informally usually over drinks, or at some other function or meeting that they are similarly involved. This system means that there is a great communication problem but it seems to operate satisfactorily. The reason for this lies in the fact that the bulk of active members are "doers", rather than meeting freaks, and it is fair to say that things get done reasonably quickly and efficiently.

The group is involved in a wide range of activities; I will briefly describe each area, and finally deal with the "Half Way House" project in greater detail, including my activity.

Alternative Criminology Journal

As a result of a conference "Alternative to Prison" which the group organised at the University of N.S.W. in May 1975, it was generally decided among members that there was a great need for a journal which could give a voice to those people not happy with the main stream Criminology; and also to prisoners who, it was thought, had so far been ignored in the formulation of policies and the problems of criminology.

As a result, the first issue of the journal came out in September 1975. Since then two more issues have been published, and it is hoped that it will appear regularly every quarter.

At this stage about 25% of contributions have come from prisoners. These contributions have ranged from an article on child welfare institutions, to a details submission on changes required in the prison system which came from a group of prisoners at Parramatta Gaol.

The journal has a circulation of about 350, only a third of which is to paying subscribers, the balance is to non-paying subscribers. Copies of the journal go to prisoners in almost every prison in Australia.

Education

The group has a highly developed education programme and is involved in lectures and talks to high schools, universities, service organizations and other interest groups. Additionally the group maintains a book, cassette and tape library which is in constant use.

Prison Film

Connected with the education programme is a project which is financed by the experimental film fund. The group has just completed two 30 minute films about the N.S.W. prison system. The object of the films is to present prison as prisoners (ex-prisoners) see it, how it compares with what the rest of the world is doing, what's wrong, how it could be fixed, alternatives etc. One film is specifically designed for 5th and 6th form high school students, and a booklet which is provided with the film supplies additional information, research projects, reading lists and discussion topics.

Prison Visiting

Recently the group started a prison visiting project. The aim is to provide some sort of contact with the outside world for people in prison who aren't getting any visitors. Through P.A.G. members in prison, other prisoners can



Parker, sit. Wants to complain about the food again



I want you blokes to look happy - the dungeon reform people are on their way here.

that people being released from the various institutions see two quite limited choices: either they just disappear into society, hoping to loose their past; or knowing that they will commit more crime don't want to become involved with P.A.G. for fear of reprisals should they go back to an institution). The result of these two choices is that P.A.G. finds it difficult to recruit activist ex-prisoners members. (2) Academics and Lawyers. As with most, specific issue, radical pressure group, Academics form a major part of P.A.G. activist membership. Fortunately the academics involved with P.A.G. appreciate the privileged position they hold, and running of the group and formulation of policy is handled by ex-prisoners in consultation with the academics. As a result the P.A.G. remains a truly "grass roots" organization reflecting the true need and aspirations of prisoners. (3) "Concerned individuals". This groups plays a very low key role in the group and, without reflecting on their motives, I feel that the fact that they support the group financially and morally is the extent that most want to go. Possibly this is the groups' fault in not encouraging them. Essentially the group is ex-prisoners and prisoner orientated.

Another reason for the virtual exclusion of "concerned individuals" probably lies in the reasons for the formation of the P.A.G. In 1971 a public meeting was called to protest a State Government decision not to hold a commission to inquire into what has come to be known as the "Bathurst Bashings". The consequences of a demonstration at Bathurst gaol in October 1970. From that meeting a group called the Penal Reform Council was born. The group was comprised almost entirely of people from the "Concerned Individuals" group. While this group still functions, in 1973 an internal conflict, resulted in a split, and so the P.A.G. was born.

While the P.A.G. has no completely articulated overall policy, the philosophy is spelt out plainly in many of its

... Conf. next page

contact the P.A.G. and let them know what special "interests" they have. The first introduction is made by letter, after an exchange of letters a visit is arranged, both parties know that the arrangement can be called off at any time that one or the other wants. There is no "reporting" back to the central group and after the first introduction the relationship stands or falls as any other. What usually happens is that common interests are found and the friendship develops from them. So far two prisoners who have been receiving visits in this way have been released, and in both cases the friendship has continued on this side of the prison walls.

Legal Aid

The P.A.G. has close associations with both the Council for Civil Liberties (C.C.L.) and other sympathetic solicitors and barristers. The group gets many requests for legal aid from prisoners; some can be channelled through the C.C.L., others are farmed out to the various sympathetic lawyers. The groups resources are slender and this side of the groups activities are stretched. Unless an alternative source of funds can be found to enable us to employ our own, full time legal officer, these legal aid activities may well have to be curtailed.

For the future, possibly the most important part of the groups legal activities is the search for legal remedies to the complaints and demands of the prisoners. Presently the group is attempting to ensure that those people in prison who are entitled to vote have provision made for them to cast their vote. A mandamus action is contemplated. Such an action would require the Electoral Officer and the Commissioner of Corrective Services to provide the facilities.

Political Action

The group has published many pamphlets, booklets and leaflets as part of its political activity to change/abolish the N.S.W. prison system. It's files are full of letters, submissions and petitions to various government bodies, commissions and individuals. At present the group has a number of working parties working on a submissions to the forthcoming Royal Commission into Prisons In N.S.W. They are also involved in protests, demonstrations and confrontations with the state government and the Department of Corrective Services. "Half Way House" - Glebe House Ltd.

In November 1975 the P.A.G. formed a non-profit company called Glebe House Ltd. The aims of the company are:

(3) "To provide assistance of every nature, type and kind, directly and indirectly, for the welfare of persons, whether male or female, prior to or following upon their release from penal or correctional institutions";

"To acquire whether by purchase, lease, licence or otherwise howsoever, premises for the board and lodgings of ex-prisoners with or without charge"

I have been involved with this project since 1972. It took another 2 1/2 years to decide the format that the project would take.

Eventually we were able to secure a house from the federal government on the Glebe Estate. Establishment funds were obtained from the Department of Social Security under the Homeless Persons Assistance Act, and at this stage have all capital costs met from this grant.

