

Legalising Police Illegality

THE WHOLE structure of policing and the judicial system is changing in Britain. FREEDOM has had cause to note various aspects of this from time to time. For example, the creation of paramilitary 'fire brigade' units, such as the SPG, backed up by computers. (There's a good review of these areas in 'State Research' No 19, 'Policing the Eighties'.)

Official recognition of these tendencies, summed up in the report of the Royal Commission on Criminal Procedure. This 16 person body was set up in 1977. Its final

report has just appeared, but along the way they have produced a series of interim papers on a variety of topics. Many of these have been commented on in FREEDOM. The final summing up basically says that the police don't take any notice of the existing procedures, so we had better legitimise the status quo. This involves giving them wider

official powers. Two members of the Commission are distressed by this. So, predictably, is the National Council for Civil Liberties. The police are also not entirely satisfied. If their practices are official, then there will be all sorts of bureaucratic interference and time wasting procedures to follow.

The Commissioner's Recommendations particularly apply to a widening of police powers of arrest, detention and search. The police would have the power to arrest on 'reasonable suspicion' of an offence carrying any jail sentence. At the moment it needs to be one carrying at least a five year sentence.

'Reasonable' The Thompson Committee, which examined this issue defined it in terms of the 'gait, manner or demeanor' of the suspected person or of 'any knowledge the police may have about the suspects character or background'. Neat, eh So, who needs a 'sus law' And only this week, the arrest in Bradford

And only this week, the dear old, liberal Guardian carried an article about the arrest in Bradford of someone later accused of 'Yorkshire Ripper' offences. This piece waxed eulogistically about the paranormal ability of experienced policemen to notice anything suspicious. The Guardian, of course, is worried about any possible 'erosion of civil liberties' implied by the Royal Commissioner's recommendations.

These recommendations also include justification for searches on 'reasonable suspicion'. The



➤ *Apropos of nothing...*

report proposes that the police should be given the powers that 'reasonable citizens' would expect them to have. In fact the Commission is so 'reasonable' that it has recognised that the concept of a 'voluntary confession' is meaningless. At the moment there are rules which forbid the admission in evidence of statements obtained by any threat or promise. It is obvious that just being questioned counts as some sort of pressure. So, following from this, it is equally obvious that we cannot have this sort of contradiction. The rules are to be abolished. The police will be able to introduce statements, no matter how they were obtained. Something they would not dream of doing at the moment.

Changes in procedure for detention of suspects are also put forward. The idea is that there should be two categories of crime, minor and grave. If you are accused of the latter, including murder, GBH, kidnapping, rape, sexual offences, drug offences and generally anything financial involving 'major amounts', then, sunshine, you're in the shit. You can be held indefinitely by a series of twenty four hour extensions. You may be encouraged to know that you will not be prosecuted by the police, but by a new office of 'Crown Prosecutor'. However, this breakthrough concept is left vague so perhaps we'd better not be too jubilant just yet. All these proposed changes are to be monitored by, guess who? The duty to see that these rules are obeyed should rest, in the first instance, where it does now, with the police service itself. Breach of the rules should be regarded as being a breach of the police disciplinary code'.

Such a wide ranging enquiry might have been expected to look deeply into all aspects of police, to sift evidence even in sensitive areas. The Commission says that it did not receive much evidence on telephone tapping and other methods of surveillance.

Another interesting report has been published by the Home Office Research Unit for the same Royal Commission. This concludes that 'few contested cases come before magistrates on inherently weak evidence'. Only one tenth of the cases which are dismissed by magistrates are because of 'manifest deficiencies in the evidence'. The usual reason for a case being dismissed is a prosecution witness failing to appear.

The interesting link is the finding that, in 78% of cases, prosecution evidence is based on witnesses saying they had direct knowledge of the facts, usually by observation. In two out of three of these cases the witness was a police officer. So, something like half of the cases in magistrates courts are based on a police officer having claimed to have seen the crime. This is, apparently, never to be seen as 'weak evidence'.

