

# Towards an Ecological Solution

by Murray Bookchin

*Murray Bookchin, a lifelong radical, presents a vision of the free society and a strategy for building it. The traditional left, says Bookchin, has missed the boat; it ignores the revolutionary potential of modern technology and the emerging counter-culture. A true revolutionary movement, Bookchin argues, must integrate ecological and utopian ideas with a libertarian theory of society.*

*Murray Bookchin, who lives in New York, is an editor of ANARCHOS magazine. Ramparts Press recently published a collection of his essays in a book titled 'POST-SCARCITY ANARCHISM.' This is the first in a series of articles by Murray Bookchin to appear in 'EARTH AND FIRE!'*

Popular alarm over environmental decay and pollution did not emerge for the first time merely in the late '60's, nor for that matter is it unique response of the present century. Air pollution, water pollution, food adulteration and other environmental problems were public issues as far back as ancient times, when notions of environmental diseases were far more prevalent than they are today. All of these issues came to the surface again with the Industrial Revolution, a period which was marked by burgeoning cities, the growth of the factory system, and an unprecedented befouling and polluting of air and waterways.

Today the situation is changing drastically and at a tempo that portends a catastrophe for the entire world of life. What is not clearly understood in many popular discussions of the present ecological crisis is that the very nature of the issues has changed, that the decay of the environment is directly tied to the decay of the existing social structure. It is not simply certain malpractices or a given spectrum of poisonous agents that is at stake, but rather the very structure of modern agriculture, industry and the city. Consequently, environmental decay and ecological catastrophe cannot be averted merely by increased programs like "pollution control" which deal with sources rather than systems. To be commensurate to the problem, the solution must entail far-reaching revolutionary changes in society and in man's relation to man.

To understand the enormity of the ecological crisis and the sweeping transformation it requires, let us briefly revisit the 'pollution problem' as it existed a few decades ago. During the 1930's pollution was primarily a muckraking issue, a problem of expose journalism typified by Kallet and Schlink's "100 Million Guinea Pigs."

This kind of muckraking literature still exists in abundance and finds an eager market among "consumers," that is to say, a public that seeks personal and legislative solutions to pollution problems. Its supreme pontiff is Ralph Nader, an energetic young man who has shrewdly combined traditional muckraking with a safe form of "New Left" activism.

In reality, Nader's emphasis belongs to another historical era, for the magnitude of the pollution problem has expanded beyond the most exaggerated accounts of the '30's. The new pollutants are no longer "poisons" in the popular sense of the term: rather they belong to the problems of ecology, not merely pharmacology, and these do not lend themselves to legislative redress.

What now confronts us is not the predominantly specific, rapidly degradable poisons that alarmed an earlier generation, but long-lived carcinogenic and mutagenic agents, such as radio active isotopes and chlorinated hydrocarbons. These agents become part of the very anatomy of the individual by entering his bone structure, tissues and fat deposits. Their dispersion is so global that they become part of the anatomy of the environment itself. They will be within us and around us for years to come, in many cases for generations to come. Their toxic effects are usually chronic rather than acute: the deadly and mutational effects they produce in the individual will not be seen until many years have passed. They are harmful not only in large quantities, but in trace amounts: as such, they are not detectable by human senses or even, in many cases, by conventional methods of analysis. They damage not only specific individuals but the human species as a whole and virtually all other forms of life.

No less alarming is the fact that we must drastically revise our traditional notions of what constitutes an environmental "Pollutant". A few decades ago it would have been absurd to describe carbon dioxide and heat as "pollutants" in the customary sense of the term. Yet in both cases they may well rank among the most serious sources of future ecological imbalance and pose major threats to the viability of the planet. As a result of industrial and domestic combustion activities, the quantity of carbon dioxide in the atmosphere has increased by roughly 25 per cent in the past 100 years, a figure that may well double again by the end of the century.

The famous "greenhouse effect," which increasing quantities of the gases expected to produce, has



TURN OFF THE LIGHTS;  
in the silence  
of your darkened home  
you can hear a thousand rivers  
whispering their thanks.

posed, the gas will inhibit the dissipation of the earth's heat into space, causing a rise in overall temperatures which will melt the polar ice caps and result in an inundation of vast coastal areas. Thermal pollution, the result mainly of warm water discharged by nuclear and conventional power plants, has disastrous effects on the ecology of lakes, rivers and estuaries. Increases in water temperature not only damage the physiological and reproductive activities of fish; they also promote the great blooms of algae that have become such formidable problems in waterways.

What is at stake in the ecological crisis we face today is the very capacity of the earth to sustain advanced forms of life. The crisis is being drawn together by massive increases in "typical" forms of air and water pollution; by a mounting accumulation of nondegradable wastes, lead residues, pesticide residues and toxic additives in food; by the expansion of cities into vast urban belts; by increasing stresses due to congestion, noise and mass living; by the wanton scarring of the earth as a result of mining operations, lumbering, and real estate speculation. The result of all this is that the earth within a few decades has been despoiled on a scale that is unprecedented in the entire history of human habitation on the planet.

Finally, the complexity and diversity of life which marked biological evolution over many millions of years is being replaced by a simpler, more synthetic and increasingly homogenized environment. Aside from any esthetic considerations, the elimination of this complexity and diversity may prove to be the most serious loss of all. Modern society is literally undoing the work of organic evolution. If this process continues unabated, the earth may be reduced to a level of biotic simplicity where humanity - whose welfare depends profoundly upon the complex food chains in the soil, on the land surface and in the oceans - will no longer be able to sustain itself.



# Guaranteed Annual Income



In fact, man has an inherent tendency to be active. Under a system of "forced labor" where little attention is paid to the attractiveness of work, man seeks to escape from it if even for a short time. If the whole social system is changed in such a way that coercion and threat are removed from the work obligation, only a minority of people would want to do nothing. It is quite possible that a certain minority of people would prefer what would be the equivalent of the monastic life, devoting themselves completely to their inner development, to contemplation, or study. If the Middle Ages could afford to tolerate monastic life, certainly our affluent technological society is much more able to afford it. But again, as soon as we introduced bureaucratic methods necessitating that somebody had to prove that he really made "good use" of his time, the whole principle would be spoiled.

There is a specific variant of the principle of the guaranteed income which, although not likely to be accepted at present constitutes an important principle. I am referring to the principle that the minimal requirements for a dignified life are not obtained on a cash basis, but as free commodities and services which do not require payment. We have accepted this principle for elementary schooling, nor does anyone have to pay for the air he breathes. One could begin to extend this principle to all higher education, which could be completely free, with a stipend for every student, making it possible for him to enjoy free access to education.

We could also extend the principle in another direction, namely, to have basic commodities free, beginning perhaps with free bread and free transportation. Eventually it could be extended to all commodities inasmuch as they constitute the minimum material basis for a dignified life. Needless to add, this vision is utopian as far as its realization in the near future is concerned. But it is rational, both economically and psychologically, for a much more advanced state of society.

VOLUNTEERS! believes that every person is entitled to a guaranteed income, as a step toward the eventual goal of making all necessities of life free to all people, no strings attached. This goal is itself a step towards the ultimate libertarian idea of "from each according to her ability, to each according to her need".

We support the guaranteed income for several reasons. First, every human being has the right to life, and this right would be meaningless without the day-to-day necessities that enable life to go on. Food, shelter, health services and clothing are examples of this.

Secondly, a guaranteed income would make people more economically independent-kids from their parents, women from oppressive men and citizens from government bureaucrats. Workers, no longer faced with the problem of seeing themselves or their families starving, would be free to reject jobs which are extremely bad (in terms of pay, conditions, safety and hours or those morally disgusting - like making more military hardware, advertising, selling, or working in plants that pollute our air and water). Workers on strike would be able to hold longer without the threat of scab labour, since the unemployed would not be forced to compete against their brothers and sisters.

Finally, a good part of all this income would be available for life culture groups and activities which would allow for more development of alternatives and self-expressive projects.

The essay below is reprinted from Erich Fromm's book, *The Revolution of Hope*.

".....The point I want to make is to uphold the principle that a person has an inalienable right to live - a right to which no conditions are attached and which implies the right to receive the basic commodities necessary for life, the right to education and to medical care; he has a right to be treated at least as well as the owner of a dog or a cat treats his pet, which does not have to "prove" anything in order to be fed. Provided this principle were accepted, if a man, woman, or adolescent could be sure that whatever he did his material existence would not be in jeopardy, the realm of human freedom would be im-

mensely enhanced. Acceptance of this principle would also enable a person to change his occupation or profession by using one or more years in preparing himself for a new and, to him, more adequate activity. It happens that most people make a decision about their career at an age when they do not have the experience and judgement to know what activity is the most congenial to them. Perhaps in their mid-thirties they wake up to the fact that it is too late to start that activity which they now know would have been the right choice. In addition no woman would be forced to remain unhappily married because she did not have what it takes even to prepare herself for a job at which she could make a living. No employee would be forced to accept conditions which to him are degrading or distasteful if he knew he would not starve during the time he looks for a job more to his liking. This problem is by no means solved by unemployment or welfare dole. As many have recognized, the bureaucratic methods employed here are humiliating to such a degree that many people are afraid of being forced into the dole-receiving sector of the population and this fear is sufficient to deprive them of the freedom not to accept certain working conditions.

How could this principle be realized? A number of economists have suggested as a solution an "annual guaranteed income" (sometimes called a "negative income tax") The guaranteed annual income would have to be definitely below the lowest income for work in order not to arouse resentment and anger in those who work. If it is to guarantee a modest but still adequate material basis, the present wage level would have to rise considerably. It is feasible to determine a minimum standard of living which is as high as the present minimum standard for a modest and adequate material basis. Anyone who is attracted by a more comfortable life would be free to achieve a higher level of consumption.

The principle of the guaranteed annual income has to cope with the objection that man is lazy and would not want to work if the principle of work-or-starve were to be abolished.

## VOLUNTEERS! WHERE WE STAND

This newspaper is put out by VOLUNTEERS! an organization of people who believe we must profoundly alter the ways in which we relate to each other and to nature if we are to remain on the planet.

The flag of VOLUNTEERS! pictured above is an international symbol of ecology and freedom. The black flag is the traditional symbol of liberty, and individual control over ones life.

The ecology symbol signifies harmony: harmony within nature, harmony between human beings and harmony between people and nature.

Voluntarisms historical roots can be traced to earlier anarchist-libertarian concepts. Within a society of the Voluntarist - men, women, all life formations will repulse the misuse of technology as human beings relate to one another in an honest, loving, non-hierarchical manner.

Social relations will be voluntary. We need not attend school, be obliged to work or participate in manipulated compulsion on any level. We want a revolution which gives people direct control of the place where they work .. the community in which they live .. and the daily lives which they lead. Decentralize industries, power, living areas, .. developing a tribal federation of voluntary communes.

In a libertarian society — freedom must abound. VOLUNTEERS! wants unconditionally - an all encompassing ECONOMIC and SOCIAL liberty!

"The more laws, the more corrupt the state."

-Tacitus

We don't need laws for the sake of laws. All crimes are the result of decadent social relations such as rigid (non) education, ownership, inflation, fanatical consumerism, political and sexual repression, and the uncertainty of existence brought about by a hovering ecological disaster.

We are working within the community to create alternative institutions (people's defence fund is a VOLUNTEERS! project).. publish this paper and partake in ecological - political issues. (such as the coast oil tanker scheme, Mayday). VOLUNTEERS! will be involved in direct action campaigns for a guaranteed annual income, women's rights, decentralization of power in governments, and spreading the progressive ideas in the alternate culture. The principles of a Voluntarist society are those which will create a true classless society. A genuine Libertarian social order - stateless, classless, ecologically balanced, decentralized, voluntary society in which repressed liberty will blossom into a joyous freedom.

These are also the principles of a new culture whose seeds are already GROWING. A culture which EXPRESSES the repressed potential on the social order within advanced capitalism.

VOLUNTEERS! realize that we must immerse ourselves into the struggle which looms before us. For unless the ecological destruction is dealt with in the immediate future...this would will become uninhabitable.

Our office is open from 11 a.m. - 4 p.m. (Mon. - Fri.) Phone is 684-5421. Address: 324 Powell St.

Call us or come down and question, criticize, talk.

WE SHOULD BE TOGETHER!

VOLUNTEER!

# KNOW YOUR ANARCHISTS!



"Socialism without liberty is the worst form of tyranny."

Mikhail Bakunin

Mikhail Bakunin was born of Russian nobility but at an early age rejected his privilege and became involved in the revolutionary movements of that country. After a series of harrowing experiences including imprisonment and exile in Siberia, he escaped Russia and fled to Europe where he became involved in the then, young workers movements. He soon shed his nationalism and liberalism and became the founder of modern anarchism.