The main goal of the project is to provide a "home" for ex-prisoners and all attempts are made to make any other services as inconspicuous as possible.

Glebe House has a capacity of nine. In its first nine months of operation it has housed over 100 different people for varying lengths of time.

Residents form their own 'house' committee and have complete control of the internal running of their own home. The directors of Glebe House Ltd have charge of legal responsibilities, fund raisings, and other financial responsibilities. The house committee decides who will be allowed in and if it is necessary to ask anyone to leave. To date noone has been turned away or asked to leave.

Other social welfare agencies, as well as the Parole and Probation Service, have been made aware of the Glebe House's existence, and 'referrals' are constantly made. However, most people know of the house through word of mouth in the prisons, and most contacts are made through this method. No charge is 'imposed' for board, residents may choose to contribute, however. Food is supplied and all associated costs, such as electricity, gas, maintenance, etc. are met by the company.

I have been involved in the organisation, the general day to day running and specific counselling associated with the house. My role has been one of link person; my function has been to liaise with referring agencies, picking up residents from prisons, assisting residents find employment, re-establishing links with family and friends, overcoming the myriad problems associated with re-establishing life in the free society.

To the stage the project has been a qualified success. The main problems that have come up are financial and voluntary help; so that the bulk of work associated with the house has fallen on a small group of people. Secondly, the house was put into service before it could be renovated and improved, and the general condition of the house has deteriorated. This is probably due to the fact that residents are not staying for great lengths of time, and find it difficult to feel any responsibility to it.

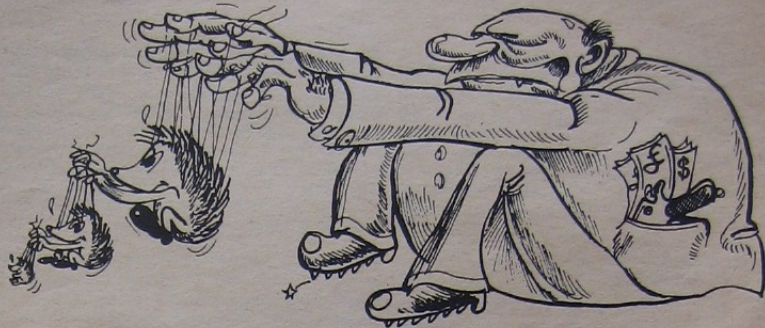
However, the house is filling an urgently needed role in providing a 'base' for people released from prison, (usually with less than \$30 in their pockets), until they can go on to establish their own accommodation.

To date only one former resident has returned to prison, but it is a bit early to count the successes on this basis. Fuller use could be made of the associated counselling services, but this is up to the residents. Probably this reluctance is founded on the experience that prisoners have of the 'systems' counselling service.

It is hoped that more accommodation will be provided in the future.

TONY GREEN (PRISONERS ACTION GROUP)

THE BIG SHOW or dont vote, organize



Roll, up roll up for the greatest show you'll see in the next 3 years. Starring Who Wran and Half Willis, with a cast of millions. Brought to you by the KKK (kunning Kapitolist Klique) Just drop your ticket in the slot and we'll let you sit back for a lifetime of romance, melodrama and shit, all on the wideangle, technorama, 3D screen of reality inc. Yes it's election time again folks with the same old troop of goodies and badies promising to do everything for you and letting you do nothing for yourself. That's what the society is based on, the expropriation of control and wealth - it's justified and legalised when you march of to the polling booth to committ yourself to slavery for the next 3 years, -what control over the politicians do you have? what control do you have over your own life? - a few vague promises broken whenever necessary, the same old lies, nothing whatever to do with direct and personal control over our own jobs, our homes-our lives.

Representative government is class rule no matter if it is Liberal, Labor or Communist in office. The game is the same, there are some who command and many who obey.

Anarchist organisation, anarchist society is opposed to this rule by the few that so far removes us from any active control over our lives. Anarchist society is based on management of our daily lives for and by ourselves, we the workers know how to run the factories we work in, working co-operatively, we the people can best organise our communities to suit our own

needs - not the need of the capitalists for handy factory fodder, or the interests of the motor car. Put Anarchy will only flower when the workers take power and that wont happen until they give up being spectators in this society and take their lives into their own hands.

Meanwhile the show goes on, the workers have their own little extravaganza (it doesn't take prime time on May 1st anymore- they have to make do with the day of rest) like the anzacs they celebrate past failures and new commanders. Past failures because, remember, May 1st was originally a day of insurrection, a general strike to destroy capitalism, not some token religious procession, with out even a day of it's own but content with a holiday sunday and a peaceful stroll with the police.

The Anarchists are marching on May 1st because we think that this day at least is the workers day, and we look to the time that all days are the workers days- everyday a mayday.

Rather than the ordered ranks of the well behaved parti machines we will have a real celebration, to celebrate what Mayday really means - REVOLUTION Today we might just get the pavements but soon we'll take the streets, and after that?

This march is being organised by the Anarchists but we welcome all who oppose this class society and want socialism with freedom to come and march with us. Bring wine food and songs we intend to have a good time.

Peace love and boots

WE URGE ALL WHO SEEK
AN AUTHENTIC AND LIBERATED
LIFE TO IGNORE ANYTHING WE
EVER SAID, FOR IT IS HARD TO BELIEVE
ANYONE COULD BE SO IDIOTIC AS WE WERE.



MAY

thesis on the celeb

This is supposed to be a celebration, but there is a stale scent about it - the scent of failure held up as success, of moldy platitudes held up as useful, critical ideas - the scent of an old, dying world, not the fresh air of a new one. Once again people come together because, deep down, all of them are fed up with their present existence; all of them want a life of unstifled tenderness, free creativity, limitless adventure. And once again, the Left, like the constipated rhinoceros it is, has managed after immense grunting and straining to produce the same dry, evil-smelling little pellets of slogans - "Jobs for All!", "The Right to Work", "No Wage Cuts!", "No Cuts in Social Security!" and of course "Fight Police Repression!" (Never mind that a movement which could enforce the granting of even one of the first three demands would be easily strong enough to overthrow capitalism...let's just keep on pestering Mummy and Daddy....)