All this is particularly noteworthy in the light of another survey on the reliability of eyewitness evidence published in a recent 'Police Review'. This is, of course, an old favourite. You might think that the accumulated evidence against it is sufficient already. However, an extra bit can do no harm. In this case subjects were shown a videotape on which a man, in some cases alone and in others with up to four companions, approached a young girl walking alone in a quiet street. In one version, she was only asked for directions. In the other she was mugged. In the non-violent scene witnesses managed 55% accuracy. In the mugging they achieved 42% with a lone attacker, 28% when he had two companions and 17% with four others. It made little difference how confident of their identification the viewers were. In other words, about one in six of people who confidently assert that they are positive in their evidence turn out to be correct. Now, correlate that with the comments above on 'weak evidence'!

Another report reaches the astounding conclusion that the police do very little actually to detect crimes. In a study of nearly one thousand indictable offences known to the police in the Oxford area in 1974, only 2 or 3% were directly discovered by the police. According to the author, David Steer, a tutor at the Police Staff College, 'the great majority of crime detections involve little of what the public would conceive as real detective ability. The most important groups of detected crime numerically speaking were those in which from the outset there was little or no question about the identity of the offender. They were very definitely the offences which the man in the street might just as easily have detected'. Recommended procedure is to carry out moderate burglaries, say £150 to 200 a week. This is too complex for the local police and not serious enough to interest

the regional crime squad. 'Unless these offenders are caught in the act or blunder in some way, they disappear from view'. Another new survey ('The Effectiveness of Policing', ed. Clarke and Hough, two senior Home Office researchers) demonstrates that police only do 'pure detective work' in about 2.5% of crimes. They also show that the apparently rising crime figures are largely due to the police getting more money. This means that they rarely actually find out that those crimes occurred at all. The actual crime level is about the same. This ties in with the recent revelation that vandalism is defined as damage costing more than £25, so 'increased vandalism' is merely a product of inflation.

A final couple of points. A new book ('Organisational Aspects of Police Behaviour', by Mervyn Jones) points out that while lip service is made to the value of the 'bobby on the beat', in practice these are the most disillusioned and undersupported section of the force. Part of the fire brigade mentality. And French police are now authorised to carry out any spot checks of any 'suspicious' people they come across. Anyone who had dealings with the French police will feel reassured that their behaviour is now official.

All part of the same thing, really. The police behave as they like, then the system authorises it. They have been getting increasingly involved in politics. Police chiefs like David McNee have been openly campaigning for an extension of their powers. You might think that they might be a little embarrassed by their public image. Oh no, have half the Metropolitan CID forcibly resigned in the last few years, entirely cock up the 'Countryman' enquiry, and everything goes on as before. Could it be that this sort of corruption and misuse of power is intrinsic in the very idea of a police force?

In the meantime if all those police, with their new pay rise, their record rate of recruitment and their shiny technology, do not protect you from crime, (in fact may instigate it themselves) and cannot detect the guilty party unless they actually trip over them, what are they for?

A POLOGY to Ken Smith of Canterbury for leaving his name off the article on page 16, 'Networking with Youth'. It had to be cut and we went too far. Sorry Ken.

ALBEROLA'S TRIAL DUE

Dear comrades, you will recall that, for upwards of five years now, I have been kept in assigned residence by the French authorities, awaiting trial for my alleged complicity (and that charge was not preferred against me until over three years had passed from the time when we were released on bail) in the abduction of the Bank of Bilbao's Paris director, on 3 May 1974. This abduction was claimed by GARI. Its aim was to press for the release of political prisoners in what was then Franco's Spain. Well, we have just been informed that we are to appear before the Cours d'assises sometime during its second sitting in January 1981.

You will appreciate that such short notice affords us little time in which to prepare our defence or to mount a campaign on our behalf, since aside from the little time allowed us for these purposes, that time will be largely eaten up by the period of end of year festivities and holidays.