As an anarchist, Bakunin is probably best known for his struggles within the First International against the authoritarian and centralizing tendencies of the Marxist section. He felt that any form of Socialism based upon state ownership of production and state control over the lives of the people would give rise to a new class society and tyranny. In this he correctly prophesized the outcome of the Russian revolution that occurred 50 years after he died. Rather than state control, Bakunin wanted a free federation of collectives to be the organization of the post-revolutionary society. He held few grudges in his struggle and revered Marx for his intellectual abilities, even translating *Capital* into Russian.

A man of deed rather than word, Bakunin wrote little during his life but his revolutionary agitation in the Latin countries of Europe did much to spark the development of a mass based anarchist movement after he died.



## BARTOLOMEO VANZETTI

### Last Speech to the Court

I have talk a great deal of myself but I even forgot to name Sacco.\* Sacco too is a worker from his boyhood, a skilled worker lover of work, with a good job and pay, a good and lovely wife, two beautiful children and a neat little home at the verge of a wood, near a brook. Sacco is a heart, a faith, a character, a man; a man lover of nature and of mankind. A man who gave all, who sacrifice all to the cause of Liberty and to his love for mankind; money, rest, mundane ambitions, his own wife, his children, himself and his own life. Sacco has never dreamt to steal, never to assassinate. He and I have never brought a morsel of bread to our mouths, from our childhood to today—which has not been gained by the sweat of our brows. Never.

## ECOLOGY & FREEDOM PARTY

Volunteers! are seriously considering banding together with other groups and individuals for a full-scale campaign to elect candidates in Vancouver's civic elections this December.

We are investigating the possibility of creating a new type of election coalition—a coalition consisting of alternative institutions; ecology groups; and other progressive people who are oriented towards life culture, ecological awareness, and gaining control of their own lives.

Tentatively entitled 'The Ecology and Freedom Party', the coalition would be united around promoting progressive developments in the life culture, ecological reforms, tax reforms and a guaranteed annual income, educational reforms, and changes to give people more direct control over city government decisions which effect their lives.

Before we make a final decision to try to bring together an election campaign coalition, we need to know that a lot of people think a campaign of this kind is important. If you're interested in working on such a campaign or if you'd simply like to let us know you think it's important call us at 684-5421 or drop by our office at 324 Powell St.

Oh, yes, I may be more witty, as some have put it, I am a better babbler than he is, but many, many times in hearing his heartfelt voice ringing a faith sublime, in considering his supreme sacrifice, remembering his heroism I felt small small at the presence of his greatness and found myself compelled to fight back from my throat to not weep before him—this man called thief and assassin and doomed. But Sacco's name will live in the hearts of the people and in their gratitude when Katzmann's and your bones will be dispersed by time, when your name, his name, your laws, institutions, and your false god are but a dim remembering of a cursed past in which man was wolf to the man . . .

If it had not been for these things, I might have live out my life talking at street corners to scorning men. I might have die, unmarked, unknown, a failure. Now we are not a failure. This is our career and our triumph. Never in our full life could we hope to do such work for tolerance, for justice, for man's understanding of man as now we do by accident. Our words—our lives—our pains—nothing! The taking of our lives—lives of a good shoemaker and a poor fish-peddler—all That last moment belongs to us—that agony is our triumph.

\* Sacco and Vanzetti, Italian immigrants, were tried in 1921 for two murders and found guilty. The controversial verdict was disputed by millions throughout the world, who felt the men had not received a fair trial because of their radical affiliations. A retrial was denied and Sacco and Vanzetti were executed in 1927, maintaining their innocence—Ed.

From *The Writing is on the Wall*, ed. by Walter Lowenfels, Doubleday

"As for conformity outwardly and living your own life inwardly, I do not think much of that."

—Thoreau

# WOMAN IS THE NIGGER OF THE WORLD

YOKO ONO

JOHN LENNON

Woman is the nigger of the world  
Yes she is ... think about it  
Woman is the nigger of the world  
Think about it ... do something about it.

We make her paint her face and dance

If she won't be a slave, we say that she don't love us  
If she's real, we say she's trying to be a man  
While putting her down we pretend that she's above us  
Woman is the nigger of the world, yes she is  
If you don't believe me, take a look at the one you're with

Woman is the slave of the slaves  
Ah, yeh, ... better scream about it!

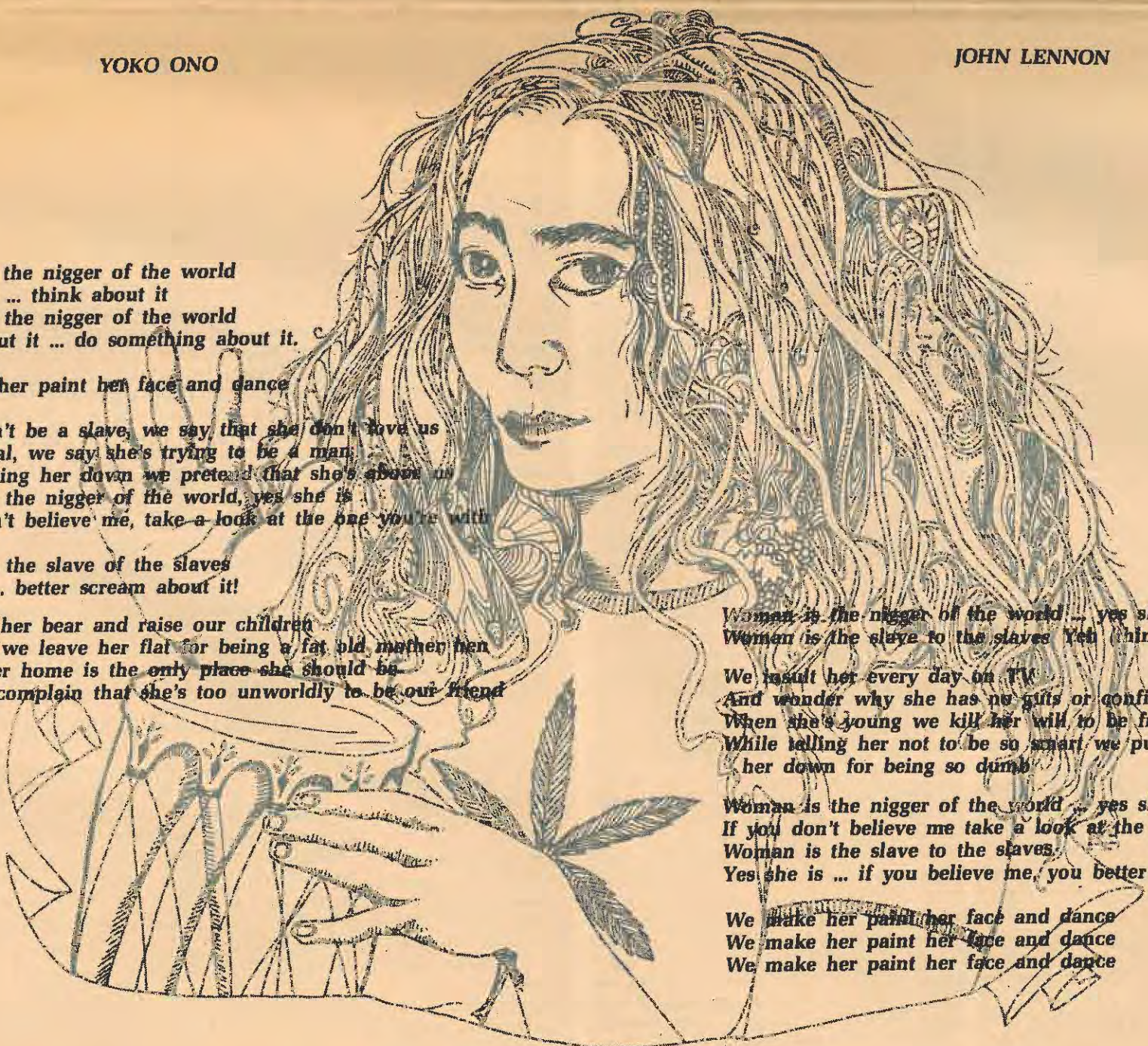
We make her bear and raise our children  
And then we leave her flat for being a fat old mother hen  
We tell her home is the only place she should be  
Then we complain that she's too unworlly to be our friend

Woman is the nigger of the world ... yes she is  
Woman is the slave to the slaves Yeh (think about it)

We insult her every day on TV  
And wonder why she has no guts or confidence  
When she's young we kill her will to be free  
While telling her not to be so smart we put  
her down for being so dumb

Woman is the nigger of the world ... yes she is  
If you don't believe me take a look at the one you're with  
Woman is the slave to the slaves  
Yes she is ... if you believe me, you better scream about it.

We make her paint her face and dance  
We make her paint her face and dance  
We make her paint her face and dance





# clark park freedom festival

## PEOPLE'S DEFENCE FUND

The People's Defence Fund is now a project of VOLUNTEERS! organization. Started in June of 1970 by Vancouver's Youth International Party, more than 1,200 people have received free lawyers through the People's Defence Fund. Over 100 people charged with *directly* political offences have received bail through the fund.

The Defence Fund - and the 15 lawyers who work with the Defence Fund - believe that legal hassles should not be allowed to stop you from setting up or operating a non-profit, co-operative enterprise-day care center, an organic food store, a free school, a people's restaurant, or whatever.

If you're broke and you need a lawyer to deal with ANY criminal charge, great or small, call the Defence Fund. If you need free legal help to set up or operate a co-operative enterprise, call the Defence Fund.

The Defence Fund tries to provide bail for people who are arrested at demonstrations or for other directly political activity. Unfortunately, there is only enough money available at this time to supply bail for directly political cases.

The Defence Fund is only as strong as the support it receives from the community. Donations can be mailed to The People's Defence Fund, the Volunteers, Box 34074 Station D. Vancouver. (A truly painless way to contribute to the Defence Fund is to attend the next VOLUNTEERS BENEFIT you hear about)

VOLUNTEERS recently published a detailed 'Legal Rights Handbook' which can be obtained at our office (324 Powell St.)

**"In our country we have those three unspeakably precious things: Freedom of Speech, Freedom of Conscience, and the prudence never to practice either!"**

—Mark Twain



The Clark Park Freedom Festival, after a few hesitating starts—filled the neighbourhood with four hours of music and the voices of angry citizens decrying police brutality directed against their children and themselves. People signed petitions, listened to raps, talked to each other, drank lemonade, danced and just generally had a good time together.

The rally, which Volunteers! helped to organize, showed that people are not afraid to speak out against injustice. The rally was called in response to the campaign of harassment, intimidation and brutality which police have unleashed in recent weeks against young people living in the vicinity of Vancouver's East End. Outraged not only by the frequency but also by the viciousness of plain clothes police attacks, Clark Park neighbours have found support from each other; they are now beginning to develop other methods of fighting criminal police repression. Petitions, phone calls, meetings—this is only the beginning. People in the East End will not rest until police intruders are exposed and held answerable for their actions. The East End wants to be left alone and in peace.

If you have been subject to police harassment in the East End please call the People's Defence Fund—Weekdays 11-4 p.m. at 684-5421 (emergencies call 733-3165).

If you are a parent and interested in meeting others who want to stop police brutality, please get in touch with the Reid Family—4305 Gladstone.

WE SHOULD BE TOGETHER!



"Listen to the people...the people are talking" rang out the rhythms of McGeorge and the Democrats.

While this convention of self proclaimed jackasses eased to a halt, McGeorge quavered within his hotel lobby amidst a gathering of Students for a Democratic Society, Yippiels and Zippiels.

"...I can't go along with all of what you say...No!...Love me, Love me, Love me, I'm a ..." Liberal is the essence of McGeorge. He advocates a social system in which exploitive social relations will retain their substance; perpetual capitalist expansion continues as Amerika's attempt at "manifest destiny" through imperialism will be maintained. Yet McGeorge is gonna end the war...gonna halve the defence budget...increase welfare...guaranteed annual income...amnesty. He is *not* revolutionary...he is less repressive. As Abe Ribicoff once stated "With George McGovern as president, we wouldn't have Gestapo tactics in the streets of Chicago", Angela Davis, Chicago Eight, Huey P. Newton...! The difference between a strict parent and a lenient parent...the difference between Milhaus and McGeorge. This difference caused the Youth International Party (YIPPIE!) to call a press conference on June 15.

Yippie! spokesperson Jeff Nyghtbird told the conference... "Yippie! has decided to redirect its emphasis and focus its activities at the Republican Convention. Our work here leads us to believe the Republicans would welcome a caotic situation which would discredit the Democratic Party. While we stand outside the Democratic Party, living and working in an alternative life-style, we will resist the Republican scheme to use us as scapegoats to promote a repressive society..."