With what swollen pride the organizers of this demonstration point to the great days of the 1930's, when "thousands of workers, led by communists", marched and struck and achieved - WHAT? *Their own integration, via the industrial unions of the ACTU, into a militarized, state-regulated capitalism.* From there they marched right off into World War II, with the "communists" urging them on to the slaughter and helping to break their strikes, all in the name of anti-fascism. It was above all, World War II, with the changes it made possible in the economies of the Western powers, and the huge destruction of workers, and of means of production it entailed, that gave world capitalism the chance to reconstruct - very profitably - the same world it had devastated.

After 30 years capitalism is again in difficulties, more than likely as the prelude to its final crisis. Certainly it has pretty well used up all the checks and balances - including wage-and-price controls, nationalizations, money-manipulation, expanded welfare and military spending, and massive looting of nature everywhere (and of the human and natural resources of the Third World, in particular.) The Left breathes a sigh of relief - now it can begin protesting all the same things it protested in 1935, it can "organize" workers who are again disparate enough to listen to it, it can find new fuel for its delusions, ranting about "the bosses" and their "profit system". Gimme that ole time religion!

But capitalism is not just a "system" run by an evil force called "bosses"; it is a *mode of social reproduction* in which workers necessarily and actively reproduce (via *wage-labor*) their own everyday lives. As long as human beings sell their labor-power, they sell with it the power to shape their own world, they make alien their powers to create a world built in the image of their needs, desires and pleasures. Instead, an alien world - a world and daily life are produced, consumed and re-produced in the image of capital (an accumulated surplus of alienated-labor). Capital, in its forms of (1) money - its medium of value, (2) commodity - its economic product, and (3) the spectacle - its social product, is protected by the State apparatus and ensured by continued self-alienation. With capital in the "East" as the property of the State-Party and in the "West" and the property of private and corporately-monopolized interests - directors of capital's world architecture - "bosses" and "bureaucrats" alike, must push and pursue the market values of capital or cease to be capitalists.

Capitalism creates a global system of production, a *material community*, via the world market, but only by destroying all the old partial communities - tribe, village, region, etc. It united the world, paradoxically, *as separate*, as divided into nation-states, enterprises, nuclear families and so forth. It has developed in us *productive forces* desires, creativity, knowledge, skills - that it is less and less able to put to human use. Instead it must either channel them into producing garbage and death-machines, or else repress and destroy them by the subtle violence of conditioning or the gross violence of conditioning or the gross violence of

war and starvation. Through capitalism we have developed the power to end scarcity and the competition it engenders, to create the first full *human community*, a global association where "the free development of each is the condition for the free development of all", a world without States, classes, forced tranquility or the blackmail called "work". Thus, what we face is not just the crisis of capitalism, but the culmination of all previous history.

The Leftists who organized this demonstration want to revive the grand old institution of International Workers' Day. *As usual, they are 100 years too late.* May Day belongs to the workers' movement of the 19th century, to the period when the working class could and did force general and lasting reforms from the capitalist class, while looking forward to a time when it would be strong enough to overthrow capitalism. But the very success of its reform struggles integrated it into the "system"; they merely improved themselves as human spectacles and human commodities. With the outbreak of World War I, this old workers' movement split into warring national fragments. Its revolutionary and internationalist minority organized, by 1918, into armed workers' councils and such short-lived political formations as the K.A.P.D. and fought as well as they knew for a communist society AND LOST - while the majority looked on and did nothing. Submission to hierarchical mass parties and trade unions along with disciplined demonstrations and ritualistic strikes did well in FAILING the first time around; the ends spoke directly to what the workers' movement, in general, and the Left, in particular, theoretically and practically sought (and still do seek!) - *to strangle revolution in its cradle.* It's no surprise that the workers' councils movement died under the guns of "Socialist"-led troops in Germany and of "Communist"-led troops in Russia and Spain. Despite a few brilliant achievements like the Kronstadt Soviet (a Russian word translated as "workers' council") and the workers' collectives of Catalonia of 1936-37, *it failed.* Its greatest "success", the Russian revolution, was isolated under appallingly backward and hostile conditions and finally crushed by "its representatives" - the Bolshevik Party. The resulting state-capitalism, a novel monstrosity, was marketed to the workers of the world as the "Socialist Fatherland" by Communist Parties whose main activity was to suppress the real communist movement where-ever they found (and find) it.

Why does the Left try so hard to resurrect this corpse? The basic reason is good old neurosis - an incapacity to face reality. Specifically, its program, despite the modernist chrome-plating of "workers' control" and so forth, is essentially the program of the old workers' movement, which was to centralize *capital* in the hands of the State so as to develop the productive forces, to the socialist level. But capitalism has already



THE BUREAUCRATS INH

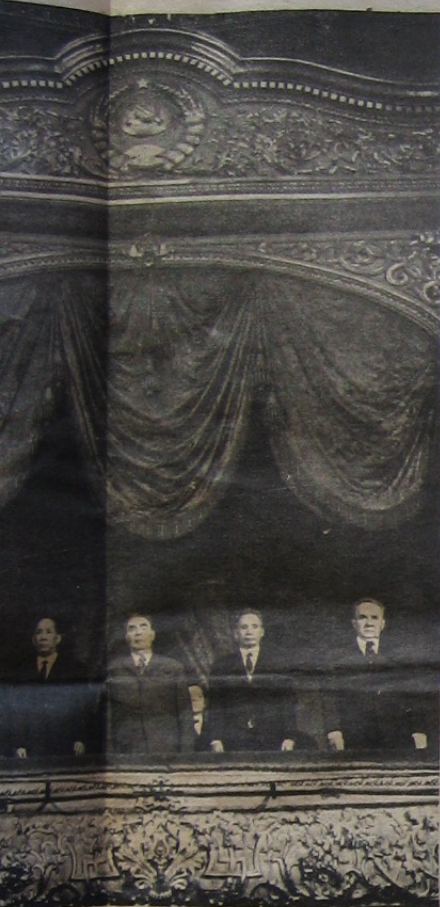
THE WORKERS TAKE



11 proletariato come soggetto (Budapest, 23 ottobre 1956)

YDAZE

Celebration of alienation



BUREAUCRATS INHERIT THE PALACES:

THE WORKERS TAKE THE STREETS.