Even so, we must not let the opportunity pass to turn our trial into a platform from which to speak out against the complicity of all their forces of repression with the camouflaged fascism of yesterday and the neo-fascism of today.

Our defence and the campaign on our behalf are based on the following points:-

1. We, the ten persons charged in connection with the 'Suarez affair' (two Spaniards, one Scottish girl, five French girls and two Frenchmen, plus another Frenchman who has since died) deny the charge of 'complicity'. The sole basis for this charge is our beliefs and ideological persuasion and the placing of subjective constructions and implications upon quite normal everyday facts (all unconnected with the Suarez case).
2. Thus, in addition to dismissing these charges of 'complicity' (which

are the only things the courts have been able to devise as a pretext for sending us for trial before the Cours d'assises) I, for my part, have from the outset denounced the complicity of the French police with their Spanish colleagues in the frame-up which the Francoist authorities have cooked up against me. As proof of this I cite the fact (noted in the prosecution brief) that the French police allowed the Francoist agent, Inocencio Martinez, to slip away quietly. Martinez it was who had prepared and supervised the execution of the frame-up for the purpose of compromising me in the kidnap of Suarez.

3. The most paradoxical and grotesque aspect of the case against us is that we are to be brought for trial for alleged 'complicity' in a kidnap, the authors of which the French police and courts have not been able to determine - apart from granting that it was the work of GARI, since the kidnap was claimed on behalf of those initials. Which is to say that the authors of the kidnap have been neither arrested nor identified. Yet we are to stand trial for our alleged 'complicity' with these unknowns.

4. More grotesque paradox. Ours will be the last Francoist trial heard, some five years after the death of the dictator, at a time when inside Spain itself all those anti-Francoists caught up in cases that arose while Franco still lived have long since been amnestied. And the most grotesque, most paradoxical thing of all is the fact that our trial will be mounted by the French authorities who expressed themselves so pleased to see the advent of 'democracy' in Spain.

5. To all of the above must be added the personalities of the accused in this 'affair'. As the charges against us even refer to, we are all well

known for our libertarian ideas and feelings of solidarity for all the world's oppressed.

6. Now the worst fuck-up of all is this threat hanging over my head (regardless of whether I be found guilty or innocent). For the French authorities have only delayed my deportation for the duration of this trial. Which means that once the trial is over they will try - unless they can be forced to back down on this point - to proceed with my immediate deportation from French soil. And since there is nowhere else in Europe where I can go, I will be left with no other option but to go back to Spain under circumstances which are such that the frontiers of Spain will mark the limits of my freedom of movement.

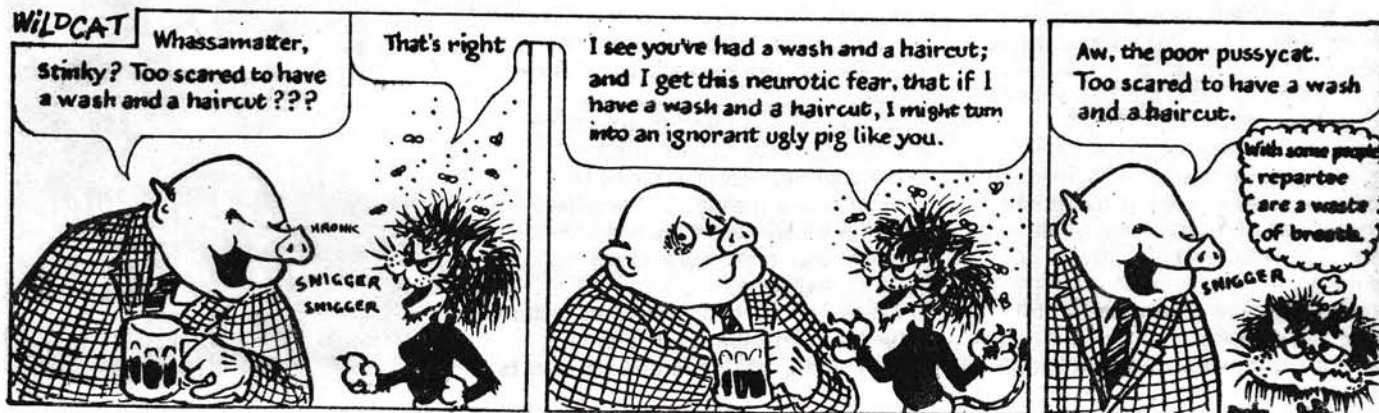
So, should you wish to be of assistance to us you must get to it without delay. To that end I suggest that you use the points outlined above as the basis on which to draft press releases and communiques concerning the imminence of the trial, the risks involved, etc. and request that telegrams be sent on our behalf stressing our being antifrancoist militants caught up in a police frame-up devised by the French police and the Francoist police at a time when Franco was still murdering those who were fighting on behalf of the freedom of the Spanish people.