## ...And the Stork brought Y.I.P.lets

A similar reaction erupted amongst most Miami organizers as the Democratic Convention meandered a docile path.

While McGeorge was copping the nomination, an assembly of people had turned their revolutionary heads towards Tricky Dick—this array of radical groups included; the Youth International Party (YIPPIE!), the Youth International Party (ZIPPIE!), Vietnam Veterans against the War, Southern Christian Leadership Conference, National Welfare Rights Organization, National Coalition of Gay Organizations, Miami Women's Coalition, and the Miami Conventions Coalition (San Diego Convention Coalition, Florida's People's Coalition and Miami Liberation Front).

The Youth International Party, a band of revolutionary freeks who call themselves libertarian-anarchists, has been an integral participant in Miami festivities.

Recently severed, the YIP has become two separate organizations...YIPPIE! and ZIPPIE!

Zippie! organizers say they're "trying to put 'ZIP' back into the revolution." Zippie!s see themselves as a group of lovable lunatics bent on making the position of youth thoroughly clear by "quick, effective, constant, organizing."

In the midst of the Wisconsin primary, Madison Zippie! Olie Steinberg jaunted onto the stage and commenced to offering a toke of one very fat juicy joint to one Eddie ("I'm true, new, red, white, and blue, and I'll bore the ass off you") Muskie. Big Ed declined but Zippie! was born — Nixon's having Zipliets in '72.

The Zippie! circus carried their antics onto Miami. Amidst a barrage of pumpkin pies they put together the third annual Y.I.P. smoke-in. One Zippie! depicted Miami proceedings as follows... "Chanting it's HIGH time, we (Zippie!) took our issues directly to the conventioners, engulfed in a mushrooming cloud of cannabis smoke."

"It's never too late to start from the start!" Like the Zippie!s, Yippie! has attempted to retain much of Y.I.P.'s original joy and political creativity. But as one Yippie! said in speaking to Volunteers! from Miami, "we are now working with the aged, poor people, students...Yippie! is more together than we've ever been in the five years Y.I.P.'s been

around...we'll be working on alternative institutions and life-styles while developing into a much larger, more cohesive libertarian organization after Miami...the myth will become reality." The seeds of freek culture have been dropped...now our culture of life is exploding in all directions as it grows and GROWS!

Both YIPPIE! and ZIPPIE! have united with a broad base of radicals in order to call for massive non-violent demonstrations at the Republican convention **AUGUST 18-23**. A broad range of actions will be offered as we attempt to oust a Nixon regime which has inflicted spectacular court trials, grand juries, murdered students, ABM...an oppressive economy, welfare system...racism, sexism...the Vietnam War.

### TRICKY DICKY

Late last night I was watching the tube and I saw the most incredible thing They built a new mechanical man Looks just like a human being

It was Tricky Dicky from Yorba Linda, Hip Hip Hip Hurray  
Tricky Dick from Yorba Linda, Hip Hip Hip Hurray

Well he walks, he talks, he smiles, he frowns  
He does what a human can  
He's Tricky Dicky from Yorba Linda  
He's a genuine plastic man.

Country Joe MacDonald

Miami is truly an international rally against repression! Miami is a boost for the NLF, Miami is jumping and jiving to the sounds of revolutionary rock. Miami is the joy of freewheelin' through the streets amidst a gathering of thousands. Miami is a cry for "paradise now. Miami is a repressed people and a repressed culture saying "NO!" to the sate. Miami is your friends and...YOU!

"We live in an age of anarchy both abroad and at home."

Richard Milhaus Nixon

HIT THE BEACH!!

WE'VE GOT DICK NIXON TO KICK AROUND AGAIN!!!





**"You can't stop us on the road to freedom  
you can't keep us because our eyes can see"  
VAN MORRISON**

**FREE VANCOUVER**

We all know that the best things in life are free because that's what our underpaid school teachers always told us. Unfortunately, some of those crass, materialistic, less important things in life aren't free.. things like, food shelter, clothing. While not wanting to get heavy about all this, it must be confessed the problem is capitalism. So, as long as we're stuck with capitalism, which shouldn't be TOO much longer, we might as well know how to hustle up the stuff we need with a minimum peddling of our surplus labour.

The following is a street survival sheet, dedicated to the proposition that all folks are born with a lot less equality cooking in the oven than others, we have to go out and get ourselves some more equality.

Read this 1972 FREE VANCOUVER carefully and make use of it. For economy's sake, it contains only the barest essentials, and all information is subject to change with the times. This third annual FREE VANCOUVER has been updated as

of July 15, 1972. It is dedicated to the alternativecommunity which has been building the future while dissolving, image by image, the boring authoritarian society we live in. It is also dedicated to the hope that none of us will forget that we are part of a revolution that won't be over until the Nixon's, Trudeau's, Bennett's, and Campbell's no longer have control over our lives.

FREE VANCOUVER belongs to you - use it, share it, build on it, have fun...

If you have any ideas, new information, corrections, or donations for FREE VANCOUVER, please send them along to: VOLUNTEERS, Box 34074, Station D, Vancouver, B.C. Canada. or phone: 684-5421

We are working to build a holy city in Vancouver. It is up to each of us and all of us together to care for our brothers and sisters. By sharing and building together we will begin the process which will give us our greatest strength: each other.

**FREE THE PLANET!!**

**WELCOME**



**COMING INTO VANCOUVER**

you will most likely be on Highway 401 and will be let off on E. Hastings, near Empire Stadium. If you are coming from the south you will probably enter the city over the Oak Street Bridge. At either location you can get to where you will probably make the most initial contacts with friendly natives if you:

**HITCH-HIKE:** which is legal in Vancouver provided you keep both feet on the curb. (If you're up from the U.S. of A. and don't want to return, remember that Canadian cops have been known to hustle war objectors back over the line illegally. Also, there are no guaranteed civil rights in Canada, so if you are hassled by a local porkomorph, try to be cool and not get taken in over any offence smaller than a political assassination. Try to avoid getting caught at that too. Remember you have friends in Canada but none of them wear uniforms or hold public office.

**TAKE A BUS** (any one) heading downtown. The bus will cost .25 cents and you must have the exact fare ready as the drivers do not make change. Always get a transfer, no matter where you are going. They are free and if you don't need one you can always give it away when you get off the bus. On Sundays and holidays you can get a .50 cent pass, good all day anywhere in Greater Vancouver and Victoria. The Sunday bus pass is the best and cheapest way to see the sights in Vancouver. Busses heading out of town can be picked up at the Bus Depot, 150 Dunsmuir you can phone 683-2421 for information.

**RIDE REGISTRY** to link up riders with empty cars leaving Vancouver is operated by NOW, 736-7376. Just phone them up and tell them what you need. Riders are usually expected to share some of the gas expenses.

**WHAT'S HAPPENING** in Vancouver can be discovered in your nearest GRAPE opposition paper. Check out the *Cheap Thrills* section. Costs .25 cents for this newspaper.

**JAYWALKING** within the city is illegal and \$5.00 tickets are given out regularly, so be careful.

**TELEPHONE INFORMATION** number in Vancouver is 113. You don't need a dime to call the operator on most pay phones.

**POST OFFICE** 349 W. Georgia in THE CENTRE OF TOWN, IS WHERE MOST General Delivery mail can be picked up.

**FOOD**

**ONLY ONE FEED-IN** is happening in Vancouver this summer. It's operated by Cool-aid people and takes place at Kitsilano Beach near the old locomotive (you can't miss it) every evening at 7:00 pm. Rumour has it the food is good. If you've got the time why don't you volunteer to help them out.

**WELFARE** will not give out free food vouchers to anyone under 25 unless they sign into a hostel (see **YOUTH REFERRAL CENTRE**). The State is trying to control YOUR life and movements in Vancouver by forcing you into a hostel. Once inside, you get two meals a day, but on the fourth day they kick you out on your ear. Period.

**FREE FRUIT** is available in most of the older suburban areas of Vancouver where many houses have cherry, apple and pear trees growing out back. Check out the areas in daytime and pick up the fruit at night.

**BOXCAR SPILLAGES** on the railroad tracks near the wheat pools are often a good source of assorted grains. It is illegal to be on the tracks, but they only tell you to get lost so don't worry about it. Tell them you're collecting food for your pigeons.

**MISSIONS** are generally a drag, but several of them offer free meals or sandwiches providing you can handle the rap that precedes the free goodies.

Harbour Lights, 119 E. Cordova, has free grub at 11:20 a.m. and 8:00 pm Monday to Friday; and 7:30 pm on Saturday and Sunday.

The following places serve only sandwiches and religion:  
Franciscan Sisters - 4 pm. - 385 E. Cordova.  
Emmanuel Mission - 8 pm. - Powell at Gore  
Rainbow Mission - 8 pm. - Powell at Dunlevy  
Beacon Mission - 8 pm; Sun. 4 pm. - 140 E. Hastings.

The Bealah Mission, 52 Water St., serves soup Sun. - Fri. at 6 pm. and the Union Gospel Mission, Cordova at Princess, serves soup at 8 pm. daily.

All of the missions listed are located in the general vicinity of Gastown. Most of the food at these places is pretty poor considering the crap served with it.

**RADHA-KRISHNA TEMPLE**  
606 E. 6th, phone 874-7411 has a feast every Sunday around 4 pm. The food is high quality vegetarian. Donations (\$1.00) Look poor and get into the chanting to escape the donations part. The Krishna monks are actually far - out stoned good vibes revolutionaries, if only they'd admit it.

**DOWNTOWN COMMUNITY HEALTH SOCIETY**, 373 E. Cordova, serves coffee and soup around noon Mon. Fri. No sermons.

**SCAVENGING** behind large food outlets like Super Valu and Safeway for over-ripe vegetables, etc, could be highly rewarding except that in Vancouver pickings are usually slim. Disguise yourself as a religious do-gooder for best results when conning retail and wholesale outlets for donations. Or tell 'em it's for your pet lemming.

**RESTAURANT HUSTLING** is by far the most satisfying method of filling your stomach providing you're not self-conscious and have no qualms about eating the leftovers rich people leave on their plates in restaurants. If you're cool no one will notice you snitching part of a T-bone steak or half a dozen prawns, and no one will care because the food will be thrown away anyway. Chinese restaurants with booths are the best places and the important thing is to be inconspicuous (don't cause a scene by laughing, joking, or hesitating). When hip people finish their meals ask if you can have what's left and they usually oblige. When you go to a smorgasbord, pin or sew a plastic bag on the inside of a loose shirt and bring home supper for the rest of the gang. Again, all power to the imagination.

**FREE BREAD**... Bake your own and pass it out on the streets. Day old bread can be obtained for five cents a loaf at Pacific Bakery, 382 E. Powell, and for slightly higher prices at most major bakeries. Ditto for buns and pastries, etc. Consult the phone book for addresses.

Here's a good recipe you can use for the first loaf of bread you bake for the people:

- 1 teaspoon salt
- 1 teaspoon baking soda
- 3 tablespoons Demerara Sugar
- 3 cups whole wheat flour
- 1 cup bran, cornflower, or oatmeal
- 1 one-half cups milk (powdered will do)

Sift dry ingredients together, then add enough milk to make firm. Shape into a round and bake (at about 350 degrees) for one hour in a greased pan. Rub crust with butter or honey when it comes out of the oven. It is possible to mix anything into the bread such as fruit, nuts, hash, grass, ANYTHING.

**BROWN RICE** and many other staples can be obtained in bulk quantities at Famous Foods, 1315 E. Hastings (they are chemically grown and fumigated in storage); Natural Food Store, 1813 W. 4th; and Shum Organic Food Co-op, 4366 Main (Organically grown)

**"WE'RE GONNA RAZE, RAZE THE PRISONS  
TO THE GROUND  
HELP US RAZE, RAZE THE PRISONS  
TO THE GROUND"**

**Joan Baez**

**EMERGENCY PHONE NUMBERS** you can use for instant action:

**DOCTOR** (Vancouver Emergency).....683-2474

**AMBULANCE**.....872-5151

**FIRE or INHALATOR**.....34-1234

non emergency calls.....688-6232

**POLICE**.....683-1122  
complaints and inquiries.....684-7111

**CRISIS INTERVENTION AND SUICIDE CONTROL CENTRE**.....733-4111

**POISON CONTROL CENTRE**.....874-5000



**FREQUENTLY USED NUMBERS** are:

**VOLUNTEERS! PEOPLE'S DEFENSE FUND**.....684-5421

**COOL-AID**(24 hr).....736-9971

**COMMITTEE TO AID AMERICAN WAR OBJECTORS**...255-1918

**NOW**(young people's problems).....736-7376

**UCWIC**(welfare hassels, etc.)...731-0131

**THE GRAPE NEWSPAPER**...688-3713

**WOMEN'S CENTRE**.....684-0523

**WOMEN'S PLACE**...731-9619

**FREE UNIVERSITY**...254-8522

**PEOPLE'S SEARCH AND COMMUNICATIONS CENTRE**...684-4724

**GAY ACTIVIST ALLIANCE** (24 hr.)...685-4850

**AIDE AUX QUEBECOIS**...731-5830  
aussi 874-9510

**VANCOUVER FREE CLINIC**...731-6929



**TILLICUM FOOD CO-OPERATIVE** 1603 Franklin phone 255-2015, is the ideal way for any people settling permanently in Vancouver to get low priced and high quality food. Formerly called the collective Conspiracy, the Co-op operates on a collective basis and the people who benefit from it are expected to put in some of the work that keeps it running (usually one day a month). Right now they have more than enough members, but they are hoping to expand soon. To join a neighbourhood collective give'em a ring.