SPAIN '36 - Women's militia, C.N.T. anarcho-syndicalist union.

accomplished the essentials of this task, whether in its old private form or else by means of bureaucratic peasant-based parties such as the one that took power in China in 1948 or that are taking power in S.E. Asia and Africa. Such "National Liberation Movements" and "Socialist States" can only be seen as progressive in the absence of a classwide revolutionary movement in the rest of the world. They are *capitalist* revolutions that serve no useful function from the genuinely communist point-of-view except that of creating a modern working class where none existed before. In the advanced countries, this program - with all the "good will" of its supporters to the contrary - is nothing less than a counter-revolutionary diversion. It's but one more way of persuading the working class to help rationalize and to update its own alienation and exploitation.

Extreme? Hardly. Capital has now colonized almost every aspect of daily life; one can hardly breathe without having to pay (in Tokyo they already sell air from vending machines). All human relations become money-, commodity-, and spectacle-exchange relations; play, pleasure and the participation we seek in our daily lives all face the extinction as exemplified by ticket and check stubs. From the time we crawl out of bed to the time we crawl in *again* - at home, at work, and in the streets - we (re-) produce an alien and hostile world. We set the process into motion by selling our labor-power, by paying for goods and services, by using our "free" time to forget the misery so that we'll be able to go back for more another day and another.... We, the working class, (which includes all those whom the State pays not to work to stay out of a labor market which cannot absorb them) *reproduce our own misery*. The slavery of all enforces the slavery of each.

The Left, though it wants a few changes in ideology, defends the working class as it is, including its traditional institutions such as the labor unions and the family. But it is through these institutions that the working class reproduces itself as a *class for capital* - repressed, privatized, full of divisive local and sectional prejudices (ethnic, racial, sexual, regionalist, nationalist) and above all, *SLAVISH*, crippled and incapable of running the world in its own interests. We are not suggesting that individual workers should abandon the unions (until the movement which makes them unnecessary is widespread, and - in a world of closed shops, how could they?) any more than we are telling members of families that still care for each other to split up. Many unions still provide a certain minimal defense from the employers, just as many families still provide the last remaining source of tenderness and community for their members. Nevertheless, in a time when something far better is really possible - when workers are openly rebelling against the unions and men, women and children are openly rebelling against the family - to defend these institutions is purely reactionary, no matter how con-

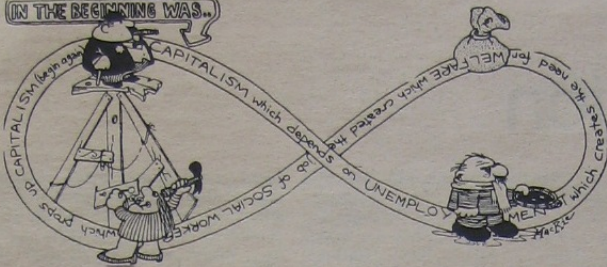
fused, limited and often pointlessly destructive the rebellion against them may be at first. In an anarchist society, where people *create* wealth according to their abilities and pleasures, and *use* wealth according to their needs and desires, where there is a real, universal community, unions and families alike would cease to exist (although the unions, in particular, will have to be smashed on the way to creating such a society) simply because people will not seek protection from *their own wealth*.

The Left, of course, does not even begin to understand any of this. These hacks who call only for "a decent life", who think the goal of revolution, as well as its means, is *higher and equalized* wages for self-alienation, better conditions to do it in, and social welfare as a safety-valve for discontent...*they've forgotten what life is*, and themselves, bear the scent of something already dead. The desperation that transforms children into alcoholics, arsonists, ideologists and murderers before they reach puberty makes one thing painfully clear: *anarchism*, free human association - is no longer "a program" to be realized in the distant future, but an immediate, basic, biological and emotional NEED - one which grows more urgent every day. From now on, as the workers of Mt. Isa Mines demonstrated in the 60's, and Ford workers at Broadmeadows, Melbourne did in the 70's, and as those of Paris, Milan, Barcelona, Warsaw, Liverpool, Tel Aviv and Cairo continue to demonstrate, the revolution *BEGINS* with the refusal of wage-labor and the market - the refusal of sacrifice and submission, and *never* ceases to refuse *all* constraints. Here, the old saying that we "do not live by bread alone" acquires a new and marvelous meaning. The community and festivity, the erotic and creative life that we so passionately desire, can only be successfully achieved through a *violent break with the past*... through the conscious rejection of all the old habits and makeshifts which have helped us to (merely) survive up to now. It is these habits and makeshifts - these defensive adaptations and camouflages - which make us both capable of tolerating this world and incapable of creating a new one. Only *we ourselves*, acting without any authority but that of our needs and desires, can use the wealth of creative potential stored up under capitalism to transform our lives and our planet.

To be sure, all of this will require global planning and co-ordination, before during and after the final battle. But, if we are really going to re-own our lives, the co-ordinating bodies at the local, regional and global levels must be strictly mandated and subject to immediate recall. This is not for the sake of "democracy", for the revolution is not essentially a democratic process - rather, it is simply to ensure that we all get what we want, and that where compromise has to be made among conflicting interests it is *we* who work it out...not some representative, bureaucrat or mediator. "Bookkeeping" and administering the flow of our world production will still be necessary, but they can and must become activities just like any other, without power or privilege. there will be a combination of the full application of modern communications and computer technology (hitherto, impossible under capitalism), and b) the development of alternative technologies, (inherent in the transformations that will be occurring in the social relations around the workplace). This will involve decentralisation of both production and power. It will make possible world wide planning whose "centre" will be everywhere - (based upon a continual balancing out of our abilities and pleasure as producers and our needs and desires as consumers (self-oriented hedonists and adventurers). The tangled, strangled cobweb of capitalist organization, with its separation into enterprises, corporations, committees and nation-states, will be brushed away by the revolution itself, and the new organization of life will grow up organically as production is resumed and transformed by ex-workers, ex-students, ex-housewives, et al, who are now simply - human beings - unconfined to any particular social role - moving freely throughout the world as they experience new activities and taste new pleasures.

inside welfare

IN THE BEGINNING WAS...