Such telegrams or letters should be sent to the French President: M. Giscard d'Estaing, Palais de l'Elysee, 75008 Paris.

We are preparing a lengthier document on the trial and shall send you copies. Meanwhile do whatever you can to bring the facts outlined above to the attention of all comrades.

If possible send copies of these letters etc. to the following address: Faustino Llosa - Cercle Garcia Lorca - 15 Rue Gracieuse, 75005 Paris, France.

OCTAVIO ALBEROLA



Kilner Squat: The End



AFTER 97 days, the Kilner House squat in South London was brought to an end when police entered the building and forcibly evicted the squatters inside. The occupants had been expecting to be evicted on Monday 5th Jan., but in the event the Sherriff arrived in a cloud of press and cameramen and perhaps discouraged by the undue publicity that an eviction would then attract, left after a brief discussion with the squatters. He swore to return with reinforcements.

At this point it had been decided that the uppermost floor of the block of flats would be barricaded by blocking up the stair wells. A handful of people would remain behind these and be forcibly evicted, while the remainder would leave without any form of resistance.

By the monday morning of the expected eviction, most of the 150 original occupants had left for other squats or in exceptional cases other council accommodation. The remainder, a hard core of 20 or so, was supplemented by supporters from outside. The press were there in force, and many statements, interviews and conducted tours were arranged for their benefit.

Inside the squat, banners were hung, drink was drunk and a loud hailer was used to regale the press with political slogans; some even climbed up onto the roof for the purpose.

However, when the eviction did not take place that day, much of the excitement and the support

began to dwindle away and routine tensions reasserted themselves. By tuesday morning some of those behind the barricades were wanting to come down and on one occasion almost everyone in Kilner went for a drink to the pub leaving only a couple of people to guard the gate.

Having been tipped off that the eviction was likely to be on friday morning and always mindful of the value of publicity, they tipped off the press, who turned up in numbers. Sure enough, on Friday 9th, the police arrived at Kilner well before dawn and in considerable force. At about 7.30am they sealed off the approach roads to the building and used a police lorry to bulldoze down the padlocked gate at the main entrance. When they had succeeded, approximately 500 police poured in many with riot shields and pick-axes for the barricades. The occupants of the lower floors were hustled out quickly and no resistance was offered. On the barricaded fifth floor the occupants were kicked and jostled in a petty and humiliating manner while being removed. There were two arrests for obstruction.

Whatever you think of squatting per se, the late Kilner House squat was definitely a theatrical event above all else. It contained both the elements of tragedy and comedy that make up a cracking good melodrama: Tragedy? poor, bedraggled squatters turned out into the cold morning air. Women, children and little cats

with nowhere to go. The evil GLC twirling its moustache and turning out the poor to benefit the rich... Comedy? 500 riot shielded police falling over themselves to evict a handful of squatters; breaking into flats by smashing doors and windows (and injuring themselves in the process) and causing so much damage that it is likely that the flats will not be ready for sale before the GLC elections in May (and if Labour are returned, perhaps never).