**REASONABLY PRICED:** canned and dried goods are available at Downtown Community Food Services, 373 E. Cordova, they are open from 9 - 5 weekdays.

**BARGAINS** on dented tins and overripe or surplus produce can be found at the Sunrise Market, 300 E. Powell and the grocery stores, etc near it. Lido's 558 E. Broadway is also good. Check around for the many places which have been overlooked.

**PUBS** where you can get juiced and meet friends in a congenial (?) atmosphere and not be hassled about long hair etc, are the:  
ANCHOR: 103 Columbia  
CECIL: 1336 Granville  
EUROPE: 43 Powell  
TRAVELLERS: 57 W. Cordova  
GASTOWN INN: 314 Cambie  
DOMINION: 210 Abbott

By the way you only have to be nineteen (19) to drink and buy liquor in B.C.

**RESTAURANTS** where you'll get your money's worth and enjoy yourself are:

Ann's Cafe, 117 W. Hastings (Ukrainian food dished up by a couple of nice old Commies)  
Wing's Cafe, 325 Carrall in Skidrow, is probably the cheapest place to eat. The food is edible and the atmosphere generally congenial if you can handle babbling with the occasional wino.

Only Sea Foods, 20 E. Hastings, (Union House since 1912) cheap, nutritious, delicious fish and shellfish, served with lots of bread, butter, clam chowder and good cheer.

Rucketts Grill, 111 Alexander, rub elbows with the working class in this downhome railside cafe. Food like your mom used to make.

**CHINATOWN** located in the general area centering on Pender St between Main and Carrall has many reasonably priced restaurants. Of these the Back Door (Orange, Green and Grey doors) restaurants are the cheapest and most unique. They are located in the alley of 100 block East Pender and Hastings. Also try the Ho Inn, 79 E. Pender and King Hong Chop Suey, 244 E. Pender

## CLOTHING AND...

**A FREE STORE** is located in the basement of the Vancouver Free Clinic, 1952 W. 4th. It's open from 1-4 pm on weekdays, phone them at 731-0131. They have a selection of clothing and other goodies for those who can use them. Take what you need, bring in what you don't. Free stores are like the Red Cross blood drive; give regularly.

**FREE CLOTHING IN GASTOWN** can be obtained at the Gastown Workshop, 213 E. Cordova, phone 684-9615. They are open from 9 am - 4 pm weekdays. You can also pick up free duds at the Gastown Clothing Store 258 Powell and from the Happiness Free Barrell, 229 Carrall.

**EMERGENCY FURNITURE** for homes in a pinch, phone 435-0034

**SALLY ANNS, ETC.** are the old standbys when it comes to picking up free or cheap gear. If you need free clothing the Salvation Army is your best bet. Pick up a clothing voucher from the Sally Ann Family Service Centre, 319 E. Hastings (if you're under 18, Youth Services, 395 W. Broadway). You can then score what you need from a number of depots.

**CHEAP NEW AND USED GOODS** can be obtained at numerous outlets in Vancouver.

Salvation Army, 2270 W. 4th and 333 Gore and 1530 Commercial and etc.

St. Vincent de Paul, 1519 Commercial and 640 Kingsway and 5814 Victoria Drive. Three Vets, 2200 Yukon (Army surplus, gas masks, sleeping bags etc)

Army and Navy Stores, 27 W. Hastings (has a large selection)

**DEMOLITION AND CONSTRUCTION SITES**

are good places to pick up useful materials, furniture and bathroom fixtures. Improvise - what appears to be useless may well be turned into a functional piece of furniture (ie: wooden cable spools to tables, building blocks to book cases.)

**ROHAN THE RECORD STORE** 2865 W. 4th, phone 738-8521 is a funky business which is attempting to serve the community by providing a record exchange for used records. You bring in your old LP's (half decent ones) and Rohan's gives you cash credit on any new or used LP's in the store. You can also rent new albums for a small sum and then tape them. Drop in and see for yourself.

**FREE PHONE CALLS** can be had in Vancouver by telling the operator your dime was lost in the phone.

**FREE GAS** for your smogmobile can be obtained by draining gas pump hoses after the gas station has closed. There's always some gas left in there. Fill up with hitchhikers if you must ride a death machine.

**FREE PETS** can be picked up at the SPCA 2105 E. 7th, 879-2948 or through the Vancouver Animal Pound, 333 E. 2nd 876-4545. There is sometimes a slight fee involved but it's worth it to bail out imprisoned comrades.

## GIMME SHELTER



**ASK PEOPLE** on the street if they'll let you crash at their house or apartment, and don't bring others to crash there. Hip people have good reason to be paranoid, because people do get ripped off by crashers. However, that's one of the risks you must take by trying to be open and trusting in a closed society. When crashing, try to help out with the work, and contribute some bread if you can.

**HOSTELS** in Vancouver this year will be jammed. The new four day "transient" hostels operated by the Provincial government are inadequate, and don't make young people disappear on the fifth day. Each person is 'granted' ONE four-day assistance voucher and that's it. If people intend to stay in Vancouver for any length of time they should get themselves together as a united pressure group and get involved in changing the oppressive hostel scene.

Remember while you're wandering around the hostel that the government didn't set up the hostel system because they're nice guys - it was the minimum they could get away with when confronted by the militancy of the growing alternative culture. Change will only come when people are prepared to struggle for it.

YWCA, 580 Burrard, phone 683-2531, has some sleeping bag space for women over 18 for three nights maximum cost \$1. They also have bunk beds for \$2. a night. The fee includes breakfast and lunch.

**MOST OF THE HOT LINES** listed under "Friends" have lists of crash pads in an emergency.

**YOUTH REFERRAL CENTRE**, 766 Homer St., phone 682-8351 is this years government pacifier, it's the only place you can get a four day hostel assistance voucher. If you're a Canadian between 16 and 25, you can pick up a voucher there between 2 and 12 pm. any day. If you get into town late you can phone their number and be referred to a Hostel by phone for one night. People under 16 are supposed to contact the Children's Aid Society.

**CHILDREN'S AID SOCIETY, YOUTH SERVICES**, 395 W. Broadway, 732-7711 (day) 683-2474 (night) offers a variety of services to juveniles. They ask you a few questions, name, age, parents addresses, etc. If you contact them during the day they have more time to help you get what you need (food, clothing or shelter). They can't support you indefinitely unless you're a ward of Children's Aid, but they help you long enough for you to make other arrangements. If you want to get back home they can arrange and pay for your return, providing your parents or someone else will be responsible for you when you arrive. It's a fairly cool operation when they aren't into power tripping.

**BEACHES AND PARKS** have been good places to crash in Vancouver over the past year but that situation may change at anytime. It is BEST to sleep where you are fairly well hidden Stanley Park is the most popular area.

**THE BEST THING** to do if you are expecting to stay in Vancouver for any length of time is to form a tribe or collective with other people you can relate to and then locate a house to rent collectively. Be cool when renting the house (ie: use the person with the shortest hair, etc.) After renting the house keep it clean and maintain its condition so the landlord has no excuses to get you out, don't worry because it takes rent free weeks for eviction proceedings. Remember to put up crashers and serve the people.

**VANCOUVER TENANTS COUNCIL** No. 4-199 E. 8th phone 872-0296 can answer most questions about tenant rights. They have organized rent strikes in the past and will help you fight that damn landlord.

**VANCOUVER RENTAL GRIEVANCE BOARD**, City Hall, phone 873-7325. If you're having trouble with the slumlord give them a call and explain the situation. Don't expect too much help because they work for the City government which works for ...oh well, you know.

**FREE SHOWERS** can be had at most beaches and some community centres. Privacy is not guaranteed. Bring your own soap and towel (which you can pick up in gas stations and hotel washrooms).

**OPEN WASHING AND LAUNDRY FACILITIES** can usually be found in the smaller hotels. If you need a bath or need your clothes washed it would be wise to check out any likely hotel you come across. Learn the name of someone in the building as a reference if you are asked about using the facilities.

## HEALTH AND

## WARFARE

**HEALTH AND WELFARE MEDICAL FACILITIES AND SERVICES** in Vancouver are about the same as those in any major city ...slow and inadequate.

**VANCOUVER GENERAL HOSPITAL, OUTPATIENTS**, 11th Ave. and Heather St. phone 876-3211. is open from 8:30 am - 5:00 pm. Monday to Friday. It's best to arrive early as there is usually a two hour wait. Making an appointment or having a referral from a Children's Aid worker for instance speeds things up. If it's your first visit to the VGH you're required to take a complete physical which has its advantages, its free for people on Welfare or on low income.

Prescriptions can be arranged.

Outpatient referral slips can be picked up from any hostel or the Youth Referral Centre.

**SAINT PAUL'S HOSPITAL, OUTPATIENTS** 1081 Burrard St. phone 682-2344; same deal as the General. Try to make a prior appointment if you can.

**VANCOUVER FREE CLINIC** 1952 W. 4th, phone 731-6929. They try to provide as much medical care as they can, including some short term medication, VD care, birth control, and medical presence at demonstrations. They relate to people as people instead of bodies with check books. Clinic hours are 1-4 pm. weekdays, 7-9 pm on Mon., Tues., and Thurs. There is prenatal discussion groups on Saturday afternoons; gynecology on Thursday evenings; and a Well Baby Clinic on Thursday 11 am. The Clinic is almost always in need of eager volunteers.



**V.D. CLINIC** 828 W. 10th phone 874-2331, open Monday through Friday between 9:30 am - 1:00 pm and 2:00 pm - 4:00 pm. Protect the ones you love. It's only a joke, if you haven't got it, so don't be embarrassed about going for a test. Sometimes there's a wait, the best time to go is during the middle of the week. It's free and completely confidential for anyone over 12 See also Vancouver Free Clinic.

**FAMILY PLANNING CLINIC** (Birth Control), Willow Pavillion, Vancouver General Hospital, phone 872-0032, they have clinics on Monday, Wed., and Thurs from 7:30 - 9:30 pm. The service is confidential, except in the case of very young adolescents. Contraceptives are made available on a sliding pay scale according to your ability to pay. The clinic does not give pregnancy tests.

**BIRTH CONTROL HANDBOOK** an excellent easily understood summary of all methods of birth control from McGill University. Available at the Women's Place, 1766 W. Broadway for free.

**CLINICS** can be a good place to find out what's ailing you without a lot of red tape and waiting.

Pine Street Free Clinic, 2338 Pine St. phone 738-6622 is open weekdays (except Tues.) from 1-4 pm. and on Tuesday and Sat 10:30 - 1 pm. It's a little more formal than the Vancouver Free Clinic but it provides excellent hassle free medical care (see also Psychiatric Problems)

Reach Clinic, 1144 Commercial Dr., 254-1354 or 684-2474 provides medical care on Thurs. 7-10 pm (see also Dental Care.)

Gastown Clinic, 373 E. Cordova, phone 685-2744, is open weekdays from 9-5 pm. and Mon. Wed. and Fri. 7:30-9 p.m.

**PREGNANCY TESTS** are available at the Vancouver Free Clinic, 1952 W. 4th and the Pine Street Free Clinic, 2333 Pine (at 8th). No hassle. Whatever you do, don't use one of the home pregnancy test kits available at drug stores. They're notoriously unreliable.

**WOMEN'S REFERRAL BUREAU**, 1766 W. Broadway, phone 736-8471 or 2, provides free comprehensive counselling on abortion, pregnancy, V.D. gynecology, and other women's problems. They can give you information on how to obtain an abortion. Abortion information can also be obtained from NOW 736-7376 and the various Free clinics.