Over the weekend April 10th-12th the first national conference of 'socialist' welfare workers was held in Melbourne. The conference was well attended by, amongst others, representatives of 'Inside Welfare' groups from Sydney, Melbourne, Adelaide and Brisbane. It was intended as a marxist response to the Henderson Poverty Report, and attempted to establish some level of national organization around a coherent strategy.

The first Inside Welfare (IW) group had been formed in Brisbane early in 1975 around a campaign to reinstate a supporting mother, Karen Duncan. Karen's benefits had been cut off when she admitted sleeping with her de facto 'husband'. This bureaucratically heartless action of an overzealous investigating officer seemed to establish the policy that one couldn't cohabit and still receive benefits. In fighting this campaign, various other demands were raised - for instance, that the level of benefits be that of the minimum wage - the SS (Social (In) Security) office was occupied, and finally Karen was reinstated. However, this was achieved within the existing policy regulations. Currently a similar campaign is being waged here in Sydney.

The aims of IW conflict directly with those of establishment welfare workers; for example:

- | | |
|---|---|
| <p>1. The state is a repressive apparatus (rather than a benevolent one).</p> <p>2. Socialism and the overthrow of capitalism are necessary to solve welfare problems.</p> <p>3. The role of the working class must be decisive (rather than welfare workers being able to solve problems).</p> | <p>ESTABLISHMENT (rather than piece-meal reforms).</p> <p>(rather than welfare workers being able to solve problems).</p> |
|---|---|

Since the post-World War II boom of capitalism, there has been an expansion in welfare expenditure. This has led to an increase in the numbers and variety of welfare workers, who, not surprisingly, are becoming more aware of the havoc and suffering imposed by contemporary capitalists on those receiving welfare. Hence there has been a growing disaffection amongst welfare workers due to this pronounced alienation inherent in their work.



For years there has been a nominal 'union', the Association of Social Workers', (ASW). However, it has been more concerned with obtaining accreditation for its members and stressing their role as 'professionals' rather than with agitation and establishing links with the working classes or the trade union movement. Recently, a more radical union has been forming, (the ASWU), which realises the political impotence of the limited perspective of the ASW.

At the conference the IW agreed on a strategy of (a) broadening the base around which radical welfare workers can operate; (b) organising the currently non-unionised welfare workers; and (c) playing a role in the working class through membership and participation in the activities of the ACTU. It was argued that the working class must look to the poor as their responsibility, (not the government's), and attempt to organise welfare recipients, (e.g. claimants unions). The significance of the Western Australian supporting mother's group was noted - as, on the one hand, an effective pressure group yet, on the other hand, a group which became easily incorporated into, and co-opted by the system.

Several lengthy papers were presented at the conference sessions. (The conference agenda reads like a menu!) The one on the nature of the welfare state covered its history, and related its repressive and welfare functions. The session on poverty and inequality broke the poor up into its various separate groups, (blacks, women, migrants, youth, etc.), and showed how this correlated with their vulnerable positions in the work force. The ways in which government keeps welfare recipients poor, and uses unemployment as a lever against wage struggles were also covered.

The session on women began by recognising that women are over-represented in all sections of the poor - largely because of wage and welfare inequalities due to sex. The State was seen to discourage non-nuclear family units through its allocation of welfare funds - confirming the function of the nuclear family as the most efficient means for reproducing the labor force.

And the experiment in community controlled child care, at, (you guessed it!) 'Sunshine', in Melbourne, (with AAP and Children's Commission funds), encouragingly showed how, when people start to take control of one area of their lives, (here being child care), they also begin to extend this to other areas.

The session on blacks showed just how much conferences of white welfare workers mean to black welfare recipients; although several black had been specifically invited, as speakers, none turned up. (Admittedly, that weekend, the new Aboriginal Embassy was being set up in Canberra.) This lack of information and basic contact was acknowledged, and the principle of supporting autonomous black campaigns was endorsed. (The IW Brisbane group has had some involvement in the Smash the Act campaign.)

The Sydney IW group meets every second Monday at 7pm, at 24 Pitt St, Redfern (next meeting May 3rd) - membership, (which includes a subscription to all mailings and a copy of all the conference papers) is \$5.

reverse garbage truck

THIS IS A WONDERFUL WAREHOUSE where you can find virtually any of the raw materials you need for playgrounds, arts and crafts etc. If a childrens group, school, activity centre, family day-care needs to find sponge rubber, paper, cork, leather, wood or rubber dust they can obtain it here for the payment of a subscription for one year. This subscription varies between \$10 and \$35, depending on the size of the group and the frequency with which it meets. This entitles the member to take as much material as needed as often as it is needed.

The project was started with a grant from the Australian Assistance Plan through the S.W. Sydney Regional Council. This covers rent for one year and the running costs of the vehicle to garner these wares. It is hoped that the charges will allow for self sufficiency after the initial funding finishes in June.

We are able to get what we do because EVERY industrial process has a waste or by-product and usually this is something that to the community is a much sought after resource, normally too expensive to buy at a retail outlet. Whilst the world's resources are limited there is one alone that is unlimited, varied and even cheaper than free... WASTE of course. We need only look at the material with a new view and regard it all as a new raw material. Apart from supplying material we are a source of methods and ideas. On the fourth Wednesday of each month there is a learning exchange held at 7.30pm, to enable people to exchange their ideas on the better uses of what we have.