Taken up by the press, coverage in the papers, TV and radio was extensive and broadly sympathetic. This was in great measure due to the way the squat was organised by the Leftist LSU (London Squatters Union) as a 'political' squat, and also to the flair of those involved as 'spokespersons' in attracting the lackeys of the press. Kilner House then was never primarily to provide accommodation for homeless people, but was in existence to make political capital out of the decision of the Tory GLC to sell these flats on the open market. Whether conditions for squatters would be any different under Labour is open to considerable doubt; the last big eviction of squatters at Huntley street took place under a Labour administration, and even today many Labour controlled councils are as quick to rid themselves of this problem as the GLC.

It is the 'Squat against the Cuts' title which acted as a rallying point and inspired the support of the TU's and other 'workers'. It is convenient for an attack on the Tories, nothing else. The image of squatters and squatting in general will have received little if any change in the





eyes of the 'public', the dirty, noisy, foreign, scrounging squatter still lives. And if at Kilner House for example, workers refused to disconnect power and gas supplies and local government office workers 'blacked' paperwork, in the less lofty squat your average worker couldn't give a fuck, 'I'm only doing my job' they say as they cut off the gas.

Stuart Holland MP who 'concerned' himself with the plight of the squatters (several times, and on TV) made it absolutely clear that Kilner was an exception; that he was in general against squatting. And like

all politicians he spent most of his time inside the squat and away from the cameras trying to persuade the occupants that they had made their point and should give up quietly, while insisting that he would 'advise people not to buy the flats'. Thank you Stuart.

Kilner House was a great publicity stunt, and that is all. For the final few days of the 'seige' there were at most only 20 to 30 persons actually living on the premises. Most were politicians of some shade. Several anarchists were involved, but as a result were drawn into a symbolic occupation beloved of the Left, in order to benefit their anti-Tory approach. The publicity thereby gained is interesting but limited. Our problem is finding a method by which squatting can be generalised and be seen as a natural solution to the present housing problem. Kilner has done nothing to promote this, it

is regarded as an exception and will go down as yet another defeat. It is when squatters can be seen to have succeeded, to have defeated the establishment and retained possession that it will give courage to those 'who just move on' to finally resist. If it can happen in Berlin and Amsterdam, then why not here?

Perhaps those of us already squatting should cease to be so defensive and attack those who have had until now all the victories. This does not mean that we resist when the situation is hopeless, but that we pick our ground and take the fight to those we can identify as being responsible for our predicament, to the property firms, the local authorities and the petty bureaucrats.

There are three basic necessities for survival: food, warmth, shelter - who has the right to deny us any of the three?

PEGASUS PLACE S.E.11. 

BLANKET PROTEST MUFFLED

ALTHOUGH the British Government has always resolutely stated that it would have no truck with any negotiations or discussions with 'terrorists' and could not possibly meet the IRA round any table anywhere, it is painfully clear that some kind of behind-the-scenes agreement must have been made to bring the hunger strike to an end just before Christmas.

Indeed, a statement reached the hunger strikers in prison a day before it was announced in Parliament - which miffed our parliamentarians somewhat, for by the time they heard the good news, the IRA were already claiming a victory. What seems to have emerged is not a clear-cut victory for either side, both of whom must have been very relieved to see the deadlock broken without any deaths, but a step-by-step lowering of tension with both sides in fact accepting some compromise, but in such a way as not to lose face.

So be it. If the supporters of both sides think they have won - what could be better than that?

Meanwhile, the graffiti remains. Here is one big one from a wall at the back of Kings Cross Station in London showing that anarchists here did support the protests:



LETTERS Letters LETTERS LETTERS

Ire-raising Stirner

Dear Editors

It seems my article on the anarchism of Max Stirner has aroused the ire of Jim Cook and Francis Ellingham.