**DENTAL CARE** can be obtained at the Vancouver General hospital, Outpatient Dental Clinic (see above address). You will get treatment if your teeth present a serious medical problem, otherwise you may have to wait until doomsday.

The Reach Dental Clinic, 1134 Commercial Dr., phone 253-0232, has a free program of dental hygiene, including the cleaning of teeth from 9 - 5 pm on weekdays. On Monday and Thursday nights from 7- 9 pm they provide emergency treatment including x-rays, temporary fillings, extractions,

and gum diseases for a \$2. fee.

Gordon House Clinic, 1068 Davie, phone 683-2554, provides tooth extractions, cleaning and temporary fillings from 7 - 9 pm on Tuesday evenings

**AMBULANCES** if you call one yourself, you will be asked to pay for it. A run costs about \$25.00. If you call the police, they will accompany the ambulance, and accept the charges. Police always accompany ambulances where there has been violence of some kind. If the patient's condition is serious, phone the police 683-1122 or the inhalator 34-1234...they're faster than an ambulance.

**PSYCHIATRIC PROBLEMS** can be with immediately over one of the "hotlines" in the Vancouver area: Crisis Centre 733-4111; NOW 736-7376 or Insite 926-5481. These places are staffed by volunteers so don't expect them to solve all your problems over the phone. If you need professional help they can usually get you in contact with a doctor.

The Pine Street Free Clinic, phone 738-6622, has psychiatric counselling on Tuesdays between 2-3 pm and Thursday and Friday, 10 am. You have to phone first for an appointment. Counsellors d'expression franca

**MENTAL PATIENTS ASSOCIATION** phone 738-1422 or in a crisis 738-5177 can help you out when the walls start to close in again. They provide "HELP." for mental patients and ex-mental patients.

**MEDICAL INSURANCE** is available in British Columbia under the B.C. Plan, phone 683-0211. You can apply for insurance as soon as you take up permanent residence in B.C. The coverage begins two months after you apply. The cost of the plan is nominal (like under \$10.00 a year in some cases) The plan does not cover the cost of drugs prescribed outside the hospital or dental care...although it does provide coverage in most other areas.

**B.C. HOSPITALIZATION\* IS PAID FOR BY THE B.C. sales tax.** You are eligible after two months residence in B.C. You only have to pay \$1.00 per Day While in hospital.



**DELOUSING** supplies can be obtained from the Public Health Service Units (check out the phone book) as well as the various Free Clinics and some Hostels.

**NARCOTICS ADDICTION FOUNDATION** 307 W. Broadway, phone 872-8311, is open from 8:30 - 4:30 pm. provides a methadone treatment program.

**HALLUCINOGEN FREAK-OUTS** ARE GENERALLY NOT AS FRANTIC AS THEY APPEAR ON THE SURFACE. IF THE TRIPPER IS NOT CONVULSING IN SHOCK, OR VIOLENTLY INCOHERENT IT IS PROBABLY BEST (depending on how far into the trip) to waste time by carrying on an understanding conversation, creating a diversion or just doing something to involve them in a new set of reactions. ..flow like a river...everything is easy.. Make sure that YOU don't freak out and frighten the tripper by being over concerned and compounding paranoia. Remember always be reassuring and positive...all trips end. Orange juice or vitamin C is good to put trippers in a better mood (One jar of Tang makes a half gallon) For more info contact the Hotlines mentioned above.

**THE HOUSE** W. 7th operates 24 hour drug line and centre just call 732-3301 if you need help. It has a full time staff of doctors, psychiatric nurses, social workers, etc. to help with drug hassles of all types (except heroin) if you're on a bummer they have emergency beds.

**OVERDOSES** are a completely different problem than freakouts.(it is next to impossible to O.D. on marijuana, hash, etc. and although impurities in the "chemicals"(LSD, synthetic mescaline etc) may poison you and dropping large amounts of them may result in some physical problems) ODs on these aren't likely. However speed and Heroin, morphine etc are extremely dangerous and can result in fatal overdoses or long term involuntary physical dependence. You are supposed to take drugs, drugs aren't supposed to take you.

Depending on the severity of the O.D. (which is hard to tell) one should get professional help as soon as possible. Hospitals will report speed and Heroin users, but it is better to be alive and on record than dead. When someone is going into a state of shock losing consciousness, has erratic pulse, drop of temperature, don't take any chances. Use mouth to mouth resuscitation or heart massage if the person fades out totally.

## LEGAL AID

**LEGAL AID SERVICES** in Vancouver are far from adequate. It is possible to apply for provincially financed legal aid for criminal offences but there are a number of restrictions on obtaining help, i.e. a means test. The Salvation Army and the John Howard Society will help you prepare an application for legal aid. The best legal aid is to not get caught. All power to straight shooters.

**LEGAL AID** help is available from the Salvation Army, if you are in jail, you can ask to speak to a Salvation Army officer to apply for legal aid as soon as you have been charged. If you are out on your own recognizance or on bail, contact their office at 319 E. Hastings, phone 682-6168.

Twice a week a worker from the John Howard Society visits Oakalla Prison and you apply to him for legal aid if you are going to be tried on some other charges. You can also contact their Vancouver office at 435 W. Broadway, phone 876-5651.

**PEOPLE'S DEFENSE FUND**, 324 Powell St., 11 a.m. - 4 p.m. weekdays, phone 684-5421, provides bail and lawyers for people arrested on

political charges, and free lawyers for anyone busted on a criminal charge. Legal consultation can be provided. The Defense Fund which is now run by the Volunteers, publishes a 30 page pocket-size *Legal Rights Handbook* to enable people to demand their rights and roll back police harassment and violence. It's free, pick it up at their office. The many lawyers working with the fund all care about the people they defend. The Defense Fund has provided concrete aid to well over 1,000 people and is constantly in need of donations. So, if you run across a sum of money invest in your future by sending a portion to the People's Defense Fund, Box 34074, STATION D, Vancouver.

**LEGAL AID CLINICS** are being run by the Vancouver Community Legal Assistance Society, phone 872-0271, in conjunction with the Law Students Legal Aid Committee. There are five clinics, manned by law students and a supervising lawyer. They can advise you on legal matters such as family law problems, landlord and tenant matters, contracts and criminal law, etc. All of the clinics take place 7-9 p.m. weekdays, for the one closest to you phone the number listed.

**GASTOWN LEGAL AID CLINIC** 373 E. Cordova, phone 688-7654 operates from 10-2 p.m. Tues. and Thurs.

**PEOPLE'S LAW SCHOOL** phone 736-6135, has 2-4 day courses for ordinary people who want to learn about the laws that control them. The classes all take place on weekday evenings between 7:30 and 10:30. Some of the courses offered are on: unemployment insurance, civil liberties, women's legal problems, divorce and matrimony, co-op and daycare legal problems. To register for specific courses phone 732-0222.

**B.C. CIVIL RIGHTS ASSOCIATION** No. 207 - 307 W. Hastings, call them first at 685-1843 if you think that your basic civil rights as a citizen of Canada have been violated.

**PEOPLE'S PATROL**, phone 324-3040, is operated by the Partisan Organization and serves as a watchdog on the shady activities of the police. They are especially interested in evictions, hydro or finance companies and labour struggles.



**PHONE CALL IN JAIL** You are allowed only one phone call from jail (if you're lucky) so if you are in doubt about who to contact with it your best bet would be to try either: **CRISIS** (24 hrs.) 733-4111 which has a line up of five lawyers on call twenty four hours per day.

## THE DOLE

**WELFARE** The Social Assistance or Welfare Act in B. C. is designed to give the absolute minimum cash allowance to keep poor people alive. The present support for a single employable man or woman is 14 days assistance or \$46.90 after which you can re-apply with no guarantee that you will receive further assistance. To receive \$102 per month assistance you must be completely unemployable.

**UNEMPLOYED CITIZENS' WELFARE IMPROVEMENT COUNCIL** office at 1726 W. 7th side entrance is open 8:30 am-5:30 pm to answer any questions regarding welfare or unemployment insurance. The volunteer staff can tell you if you are getting a fair deal, or if you're entitled to any other benefits. Just drop in, or phone them at 731-0131. They are particularly interested in organizing to oppose the inhuman policies of Gagliardi's fiefdom.

**VANCOUVER WELFARE RIGHTS ORGANIZATION** 1895 Venables, phone 254-9881 or 253-2425 will provide assistance in dealing with welfare hassles. They can be of special help to single mothers.

**FREE SECURITY** to protect yourself against vagrancy charges is easy to get. However, you need some money to start off with (borrow it). Deposit the money in a bank account and return in a few weeks and tell them you lost your bank book. They give you a card to fill out and in a short time you receive a new bank book. Now withdraw your money, leaving you with the original money and a bank book showing a balance. You can then use this book as identification to prevent vagrancy busts, etc.

## GET A JOB, KID



**CANADA MANPOWER CENTRES** are located throughout the city for various types of work.

Professional, 649 Howe St., 681-8254. Skilled, 125 E. 10th, 872-7431. Casual, 342 W. 2nd, 879-7154. Students, 729 W. Hastings, 688-4611.

It is important that everyone register with Canada Manpower because the more people who are registered unemployed, the more the government is compelled to do something about it. Don't expect your job counsellor to phone you, you phone him.

**GRAPE**, 324 Powell St., phone 688-3713 is Vancouver's opposition newspaper. It comes out every Wednesday around noon, cost to vendors 10 cents and you sell it for a quarter. They front up to 25 papers if you have a piece of I.D.

**GEORGIA STRAIGHT**, 56a Powell St., phone 688-3686, comes out on Thursdays and costs 15 cents to vendors and 25 cents on the street. They don't front papers.

## GET SMART

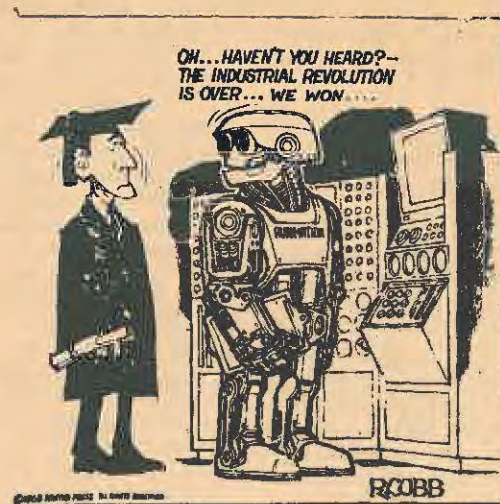
**FREE EDUCATION** is available in many different forms in Vancouver, so you have a choice. If you want a free university education both the University of British Columbia and Simon Fraser University are easily attended for free by non-students. SFU especially has large lecture halls where no one will notice you. It is also possible to get into the tutorials (small study groups) at SFU if you start at the beginning of the year and play dumb when they tell you you're not registered with them. Just say you'd rather not switch because you like the people in that tutorial.

**COOL-AID**, 2182 W. 7th, phone 736-9971, still provides 24 hr. a day help to young people. They no longer provide crashing facilities, but they do deal with parent hassles, medical, legal, and food problems. They are a good reference point if you've just rolled into town. Cool-aid is a people's organization which has always operated in the best interests of the youth community. It deserves the support of all the people. They need donations of money, food, and dedicated volunteers.

**HOTLINES** for instant rapping, service, and information of all types are:  
**CRISIS** - 733-4111, **NOW** - 736-7376, and **COOL-AID** - 736-9971.

**INFORMATION CENTRES**, phone 687-7939 to get the address of one in your neighbourhood, are basically useless organizations scattered about the city, duplicating the work of each other and acting as a referral point for other effective community organizations. Most of the people working at them are nice helpful people with good intentions. If you hang around an information centre long enough you're bound to get some sort of government job.

**WOMEN'S INFORMATION** of all types can usually be obtained by dropping by or phoning the **WOMEN'S CENTRE**, 511 Carrall, 684-0523; and/or the **WOMEN'S PLACE**, 1766 W. Broadway, 731-9619. Both groups have been deeply involved in the community and the issues which affect women.



All kinds of good free stuff happens on and around campuses so you should check out the bulletin boards.

**FREE UNIVERSITY**, 1895 Venables, phone 254-8522, is an energy centre of enlightenment. They have a calendar which lists dozens of amazing courses. They're always glad to welcome someone who is interested in teaching a new course, so if you know something pass it on to your brothers and sisters. There is a \$5 registration fee to cover Free U. expenses.

**GAY PEOPLE'S INFO** is available from the **CANADIAN GAY ACTIVIST ALLIANCE**, 24 hr. phone 685-4850, or the **GAY ALLIANCE TOWARDS EQUALITY**, phone 683-4864 or 683-1949. Gay women can get information by contacting the **GAY WOMEN'S RESOURCE CENTRE**, phone 738-3644 or visiting the Women's Place.