It also enables a little late night shopping for those who live too far away to be able to come during our normal hours, which are 8am till 6pm during the week. If you want something but don't see it let us know and we will try to obtain it. Below is short list of goodies:

- | | | | |
|---------------------|------------------|-----------------|------------|
| fur | sponge | tinsel | handles |
| plastic straw | different papers | foil | clasps |
| huge crates | masonite | lino | clips |
| big or little drums | laminex | carpet | buckles |
| perplex | metal shapes | various fabrics | |
| cellophane | lumber | styrofoam | hessian |
| mesh and gauze | plastic spools | cork | angle iron |
| plastic seed | baubles | | |

Please bear in mind that this is only a partial list. Stock is constantly changing, being added to and taken away. Visit as you might a library, knowing the normal stock but on the look out for new additions. There is the offer of taking a bag at three dollars if you don't think subscriptions to be appropriate to your group. These bags may be filled with whatever you like and it is usually a good way of convincing other members so misfortunate that they have not yet beheld R.G.T. The cost to schools is 20c. per student per year.



CONTINUED FROM PREVIOUS PAGE

To return to the present situation: the re-owning of our lives begins on a small scale with the re-owning of our intelligence, senses, associations and passions. Everything can (and greedily must) be called upon for use. Every aspect of the old world can be examined to see if we find a want to preserve, convert or destroy it. The serums of false consciousness and the empty phrases we exchange every day ("Have a nice day", "That's life!", "What's Happening?", "Did you come?") to excerpt but a few) can be played with in such a way as to make clear what is not really going on. In limited struggles like work-strikes and rent-strikes the point is not to militantly push abstract "demands", but to self-ishly place the struggle within the context of the world-situation, and hence, to be realistic (concrete) about what can be accomplished. Besides this, we need to begin finding out how our own immediate areas fit into world production as a whole, what the important facilities are that will need to be captured, occupied and held against the State forces during the insurrection, how long a given city or region

can hold out in spells of isolation, and so on. In other words, we need to think *tactically and strategically*. In this way the consciously anarchist minority can help prepare themselves and the rest of their class - for, make no mistake about it, it is a *social war* we are starting, a war whose stake is the freedom to shape the whole world.

To many people, what we say here will come as no particular shock, for our ideas and our practice are already in everyone's minds and daily life activities at some level; we are only expressing the *real movement* that has been emerging for a long time, which we call anarchism. Among more conservative and repressed people, like the organizers of this demonstration, we will no doubt continue to be very unpopular. But, unlike the Left, which wants to recruit the "masses" into its "revolutionary organizations" and so, panders to their meanest prejudices and most stupid anxieties, we have no interest in being popular *as such*. Of course we want people to agree with us; but because we have no interest outside the movement at a whole, because we

do not try to represent the interests of the working class but speak for our own as a part of it, we feel that our own ends are best served by telling the whole truth as we see it, how-ever painful that truth may be at times. As a class we will go on failing until we succeed; our failures can be superceded - turned into success, if we selfishly critique them as fiercely as we extend our more successful encounters with the old world.

The old May Day ritual is *part of our failure*. In Moscow, it is the occasion for a sacred parade of nuclear missiles; in Peking, for hymns to the glory of Nation, Sacrifice, Family and Work. If we are going to re-own our past, let it be as a part of re-owning our present. Let it be as the workers of Szczecin, Poland made the *Internationale* their own again in 1970 - by singing it as they looted State-owned stores, fought off the Red Army and burned down the headquarters of the Communist Party. May Day began when workers were fighting for the 8-hour day: let's celebrate it once again - only when we have made our days and nights *our own* once and for all.

abortions at Liverpool

On March 22nd and 23rd, at Liverpool Court, a doctor and a health worker were committed for trial on a charge of 'having preformed' and 'aided in the performance of an illegal abortion'. Unless the Attorney General decides not to push the case any further, they will now be tried before a judge and jury.

The abortion was preformed on a 15 year old girl at the Liverpool Womens Health Centre. The doctor and health worker were arrested after the mother complained to the Liverpool police.

In court it was disclosed that the girl was frightened of her parents learning that she was pregnant because she was sure they would have her boyfriend charged with carnal knowledge. Since it is legal for people 14 years and over to make a contract (verbal or otherwise) with a doctor to receive medical treatment, this did not prevent her getting an abortion at the centre. After her parents later discovered the truth she ran away from home. This resulted in her parents having her charged as 'uncontrollable' and placed her in a child welfare home.

The legal situation in N.S.W.

The Crimes Act says that anyone using an instrument to procure an illegal abortion is liable to a penalty of up to 10 years imprisonment. The Crimes Act does not explain when an abortion is a legal abortion - that is arrived at through case law. In 1969 at a trial in the N.S.W. District Court in which two doctors and several



others were found not guilty on a charge of abortion, Judge Levine ruled that 'for an abortion to be legal a doctor must be convinced (this could be the abortionist him/herself) that there is a greater risk to the woman's mental or physical health if she continues with the pregnancy than if it is terminated'. He added that social and economic circumstances may be taken into account.

Since this judgement it has been much easier to get an abortion in N.S.W.

Before, although some private abortionists had always operated they charged prices that were well beyond the reach of young women and working class women. Although the names of the abortionists were well known in middle class and intellectual circles, they worked in an atmosphere of secrecy. Most of them paid off the cops. The woman who could not afford the price or did not know these doctors, was forced either to a backyarder, induce a miscarriage herself or continue with the pregnancy.

In the last few years, several abortion clinics have been set up in Sydney eg. Preterm and the Arncliffe Centre. These centres do up to 100 abortions a week each. Women are counselled beforehand and asked their reasons for wanting a termination. Reasons like "cant cope with anymore children" and "am not mature enough yet to have a child of my own" are accepted. Medibank has also meant that these centres and private doctors can bulk bill and consequently women with no money are not excluded. So long as a woman knows what facilities are available, the situation in N.S.W. at the moment amounts to 'abortion on request'; and is much more liberal than in places like South Australia and Britain where there has been abortion law reform.

The Liverpool Centre, like these other larger abortion centres and private doctors, was operating under the Levine ruling. If that ruling was to be overturned we would be back in the pre-1970 situation with - ABORTION TO THE RICH: UNWANTED PREGNANCIES FOR THE POOR.

A Defence Fund has been set up. You can show your support by sending cheques/money to Liverpool Womens Defence Fund, Box 65 P.O. Liverpool 2170, cheques being made out to the same.