Cook is concerned by Stirner's emphasis on the individual not being what "anarchists mean". That depends upon which anarchists he means: the social utopians or the individualists. If Cook thinks that anarchism is defined in the way that R.W.K. Paterson defined it, that is, as a society of "universal love and brotherly cooperation", then I have no argument with him. I am not an anarchist in that sense of the word. However, his quotation from Bakunin on 'society' makes me suspect that he does not understand anarchism, for, despite Bakunin's bluster against the authority of the State, it is quite clear that he wished to replace it with the authority of 'society'.

Society, in Bakunin's view, is a species of god from whom all blessings flow. It enlightens us, it creates our freedoms, it is the source of our personalities and the root of our lives. That 'society' is an abstract term that creates nothing, that it exists only as a belief in people's minds as to how we should behave, Bakunin and Cook ignore in favour of a mystification any authoritarian would welcome as a means of achieving total subordination of the individual.

Indeed, this is just what the private Bakunin wanted, as is shown by a letter he wrote in 1870 at the height of his 'anarchist' period. In it he states: "Did you ever ponder over the principal reason for the power and vitality of the Jesuit Order, ... It consists in the absolute extinction of the individual in the will, the organisation and the action of the community ... This is the sacrifice which I demand from all our friends and in which I am always ready to set the first example. I do not want to be I, I want to be We." (Quoted in APostles of Revolution by Max Nomad).

It is precisely against this "absolute extinction of the individual" that what is called the "anarchy of individuals" is directed. By it is meant the unending struggle to resist all encroachments by the authority of the collective upon the individual (and all authority is collective, as Stirner pointed out), even when carried out in the

name of Anarchy or The Free Society.

Cook asks why I quoted with approval the words of John Carroll. I quoted them because I do not believe in the democratic communism which is the philosophy of the majority of those who call themselves 'anarchists'. I think that the anarchist critique of authority is valid, even if somewhat superficial. I also think that the notion of an 'anarchist society' is a contradiction in terms. I therefore take up a position of 'permanent protest', as Ellingham rightly points out, and I consider that Stirner's conscious egoism is the best basis for such a position.

It would be pointless to debate at length the various definitions of 'religion' with Francis Ellingham. There are so many of them and they are often so contradictory that it would lead nowhere (although I did like that of the religious historian Salomon Reinach: "A collection of scruples which oppose the free exercise of our faculties"). I consider that Stirner's definition is one of the most meaningful and it substantially agrees with the more usual ones. Ellingham's suggestion that it means 'to gather together' is so vague as to be practically meaningless. It could apply to any act whereby any objects are 'gathered together', from a peasant gathering wood for his stove to a confused metaphysician trying to get some order into his assorted mental spooks. This being the case, Ellingham's effort to brand Stirner as 'religious' is nonsensical.

As for Ellingham's claim that "Stirner may have been making (the) extraordinary psychological discovery" that his 'separate individual' (i.e. his 'unique one') was really the same as Ellingham's mystical monism, the only evidence for this exists in Ellingham's imagination and nowhere else. In his reply to three critics of The Ego and His Own - Szeliga, Hess and Feuerbach - Stirner reaffirmed his exclusive individuality as distinct from that of other individuals: "The development of the Unique is your and my self-development, an entirely singular development, for your development is absolutely not my development. Only as a concept, i.e. only as 'development' is it one and the same. For that reason, your development is as distinct and singular as mine". (My emphasis - SEP). A few pages later he repeats "he (Feuerbach) is a unique, a single distinct being, an organ or brain as will not come forward again a second time in the whole world". This is exactly what he was saying in The Ego and His Own and has nothing to do with any "truly religious and moral sense of oneness".

In conclusion: I find it very odd that Stirner's individualism should be regarded as 'outdated'.

This is an accusation very similar to that levelled by first century Christians against those they term 'nineteenth century' freethinkers, and it comes strangely from those whose ideology has its source in the supposed communism of an allegedly primitive 'Golden Age'. No doubt those who, like Bakunin, would rather be "We" than "I" and thus expose their contempt for themselves, will find such an accusation reassuring, but then, so would Marxists, fascists, and all the other doctrinaires of the herd who wish to sacrifice the individual on the altar of the collectivity.