**PEOPLE'S SEARCH AND COMMUNICATIONS CENTRE**, 684-4724, is a drop-in, exchange depot and switchboard for the interaction of people and resources. For the development of ideas, plans and the actual implementation of alternative styles of living and working, thinking, feeling, and acting. The centre is an ambitious project that really wants people to get involved: using media; developing community; land acquisition; silk screen workshop; newspaper publishing; free guitar and piano lessons; and much more. It could be fun and the people are nice and crazy.

**B. C. ACCESS CATALOGUE**, is a valuable guide to whole earth living in B.C. They can help you out with the practical aspects of getting back to eco-reality, buying land in B.C., or running down exotic herbs. The Access office is located at 324 Powell St. and the new catalogue should be out later this summer.

**VOLUNTEERS**, 324 Powell St., phone 684-5421 is a new libertarian organization concerned with the ecology struggle, police repression, and building a new free society based on voluntary association. The group grew out of the mythological Vancouver Yuppies and has been active in all aspects of the alternative community. Their office is open from 11-4 p.m. weekdays.

**GREENPEACE FOUNDATION**, 3941 Westridge Ave. (West Vancouver), phone 922-5940, is responsible for organizing the massive world protests against nuclear testing. They are involved in all aspects of the battle to save the planet. They can use some help.

**PEOPLE'S EDUCATIONAL GARAGE**, in the alley 739 E. 24th, phone 874-9618 will teach you how to repair your own broken down car. Give them a call first.

**PRESS GANG PUBLICATIONS**, phone 253-1224, can print almost anything you might need for a reasonable price. If they like your cause they might even do it for cost. For smaller leaflets and handbills you might check out the **OFY Free Printing Project**, phone Reg, 943-3546 or 943-2443 and they should be able to help you courtesy of the State.

**KOSMIC LEAGUE**, phone 688-9720, is the freaks softball league. There were 30 teams at last count, all vying for their place in the World Serious. If you want to play give them a ring.

**FREE CONCERTS** are being held on Sundays at Lumberman's Arch in Stanley Park. Phone the Grape for confirmation.

**NUDE SWIMMING** and sunbathing is o.k. at Wreck Beach on the western extremity of the University of B.C. Just ask directions.



**NATIVE INFO CENTRE**, 684 E. Hastings, phone 255-0535, is a limited drop-in (2 hrs. a day) which is especially helpful to non-status Indians.

**THE PUBLIC LIBRARY** is located at the corner of Burrard and Robson Streets. Phone 682-5911 for other branches.

**WINDOW BUS**, phone 732-9902, is a mobile communication service centre which will be close to any Vancouver vents which have a high concentration of young people. They have facilities for medical and legal aid as well as referral services. The staff of the Window Bus is experienced (from both sides) in handling drug freak-outs. . . an island of tranquility in a sea of confusion, so go to them if you need a reference point during a happening. The bus is green with yellow lettering.

**COMMITTEE TO AID AMERICAN WAR OBJECTORS** 628 E. Georgia, 255-1918, gives out advice on how to get into, stay, survive, and LOVE Canada. Should be the first stop war objectors make in Canada.

**WEATHER BUREAU**, 273-2386. Soon.

2. Know the address and phone number of the medical station near the staging area of actions.

3. Wear a motorcycle helmet or surplus army helmet. Last year people got attacked for having helmets. That was because only a few people wore them. If we all wear a helmet, the pigs can't single one out for it. you protect everybody in the action by wearing a helmet. We got to prepare for what is coming down and not be scared of looking and acting like a stoned army.

4. Wear protective clothing. Wear hard shoes, never wear sandals. Wear shirts and jackets with tight cuffs and high collars for protection against gas. Men should wear jock straps or cups. Women should wear bras. No one should wear earrings or anything around the neck. Get shatterproof glasses if you can - put all glasses around your head so they won't be knocked off. Do not wear contact lenses — they trap gases. gasses in your eyes.

5. Don't carry scissors — you could be busted for carrying a concealed weapon.

6. If you have an illness that you know about carry a card that tells about it, like "I am a diabetic on insulin" or "I have penicillin allergy".



7. If you have to take some medicine regularly, you can take it into the streets. Keep it in a labelled descriptive bottle, or the pigs will bust you for dope and take the medicine. It's technically illegal for them to take labelled drugs, although that probably won't stop them.

8. Carry magazine or rolled newspaper for splint. Also carry a square foot of clean material for a bandage, a tourniquet, or a gas mask.

9. Everybody should carry (in an army belt or shoulder bag)

- goggle for gas and mace protection
- sterile 4 x 4
- gauze pads to stop bleeding and cover nose and mouth
- a roll of half-inch adhesive tape
- some bandaids
- a wet handkerchief
- a plastic bag
- of wet cotton balls to rinse out eyes and wipe wounds
- a small bottle of eyedrops

**MACE AND RIOT**

Mace is not a gas. It is liquid the pigs sprays from a can directly at your face. It causes heavy eye pain and can cause temporary blindness. Mace makes your breathing hard. You can wash your eyes out with boric acid if you have it. IT WON'T HURT LESS, BUT WILL BE SAFETY AGAINST EYE INFECTION. CN (weak) and CS (strong) come in cannisters shot from guns, in grenades, and from helicopters. If you're going to throw cannisters back at the pigs (you should) wear gloves because they are very hot. IF YOU ARE TEAR GASSED SPLASH LOTS OF WATER INTO YOUR EYES. Get to a fountain or open up a fire hydrant. If it's not too cold out, soak yourself entirely in water to wash all the gas from your skin and clothes. You can

also wipe the gas off with mineral oil or alcohol.

BUT IF YOU USE WATER, USE A LOT; A LITTLE ONLY MAKES IT WORSE.

A water soaked handkerchief is as good as a gas mask in protecting oneself against a riot gas attack.

Also, an anti-dote for nearly all forms of tear gas, etc. is a solution made up of egg whites and water. Just apply it to uncovered areas of the body.

**GOOD CLEAN FUN**

**DOPE** of all types can be bought in many places throughout town, just ask the first freak you see, where. Average prices, right now, for dope in Vancouver are approximately:

- Grass - \$12.00
- a lid (approx. 1 oz.)
- Acid - anywhere from \$1.50-\$5.00 a hit
- Peyote Buttons - 70 cents each (you will need about five to get off well)
- Grams of hash - from \$4-7

Don't pay more, it only encourages the greed creeps if people unwittingly pay exhorbitant prices. Share as much as you can. Free Dope

THE MOST COMMON TACTIC OF THE LOCAL NARC FORCE IS THE USE OF UNDERCOVER SNAKES TO ENTRAP DOPE USERS FOR TRAFFICKING — BEWARE.

Dealers: try to avoid selling to more than one person at a time. Snakes usually work in pairs, so you will have an extra witness against you in court.



*George Metesky, the immortal 'Mad (Sane!) Bomber,' who terrorized New York throughout the 1950's.*

**...INTO THE BELLY OF THE MONSTER...**

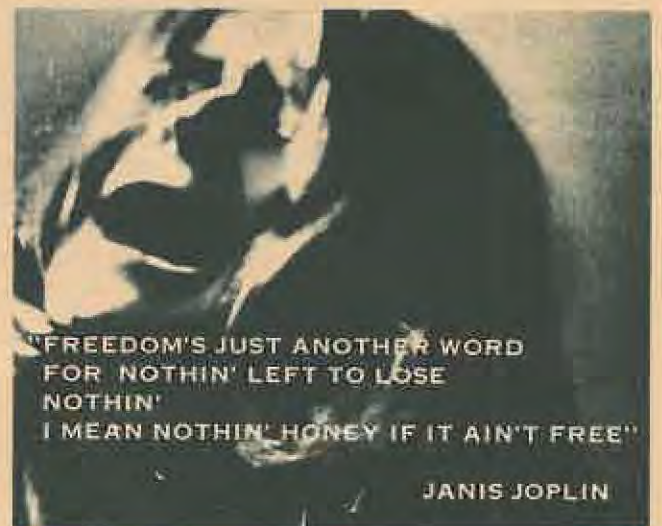
To get into the U.S. you must be over 18, or have a letter of consent from your parents. You must also have some means of transportation. . . hitchhiking is not acceptable. . . and at st \$10 for each day you intend to remain in the Pig Empire. It is also good to have a definite destination as well as the addresses of friends.

Once you get across the border almost any offence you commit is grounds for deportation.

**SURVIVAL IN THE JUNGLE**

It seems that the more you laugh at the power creeps, the madder they get. Last year's police riots took everybody by surprise, but then capitalism is based on hate and capitalist politicians have to fall back on hate to justify their existence to their frightened constituencies. Here's hoping that the people will be so cosmic this summer that the pigs all take off their clothes and join us. But they may not, and remember if things come to violence this summer, that's their idea, not ours.

1. Get a tetanus shot. Tetanus is lockjaw. You can get it from lots of street injuries if you haven't been immunized in the last five years.



"FREEDOM'S JUST ANOTHER WORD FOR NOTHIN' LEFT TO LOSE NOTHIN' I MEAN NOTHIN' HONEY IF IT AIN'T FREE"

JANIS JOPLIN

**"Revolutions are not made: they come. A revolution is as natural a growth as an oak."**  
—Wendell Phillips, Abolitionist



# WOBBLES

## COME BACK!



The Industrial Workers of the World, the libertarian syndicalist union, is experiencing a rebirth and growth after almost three decades of inactivity.

The IWW was formed in 1905 in Chicago and for the next 20 years struck terror into the hearts of the bosses and bureaucrats by organizing numerous militant strikes. (The first Canadian branch was formed in Vancouver in 1906.)

At their height in the teens of the twentieth century they had a membership of over 100,000. Most Wobbly membership consisted of miners, cowboys, philosophers, factory workers, hobos, folksingers and lumber-

These women, men and children laid the foundations for the potential post-scarcity which exists in North America today.

After about 1920 they began to decline in strength. This decline can be traced to two root causes; first the terrorism practised by the state against the Wobs in such outrages as the Palmer raids (directed by J. Edgar Hoover no less.) Thousands of IWW organizers and militants were deported and imprisoned breaking much of the strength of the Union. Secondly, there were those international scabs, the Communist party. Communist party members in

WHAT TIME IS IT?



the union wished to change the IWW from being a libertarian decentralized and independent organization to a simple adjunct of the Moscow - directed Red Trade Union International. This crowd caused many splits and divisions further weakening the I.W.W. By the 1930's the IWW had only a few organized shops left. There was a minor resurgence during W.W. II, but the

last Wob shop left the union in 1950. For the next 20 years the union was either forgotten about or became a sentimental memory in such movies as "Joe Hill."

The IWW, unlike most unions, has a vision beyond simple bread and butter issues. This union is working to emancipate labor from the bondage of the present system rather than only giving workers a bigger chunk of the present action. The emancipation of labor will come about thru the organization of labor into radical unions which will then, in a series of general strikes, take over and operate the factories and industries on the democratic basis of workers management.

The idea of the general strike is fundamental to the Wobs' union concepts. It is the outcome of their basic beliefs in Direct Action as a method of social change. Rather than taking over Parliament or sei ing government by coup d'etat, Wobblies like most libertarians believe that the most realistic methods to bring about North American revolution (people taking control over their lives in the here and now) are strikes, sit-ins, occupations and creation of alternate institutions. Other methods of parliamentary and revolutionary coups have all failed in that they do not give people control over their own lives. Instead they only create a new class of rulers, the state bureaucrats. Do not look to the state to solve your problems, but look to the institutions the people themselves create. 'A new society in the shell of the old', is the motto of the IWW.

During the past couple of years, however, the IWW has become something for people to seriously consider. There are now over 40 branches in the United States and Canada as well as several more overseas. The union has achieved certified recognition as a bargaining agent in the US and has had a number of successful strikes (See Intergalactic Libertarian News). The number of IWW printing shops and unionized underground press is unknown but must number in scores. Here in Vancouver the IWW branch has organized a local among constructionworkers and printers.

The resurgence of the IWW coincides with the recent growth of people's desire for personal freedom. There are many reasons for this resurgence, but the most important is that the traditional labor unions are not serving the needs of the people. The IWW does not have an overbearing and complacent bureaucracy. Branch secretaries and General Executive Board members can only serve for two one-year terms, and their salaries (if they were to ever get any) are the average wage of the workers in the union. This way, control of the union always remains with the membership. Union branches are for all intents and purposes autonomous, if they wish to strike, they can, without having to ask any officials.

If you are working and want to unionize your workplace why not talk to the local Wobs. Even if you aren't working why not contact them anyway and find out about the IWW.

Write: IWW.,  
244 E. 17th Ave.,  
Vancouver 10, B.C.