THE RIDE AGAINST URANIUM

Realizing that 1976 is a decisive year for the future of uranium mining and nuclear power, Friends of the Earth has organized a national bicycle ride to Canberra to bring attention to the issue.

Cyclists from Adelaide, Melbourne, Sydney, Brisbane and Townsville will take part.

The group from Sydney will depart from West Circular Quay at 11a.m. on Saturday, May 8th, and ride to Lucas Heights, the site of Australia's research reactor. There they will spend the night and the following day.

The riders will then proceed via Wollongong, Moss Vale, Goulburn, Gunning, and Yass before arriving in Canberra on May 18th. Tents will be pitched on Parliament House Lawn and demonstrations will be held in Canberra on the 18th and 19th.



Because they will be camping out, all participants in the ride will bring a sleeping bag and a tent if they have one. Also, people with cars, trucks and kombis are needed to help transport camping gear and mark the route. F.O.E. will provide food for the riders at a cost of \$2.50 per day per person.

People who feel strongly about the uranium issue but cannot cycle the whole distance may ride any part of the route. For instance, if a person is only free Saturday afternoon, that person may ride from Circular Quay to Sutherland and catch the train back to Sydney. Further information about "The Ride Against Uranium" can be obtained by calling 6989714 or by visiting F.O.E. at 423 Crown St., Surry Hills.

men's groups

Men have been getting together in meetings - two have been held so far in the last 6 months. In these "workshops" various ideas of interest to men were discussed- anything that was of sufficient interest to the people involved. Groups started from these meetings.

Every month people from the groups in Sydney get together and 1) discuss what interesting/important things have happened 1) get people who want to join groups to do that 11) any other things

These meetings are on the first Sunday of every month at about 2 o'clock. To find out about the next one PHONE



Rod, Nino or Don on 827 3236.

There is also a meeting on 9th of May 20k to discuss a workshop to be held around June ring Judy 318870.

If you believe this is important consider doing and thinking about them with respect to yourself.

weekly. It has been suggested that this effect might be coming to light because so many women are coming off the pill as they become aware of possible side effects. Most of the women with these symptoms seem to have an irregular cycle and the researchers are urging doctors to investigate the cause of irregular cycles before recommending the Pill. (Source: Womens Report Dec. 1975)

yet another

A new side effect which occurs after coming of the contraceptive pill has been noticed recently. It involves cessation of periods, abnormal mild flow, infertility, and the appearance of non-malignant tumors in the pituitary gland (which is found in the brain). Researchers at John Hopkins University in the U.S.A. have so far only discovered 30 cases with these symptoms but new cases are said to be appearing almost

women behind bars



If any women who have been in Silverwater Womens Prison, or relatives and friends of women who have been in prison are interested in giving evidence to the Royal Commission into prisons; Women Behind Bars would like to meet with them. We are preparing individual and group submissions. Legal Advice is available. Contact Wendy 6013555 Mon or Bessie 602-0157.

FOR SALE

UNION SELLOUTS

The latest issue of Mabel (an Australian feminist newspaper available at the Anarchist Bookshop) carries several articles dealing with industrial conditions and disputes. In each case, women workers involved belong to a union and in each case the union is failing to consult with its members and in three cases, clearly is selling them out. The full storey can be read in Mabel. Briefly the facts are these: **Nurses:** Late in March the N.S.W. Nurses Association called a mass meeting of nurses to decide action aimed at forcing the government to grant the \$9 catch up to all nurses (this had already been awarded to them by the courts but was taken from them after the government appealed). At this meeting of 6000 nurses it was unanimously decided to impose a series of work bans in all hospitals. Several weeks of marches, meetings and 24 hour stoppages followed. The Government then offered to establish a four person committee to prepare a work value case for nurses - the work value case is a separate case which was to be held by May 31st anyway. On April 11th, the Nurse Association executive agreed to lift the bans and agreed to the setting up of a committee for the work value case. The Nurses Association has not called meetings of the nurses, like the last mass meeting to lift the bans or give the nurses the option to fight the dispute in their own way. A meeting of rank and file nurses was held recently to discuss the failure of the wage claims and the refusal of the Nurses Association to hold a mass meeting. A Nurses Action Group was formed. Further information is available at Womens House. **Chicken Workers:** Last October the workers at Stegles at Beresford up near Newcastle went on strike for a log of claims

SCHOOL LEAVERS FOR SALE ??

Most young people attending a high school or a secondary college will tell you that they find school dull, boring, and a pain in the arse. But they attend, partly out of compulsion by parents and partly out of a desire to obtain a school certificate or a HSC. We are constantly told by parents, teachers, etc., that if we have a HSC we have a better chance of getting a good job. But in 1975, a large percentage of school leavers went straight onto the dole and those that did get a job had to settle for a low paying factory job. It has been predicted that in 1976 the number of school leavers joining the ranks of the unemployed will increase! Politicians will tell us that the solution to unemployment is to stimulate the growth of free enterprise. They say that this will increase business activity in the private sector and thereby create more jobs. But since the birth of the free enterprise (or capitalist) system there has been unemployment and as long as the free enterprise system continues to exist there will always be unemployment. A simple solution to unemployment is shorter working hours. This would mean that in order to meet production levels, employers would have to hire more people thus eliminating unemployment. But employers would hardly support this idea as it would mean less profits. Employers exploit young people by paying them less than adults for doing the same work. The first people to get the sack are young people. **LAY THE BOSS OFF - IT MAKES MORE SENSE!!**

SOURCE: YOUTH LIBERATION MOVEMENT, CANBERRA.

RISING FREE-anarchist monthly
P.O. Box 92, Broadway, N.S.W. 2007
subscription \$3-50 (12 issues)

LONG BAY BASHINGS

After the particularly savage beating of escapees in a recent attempted break from Long Bay Gaol the Justice Dept. did its piss-weak best is sacking a couple of the offending warders. However, even this is much better than it seems as the only warders sacked were those who said that Brownly, their superior officer had told them to do it. Pigs who kept their mouths shut were only fined \$100.

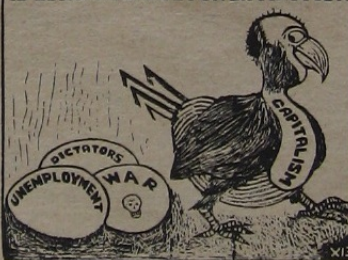


THE COPPERS ARE COMING MAY FIFTH HELP.

A going away party in the fine old Irish tradition is planned for Mick after the May 2nd march on Sunday. Come along and bring plenty of high spirits as theres a lot of good things to remember about old Victoria street.

Also as many as possible are asked to turn up on May 5th when the cops are coming to kick Mick out. We may have finally lost the street to Thee-man and all his friends inside and outside the law but it was a bloody good fight.

A BIRD THAT LAYS SUCH ROTTEN EGGS IS LONG OVERDUE FOR EXTINCTION



I.W.W. - 752 W. Webster Ave. - Chicago, IL 60614



INDUSTRIAL WORKERS OF THE WORLD
Sydney: Sydney Group I.W.W.
G.P.O. Box 2150,
SYDNEY NSW 2001.
Canberra: B. Heart
P.Box 250,
JAMISON CENTRE ACT 2614
Illawarra: Pavestones,
P.O. Box 25,
WARRAWONG NSW 2502.

WANTED

CLASSIFIEDS

- MAY 1** Anti Election May Day Festival
11am Haymarket - march via Town Hall Election Booth to Rocks Festival to Hyde Park. BYO Music - Food - Drink - Speeches. Marrickville Women's Fete
11am-4pm 60 Union St., Tempe.
- May 2** May Daze Rally (the same old story).
8am. Party after at Mick Fowler's place, 115 Victoria St. Kings Cross.
- May 3 & 17** Inside Welfare meetings 7pm. 24 Pitt St. Redfern.
- May 5** Possible Eviction of Mick Fowler.
- May 7** Ward & Reeves court cases - Central Court Petty Sessions 10am (see front page story).
2pm-7pm Meeting Sydney Anarchists, 130 Glebe Point Rd.
- May 8-18** F.O.E. Bike Ride to Canberra - leaves Circular Quay 11am.
- May 7,7 & 8** CARE (Campaign Against Racial Exploitation) Conference 232 Castlereagh St., Sydney. NB Anyone with shares in Woolworths who would be happy to have them used at Woolies AGM re trade with South Africa, ring 6989916 before May 7.
- June 18 & 21** National (?) Anarchist Conference in Melbourne. (A weekend of discussing NO economy with friendly, intelligent and witty anarchists) Political Economy Conference at Sydney University. (A dull weekend of discussing political economy-whatever-that-is - with irrelevant marxist economists).
- June 21 & 22** Reform, Revolt or Deschool (Conference Contact Peter c/o 6604032.

* In Canberra a Youth Liberation Movement (YLM) has been formed. They publish a newsletter and can be contacted at Box 250, JAMISON CENTRE, CANBERRA.

* The latest issue of the Federation of Australian Anarchists Bulletin (FAAB) it washes whiter than SURF or GREEN OMO) is about to appear. Order your copy now while there's still a chance (c/o Sydney Anarchists).

ANARCHIST CONFERENCE IN MELBOURNE has been postponed from a religious holiday (Easter) to a royal holiday (Queens Birthday) JUNE 18th 21st.

GOOD TO SEE MY
BIRTHDAY BEING PUT
TO USE FOR
A
CHANGE.



For further information write to Latrobe Anarchists, Latrobe University, Bundoora, Melbourne, Victoria.

LIBERTARIAN PRISONERS DEFENCE GROUP now meets every fortnight - next meeting May 12th at 130 Glebe Point Rd. Glebe. Donations and stamps also wanted.

WHY NOT VISIT YOUR LOCAL ANARCHIST?

Sydney Anarchist Group
P.O. Box 92, Broadway NSW 2007. Woodstock
Woodstock Anarchist Party
PO Box 250 Jamison Centre, Canberra ACT 2601
Self-Management Group,
P.O. Box 332, North Quay, Brisbane Qld 4000
Adelaide Anarchists,
c/o 25 Hart St, Semaphore S.A. 5019.
Melbourne Anarchists,
P.O. Box 1045, North Richmond Vict 3121
Woodstock Anarchist Party,
34 Kennedy Terrace, Launceston, Tasmania 7250

MAYDAY IS MAY 1st next year on a Sunday. In 1978 it will be Monday. A group is meeting at 130 Glebe Point Rd. 8pm May 19th to start work for forward publicity and planning to make sure of a successful May March - 1978. All welcome.

PUBLICATIONS RECEIVED

PAPERS: Brisbane SMG paper 'Libertarian' 40c.; Sydney Feminist paper 'Mabel' Issue Nos. 2 & 3 20c.; Sydney Anarchist paper 'Rising Free' Issue Nos 1,2 & 3 10c.; Madness Network News (American) Dec '75 and Mar '76. **BOOKS & PERIODICALS:** 'Red & Black' Sydney Anarchist Journal No. 6 plus back issues 50c; 'The Right to be Greedy' - Theses on the Practical Necessity of Demanding Everything 75c; 'Without Hardware' C.R. Dalton - Cases of Treason in Australia \$1.10; Chain Reaction - Friends of the Earth (Aust) Vol.2 No. 1 \$1.00; 'What is Property' P.J. Proudhon - An Inquiry into the Principle of Right and of Government' \$3.50; 'Living my Life' Emma Goldman - Autobiography of Emma Goldman Anarchist \$4.00; 'Kropotkin's Revolutionary Pamphlets' A collection of writings by Peter Kropotkin \$3.00; 'The Great Riots of New York 1712-1873' Joel Tyler Headley \$2.50; 'Bureaucracy and Revolution in Eastern Europe' Chris Harman \$3.00; 'The Revolution Script' Brian Moore - Quebec Liberation Front Brian Moore \$1.95.

Above available from Anarchist Bookshop situated at 130 Glebe Point Rd., Glebe. Hrs. Mon-Fri 2pm-7pm.