"I ain't gonna work on Maggie's farm no more. Well I try my best to be just like I am, but everybody wants you to be just like them. They say 'sing while you slave' and I just get bored. I ain't gonna work on Maggie's farm no more."

—Bob Dylan, "Maggie's Farm"

# intergalactic libertarian news

"The anarchists are rising while we're racing to the moon...it doesn't take a seer to see the scene is coming soon."

Phil Ochs



BERLIN GERMANY, Georg. Van. Rauch, organizer of the German Section of the International Black Cross Anarchist Defense was murdered by the police. Van. Rauch was driving home when his car was stopped by the police, unarmed he stepped out with his hands up and was gunned down.

The excuse the police used was that Von Rauch was a member of the BaaderMeinhaff group, a German version of the Weatherpeople. This was not the case, however, Von Rauch worked for the release of captured members of the group but never belonged to the organization. Shades of Adolf Hitler!

HALIFAX, an anarchist group, the Black Rose Collective, has been formed in Halifax! They have been organizing on the campus at Dalhousie and were very active in the Amchitka demonstrations last fall. They also publish a magazine called the Black Rose.

MILAN ITALY, anarchist Pine Pinelli was murdered by the police. Cops claim Pinelli jumped out of the window of the police station. Remember 'falling out of windows' was one of Mussolini's boys favorite tricks!

MILWAULKEE WISC. IWW campus workers are using the rotating strike technique successfully in their efforts to gain union recognition and higher pay.

LONG BEACH CAL. Members of the Long Beach branch of the Industrial Workers of the World went on strike for higher pay, union recognition and better working conditions at the plant they had organized.

BRIXTON, ENGLAND, Stuart Cristie, secretary of the English Black Cross has been framed as a member of the Angry Brigade. Stuart is being held in the maximum security wing of Brixton prison.

MILAN ITALY: Anarchist Pietro Valpreda is awaiting trial in Milan for bombings which killed 16 persons and injured many more on Dec. 14, 1969. According to one European Communication Service... the bombs were planted by Italian fascists with the help of the CIA to shock public opinion into support of a right-wing victory at the polls.

Valpreda has been rotting in prison ever since his arrest in 1969. The state refuses to bring Valpreda to trial. Running for Italian parliament on the ticket of Italian revolutionary group "Il Manifesto", Valpreda recently issued a statement in which he said: "I am an anarchist. I do not pretend to be a banner or a political guide to anyone... We ask of you to open the doors of the prisons..."  
"VIVA IL COMUNISMO ANARCHISO!"



(Note: This article has been condensed & revised from an essay by F. Lindenfield which appeared in number 69 of the British Libertarian magazine Anarchy.)

While we don't agree with the article in every respect, we are reprinting it to introduce you to a revolutionary idea—the idea of Voluntarism. We believe that Voluntarism is an idea which speaks directly to the kinds of change which people in North America want and need to make; we believe you will find that it speaks directly to the changes you want to make in your own life.

We believe that the following article - and Voluntarism in general - offers a POSITIVE AND CREATIVE approach to the questions of freedom, poverty, life-style, and revolution in North America.

We hope that this article will help to start a dialogue on the subject of Voluntarism. We hope that people with comments on the article or ideas about Voluntarism will write to us at Box 4074, Station D, Vancouver 9, B.C., or drop in at our office at 324 Powell St.)

What exactly is Voluntarism. It is simply the belief that you should be free to act and live according to your own desires and your own understanding, rather than having your acts and your life controlled by outside forces.

The Voluntarist realizes that co-operation is better than competition. The Voluntarist wants a co-operative society in which human beings are free to play - in which all activities become leisure activities, and in which life consists of doing the things you want to do, limited only by respect for the rights of others.

The Voluntarist wants everything - work, the family, the school, and so on - to be on a Voluntary basis. Voluntarism means real choice—go to school or not to go to school; to live with your parents or not to live with your parents; to get married or not to get married; to live in a 'modern' family unit (husband, wife, kids) or not to live in such an arrangement; to be a housewife or not to be a housewife; to work at wage labour or not to work at wage labour.

Because it is aimed at increasing freedom, Voluntarism means more variety for everyone; various kinds of work - wage labour, co-operatively owned and operated enterprises, building an adventure playground for the community, or painting a picture for fun; various types of living arrangements - the modern family unit, communal houses, group marriages, women's communal houses, and so on; various kinds of schools - government public schools, free schools, schools for revolution, open air sessions in the park, free universities, educational video viewing rooms, and so on.

#### THE ROOTS OF THE PROBLEM:

To understand the need for Voluntarism (the treatment), you have to understand the roots of the society in which we now live (the disease).

The problem started in early human society when mere survival was of necessity the main concern. Human personalities (and the societies in which people lived) were warped and twisted to repress desires and needs which did not directly aid survival. Sensuousness, playfulness, art, creativity, friendship, education, and love were all repressed in various ways because of the danger that they would interfere with doing what had to be done in order to survive.

The repression of humanities life-oriented desires forced people to develop an excessive amount of self discipline, and to create social customs to reinforce the individual will. This produced the authoritarian personality in others. All-too-common examples of the authoritarian personality in action are the puritans who get upset about others enjoying sex, or the cops who love to bust freaks.

Combined with almost total ignorance of both human nature and the world around them, those distortions of both human nature and the world around them, those distortions in early human personality have caused a lot of woe for hum

To begin with, they caused human society, human relationships and human institutions to be artificially oppressive. Distortions in human personality are also partly responsible for the survival of ideas and customs which, whatever their value in the past, now hinder us from grasping the new possibilities of our time.

As an example, consider the work ethic. The work ethic is a holdover idea which now serves only to obscure the fact that what is needed is not to find work for everyone, but to eliminate useless waste of time and energy so that people will have the time to take control of their own lives and grow in their own way.



START

# VOLUNT

## a revolutionary



Economically, class society appeared when people first became able to produce more than what was necessary for daily life. When this surplus value appeared, certain people began to appropriate (steal) this surplus, and created wealth. Slaves became profitable because for the first time a slave could produce more than he cost his owner in upkeep. Kings could demand taxes, priests could invoke fear of the gods to get their share. Landlords, merchants and money lenders squeezed all they could out of the laboring peasants.

With each increase in production thru improved technology, most of the surplus each person should have had for themselves was taken instead by the powerful thru one means or another. Today the few thousand people who own and control the means of production in North America are stealing billions and billions of dollars of this surplus value, they are on top and they will do all they can to remain there. They also oppose meaningful social change that threatens either their rule or profits. They are perpetuating a system that is the major polluter of our earth, that is unbelievably wasteful of resources and human beings, and that perpetuates poverty, toil, war, and need when technology has finally reached the point where abundance and free time could be available to everybody on earth for the first time, not for just the ruling class as has been the case up till now. This deliberate and artificial obstruction of the changes which could liberate each individual life, and which could allow each person to live a free and joyous life is the most terrible and unforgivable crime of those in power. And to top it all off, they're about to drag us down with them to extinction in the cess pool of all the wastes that they've poured into our earth, our air and our water.

#### THE ALTERNATIVE

What kind of alternative is there to this madness? The various forms of social compulsion endorsed by state socialists or authoritarian communists do not provide a very attractive ideal, except to those living in "underdeveloped" economies and to those whose main objection to capitalism is that profits are not widely enough shared. Living as I do in a wealthy society, neither capitalism nor state socialism appeal to me: capitalism because it is based upon production for profit instead of need, and state socialism because it makes possible the substitution of new forms of authoritarian control for the old ones.

Then let us consider libertarian communism.

Libertarian communism has nothing to do with the "communism" or rather state socialism practiced in Russia etc. The "communist" or "socialist" countries are not communist at all but are in fact a form of state capitalism. The state is all powerful, owns everything and controls everything. Libertarian or anarcho-communism is based upon voluntary communes and associations. There is no state to coerce individuals. The two systems are polar opposites.

#### VIOLENCE?

Does violence play a part in achieving a libertarian-communist society?

From the pacifists, we learn about means, even though we would not consider ourselves to be pacifists. The pacifist insight is, however, crucial. The pacifist sees that ends and means mutually shape each other, and that it is utopian folly to believe that somehow a nonviolent world can be brought about thru the most violent means. Granted that in many cases ie: like Vietnam, violent and bloody revolution

may be the only way to end a brutal oppression. Still I cannot conceive that the world OF LOVE I want could emerge from an extremely violent revolution because to kill people for "good" causes, is still to brutalize yourself.

Pacifists approve of human emotionality. Violence on the personal level is regrettable but understandable. What they most object to is the impersonal violence exercised on behalf of such abstractions as "freedom", "justice" etc. How to get from the less pleasant present to the more pleasant future is a key issue of Voluntarism. The controversy over the role of violence cannot ever be entirely resolved, for it is the nature of the human situation that we are continually faced with impossible dilemmas. However much my inclinations may make me abhor bloodshed, my sympathy with the plight of those who are exploited makes me able to understand why men are driven to violent revolutions. Instead of condemnation of all social violence, I prefer the stand taken by Gandhi that it is better to resist oppression with violence than not to resist it at all. Instead of the belief in absolute violence held by such anarchists as Bakunin and Stirner, or the belief in absolute non-violence held by religious anarchists like Tolstoy I prefer the painful ambivalence of the anarchism of Malatesta.

It would be nice if we could have a libertarian society, but this is a goal unlikely to be achieved in the near future. In a world where most people are not ready for a society without authoritarianism, we have a choice of working within the existing institutions to make things better, or to set up alternative institutions, or doing both.

Alternative institutions are attractive because they promise immediate results. It involves doing today in the here and now what you think should be done. You try to establish on a voluntary basis those social organizations that you think are good and you do not wait until you have 51 percent of the ballots or bullets on your side.

Voluntarism is directly opposed to the notion of bringing about social change by capturing the centers of economic and political power. If over half the people voluntarily agreed with us, we would still be reluctant to force our will on the dissenting minority. Because voluntarism is directed towards the abolition of power rather than its capture, it leads to a tendency to withdraw from existing institutions and a parallel effort to develop new alternative ones. We do not seek authoritarian solutions to the problems presented by authoritarianism.

The Voluntarist propagandizes but does not force anyone to join in the new institutions. He or she tries to live as he or she sees fit, while residing in the larger system. On the other hand the voluntarist may reluctantly participate in conventional politics when necessary, as one means of self-defense. In the present situation there is no necessary contradiction between non political (direct action) and traditional political action, such as voting. The same person might reasonably do both without accepting political party activities as a cure-all. While building and agitating for a voluntaristic society, we can still support reform efforts such as the provision of a guaranteed minimum income. And if your government is at war (such as Vietnam) you should do everything you can thru conventional politics to get them to stop. Do not limit your activities to this, but don't ignore it either. Thus in order to stop a war, you may try to vote in people who are opposed to it and at the same time take direct action such as refusing to pay taxes or destroying military equip-



# ANARCHISM;



## alternative

revolution failed was simply the fact that people still had to return to work after the initial insurrection. This not only deprived the revolution of most of its energy and creativity, but it allowed elites and bureaucracies to take over the administration of the society. This is why free time and a reduction of work time is vital to the success of any revolution.

Whether the economic problem can be solved within the context of a larger society that operates on coercive principles is not at all clear. Employment seems to be a major problem of the strategy of alternatives. I can offer no cure-alls but it seems to me that we have not exhausted all the possibilities of initiating co-operative and communal enterprises on the basis of minimal capital. As to finding the solution to getting the minimal capital we are going to have to depend on something better than personal savings and government grants, but what are the alternatives?

### FUTURE QUESTIONS

An important question for the future involves the problems of co-ordination. In the absence of government coercion how would we be able to co-ordinate our activities. Among the answers to this question is that much of the existing uniformity is not needed. There is no reason why all the students of a state or province should all have the same curriculum. This would free us of many school administrators.

For other areas where cooperation of different social units is needed, it can take place naturally without government coercion if the subject at hand is a need to which all or most all groups agree. International co-operation in the postal service is a prime example. It is likely that there will be times when all people do not voluntarily co-operate and in which parts of a voluntary society would "break down" for a time, because one community say, puts its sewage in the drinking water of another. But I think that these risks are much preferable to the continued risks of another World War or ecological collapse on a world wide scale.

If there is to be a bridge built across a river, obviously even in a free society people will voluntarily follow the suggestions of an engineer who knows about building bridges. But that will be because they want the bridge and he knows how to help them build it, and not because he has some title or special power. (People with specialized knowledge would be able to advise, but their power would be no more than that of any other individual. Government by "experts" would be even more disastrous than the present ruling class, since the rulers would be even more adept in manipulating and confusing people.)

What are the implications of this article for the direction of our activities? It is most important to put our ideas into practice in the here and now. The key to arriving at decentralization and voluntarization of society is to concentrate our efforts on: (a) developing and spreading liberating life-styles and liberating ways of relating to other people and to nature; (b) working for reforms which push back the State and leave us to little more economic ecological and social breathing room; and (c) creating living examples of the kinds of communities and institutions we would like to see in existence.

THE important thing is not to become trapped in political parties or the electoral process. A separate, independent force outside of these would be able to apply pressures - support issues or candidates as it chose, and no one could take such support for granted.



"There is only one kind of freedom: total freedom, it cannot exist within the framework of somebody's state, not though his name be Dubcek, nor Johnson, nor Castro nor De Gualle."

Anarchy, No. 94, Dec 1968

### VOLUNTARISM comment by a Volunteer!

The (choose one) alternate/counter/youth/life, culture contains within itself many liberating tendencies. The preceding article touched on some direct action, building of alternate institutions etc. This life-style bears within it the seed of a truly libertarian culture in the midst of a barran society. This seed needs watering, fertilizer (organic please) and cultivation. It needs to breath and it needs space to grow strong and tall. It can't grow in a totalitarian society. One of the reasons it exists is because of the small amount of freedom within the present system. No "counter culture" could ever grow in fascist Germany "off to the oven with you hippie!" In order for this libertarian seed to develop further it needs more liberty. Freedom begets more freedom. This is the water and air..we need more freedom. We can't have total freedom, there aren't enough of us to pull that one off - but there are enough of us to push for and get some reforms that would allow for more growth.

It's basically this, there are too many of us to jail so the state will have to give in to certain of our demands to try and pacify us. On the other hand if we get too wierd the state will really start listening to the red necks and we will have FASCISM and that will be the end of us and any hope for the future.

As I was saying if we push for certain demands the system will give in, because thats the way the system works - it has to be forced - what kind of demands though. Demands that increase the amount of liberty (breathing and growing space.)

For example, legal grass would give the cops one less reason to hassel communes and to make us all paranoid. A guaranteed annual income would mean that all the time and energy put into hussling up bucks could be spent on growth. (the guaranteed income is our fertilizer) It also means that we would have more capital for the development of CO-OPERATIVE ECONOMIC ENTERPRISES.

Pushing for freer LIP and OFY government grants would also be in line with this idea.

Voluntarism means pushing for reforms that leave us a little more freedom; you don't ask for jobs if unemployed, you asked for income regardless of work. You don't ask for more laws to deal with pollution, you demand that communities have the right to deal with polluters on their own terms. Always demand reforms that weaken state power not strengthen it otherwise you will be caught in your own noose.

A good example of being caught in your own noose was the socialists demands for govt. control of industry. The state by entering into the economic arena made it the great powerful monster it is today. If you want to think about controlling industry, talk about community workers management, not state control. The more freedom there is, the more people there will be who desire more of it. The more people around who desire freedom, the more that will push for it, and so it goes. And if that ain't the case, how come we made it this far.

And finally, the Marxist Leninist idea of a "transitional period" between the fall of othe system and final liberation can be done away with, indeed, must be done away with, by preparing counter institutions and changing consciousness and life-style while we are destroying the old society. In this way we will be ready to take control of our own lives when the time comes, without shit like a "dictatorship of the proletariat". We're not doing all this just to change rlers. The time is passed for half-assed solutions.

ment.

One should remain wary though of getting caught up into traditional political action to the detriment of direct action. The difference between direct and indirect (political) action can best be seen in the "counter" or freak culture. Freaks do not lobby the government to legalize marijuana or abolish the draft. They go ahead and live their lives as if these laws did not exist. The essence of the direct action philosophy is that it involves the insistance of a determined minority to act as though it had certain legal rights instead of trying to change the laws by writing their members of parliament.

Voluntarism implies a diversity of social forms. Different groups of people would be free to choose between alternate forms of social organization and ways of living.

The voluntarist does not want all people living the same way he would like to live, with everybody forced into the same straight-jacket of utopia (forcing people to be free.) The Voluntarist wants to live as he likes with his friends and let others live as they like with their friends. Voluntarism means the freedom to choose a life of creativity and pleasure, or one of ignominy and boredom.

So far as education is concerned, for example, there could be many different kinds of experiments, but on a voluntary basis, without uniformity, there might be some schools that would be very poor, but then nobody would be forced to go to them, and perhaps they would be eliminated by a process of natural selection. If students did not have to go to school, perhaps after a while the really bad schools and bad teachers would have no students.

Similarly, when freed from economic compulsion, say by a decent guaranteed income with no strings or qualifications other than need, people would work at jobs only in which they felt comfortable. Women would be free to leave their men if they did not like them. And if the boss insults or hassles an economically independant person, he will be free to quit and go it alone.

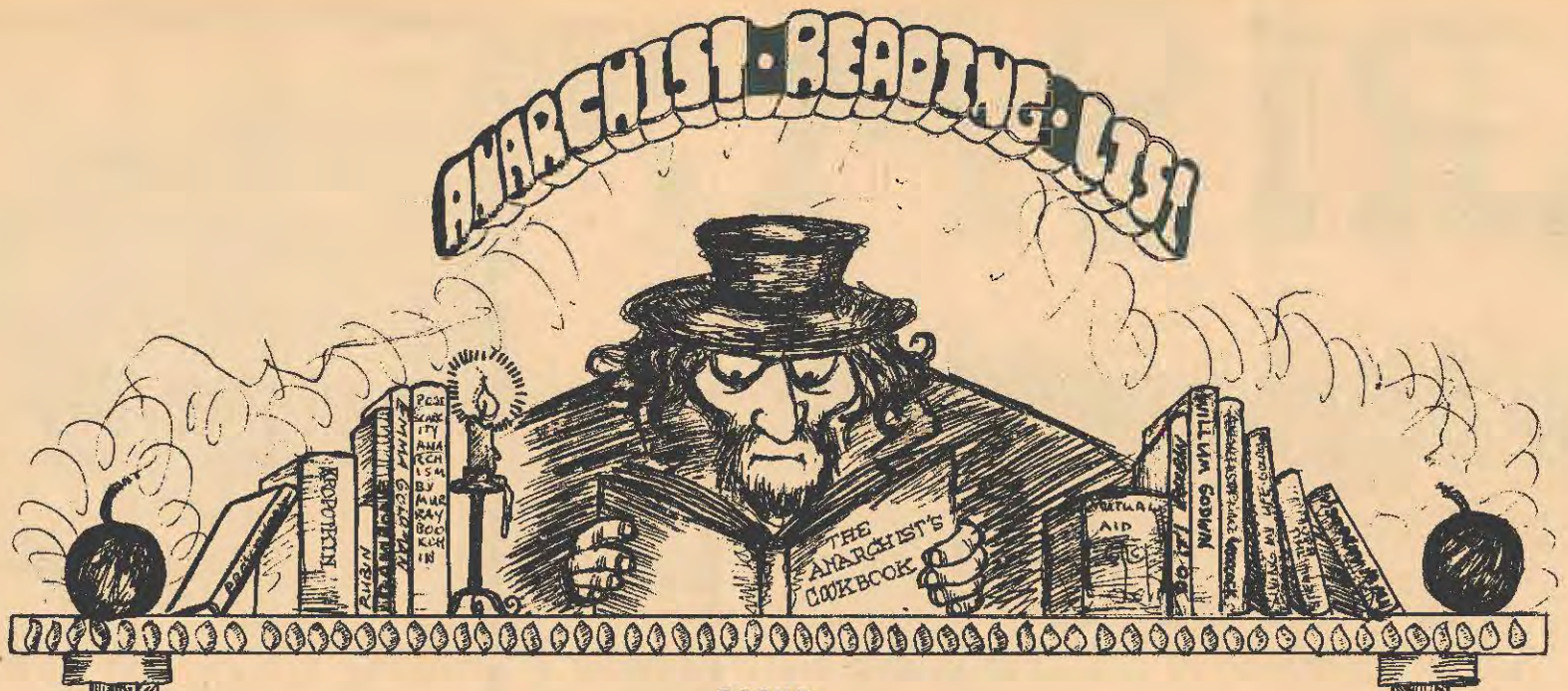
This not only frees people from wage slavery (and hence is a heavy blow at capitalist power and influence), but it would give workers on strike a greater ability to hold out for their just demands. As the economic power of the bourgeois declines, we won't see the sickening spectacle of "labor leaders screaming when they close a missile plant". A guaranteed income would also make more money and resources available to counter institutions (newspapers, free schools, free clinics, etc.) And while it would not eliminate the oppression of poverty, it would make the lives of the poor more bearable while at the same time encouraging them not to beg for more "favors", but to DEMAND the rights which they have been deprived of.

Now there are all kinds of problems involved in applied anarchy. It could work with saints,

but could a social system based on voluntarism work with ordinary mortals? The answer is yes and no. It could work, but it would never work without some radical reconstruction of the economic basis of social life. Political Voluntarism depends upon economic Voluntarism, and vice versa. Once people are assured that they have enough to eat and keep them comfortable from the elements, they will be free to organize into innumerable voluntary groups for social, economic and political purposes

One of the main reasons that previous attempt at





#### BOOKS

**COHN BENDIT**, *Obsolete Communism: The Left Wing Alternative*. Penguin\*  
**KROPOTKIN**, *Revolutionary Pamphlets*, Dover Books  
**KROPOTKIN**, *Selected Writings on Anarchism and Revolution*, MIT press  
**GUERIN, DANIEL**, *Anarchism*, Monthly Review Press\*  
**WOODCOCK, GEORGE**, *Anarchism*  
**GOLDMAN, EMMA**, *Anarchism and Other Essays*, Dover  
**JOLL, JAMES**, *THE ANARCHISTS*. Grosscott  
**CHOMSKY, NOAM**, *American Power and the New Mandarins*, Vintage  
**SCHULMAN, ALIX K.**, *Red Emma*, a selection of Goldmans works, Vintage\*  
**TUCCILLE JEROME**, *Radical Libertarianism*, Perennial Library\*  
**RICHARDS VERN**, *Malatesta, Life and Ideas*, Black Rose Books  
**BOOKCHIN MURRAY**, *Post-Scarcity Anarchism*, Ramparts Press\*  
**PROUDHON, P.J.**, *Selected Writings*, Anchor  
**KRIMERMAN AND PERRY**, *Patterns of Anarchy*, Doubleday Books\*

This list of books is by no means complete as literally hundreds of books have been written on the subject of anarchism. These are just the books most easy to obtain, they can be gotten for not more than a couple of bucks at any good book store like Duthies. If they don't have them in stock they will order them for you. For ease in ordering, the publishers have been listed after the titles. Those books marked with an asterisk are the best works to read as an introduction to anarchism.

#### PUBLICATIONS

As well as reading books, it is a good idea to get hold of some anarchist periodicals to find out what it is all about. This way you will find out news of the anarchist movement and the important discussions that are taking place among anarchists. The following short list contains both subscription and sample copy prices:

REVOLUTIONARY ANARCHIST, 1314 N.E. 43rd Seattle Wn 98104, 50 cents a copy  
 SRAF BULLETIN, Box 4091, Mountain View California 94040, \$2 a year, 10 cents a sample  
 LIBERTARIAN ANALYSIS, Box 210, Village Station NYC, N.Y. 10014, \$5 a year, \$1 a sample  
 THE MATCH, Box 3488, Tuscon Arizona \$3 a year, 10 cents a sample  
 OUR GENERATION, 3934 Rue St. Urbain Montreal 131 P.Q. \$5 a year, \$1.50 a sample  
 ABOLITIONIST, Box 1027 Newark, N.J. 07101, USA, \$4 a year, 35 cents a sample.  
 INDUSTRIAL WORKER, 2440 N. Lincoln Chicago ILL 60614 USA, \$2 a year, 20 cents a copy  
 FREEDOM (ANARCHIST WEEKLY) 846 Whitechapel High Street, London E. \$11/12 issues; \$6/6 issues.

*The following literature is available from Volunteers!  
 at our office, which is located at 324 Powell St., -684-5421-  
 and open from 11:00 am to 4:00 pm. (We also have  
 some books and newspapers for browsing)*

- + Canadian S.R.A.F. Bulletin (Social-Revolutionary Anarchist Federation)  
A bulletin featuring news and views of Anarchists all across Canada.
- + Post Scarcity Anarchism by Murray Bookchin
- + Revolutionary Governments by Petr Kropotkin
- + Birth Control Handbook
- + Forever Deceiving You; The Politics of Greater Vancouver
- + The Volunteers! Legal Rights Handbook
- + Five Articles by Mao Tse Tung