Sincerely,
S.E. PARKER

London.

WHAT I WANT

Comrades,

I've been around the anarchist milieu and anarchist thoughts over twenty years. Through many ups and downs and intellectual struggles only one factor in anarchism has pulled me through and continues to provide strength. As it is incredibly hard to be an anarchist and it could be helpful to others who must be finding the road rough and onerous, it is worth passing it on.

It is not everything about anarchism but the influence of Stirner is vital. Jim Cook is totally wrong (FREEDOM Vol 41 No.25) to reject egoism. Whenever I am confused (which is often) and final decisions about the best course of action difficult, the bedrock of certainty cannot come from the essentially mystical conceptions of 'collective' views, but must come back to what I want

To truly think first of self, honestly, is very different to capitalistic 'selfishness' which usually leads to empty sadness of spirit. People say egoists cannot be altruistic - the reverse is the truth. Getting kicks out of loving is far better than inflicting damage.

E.G.O.

SUBSCRIBE!

Held in Contempt

IF YOU had recently returned to these shores after an absence of several years you would be forgiven for thinking that the presumption of innocence was no longer extant and that the accused's final barrier against the state grinder had at last been removed. If you read the newspapers or simply overhear conversations on buses and trains you will know by now that Peter Sutcliffe is the Yorkshire Ripper and that Gerard Tuite is an IRA terrorist and the most dangerous man in Britain. You may also recall that neither man has actually been convicted of any offence, although that fact is afforded little prominence by a press and police force concerned only with the enormity of their all-eged crimes.

Coverage of Peter Sutcliffe's arrest is difficult to evaluate in terms of sheer blatant prejudice and hysteria. Inflamed by a campaign of innuendo, speculation and selective reporting, there is little wonder that the usual public lynching party performed so convincingly outside the court on his first appearance. Adequate evidence of Sutcliffe's guilt was readily available without actually making any accusation: we were soon to learn of the police officers' 'total delight' following the arrest and the subsequent scaling down of their costly enquiries; the same day the photofit likeness and Sutcliffe were said to be identical; as he was driven away after arrest, a hammer and a knife were found in the road - a very interesting fact in view of the disclosure that victims had been bludgeoned and stabbed. Later reports were accompanied by a timely catalogue of the 13 murders and enlightening interviews with neighbours in the course of which Sutcliffe had suddenly appeared 'rather odd', 'very quiet - you could say mysterious' and 'away from home a lot'. Any remaining doubt was dispelled by a report which concluded with the astonishing insight that he had once been employed as a gravedigger. The climax to this ill-placed and mischievous journalese was reached when the accused's sensible reticence in court was met with a vivid description of public jeering, neon lights, Sutcliffe's 'oblivious demeanour' and the inevitable hustling away under a blanket.

Coming in the wake of such an in-depth character study, the Sol-

icitor General's appeal to the good sense of editors to do nothing to prejudice a fair trial comes a little late. In their press conference, Yorkshire Police can hardly be said to have acted in the best interests of the man who was then only a suspect and their recently revealed use of the police computer to check all cars travelling through red-light districts in the area gives the lie to their boast that the arrest showed the value of routine policing of the community.

If you consider coverage of Sutcliffe's case to have been the most prejudicial in recent years then you will have forgotten the classic statements which followed the escape of Gerard Tuite last December. Tuite was one of many who, during the prison officer's dispute, had taken advantage of the lax security to visit the outside world again. However, Tuite and two others had no intention of returning and the scale of prejudice in the statements and actions following his disappearance is impossible to match. As a potent reminder of the description of Tuite as a dedicated and dangerous member of the IRA, a public enemy who has planted bombs in central London, we are now confronted daily with posters bearing the legend 'Terrorist Alert - this man must be caught'. When confronted with the fact that all this is attached to a man who remains unconvicted and awaits trial at the Old Bailey, the official police response exceeded every precedent in the annals of police banality. No less a personage than Deputy Assistant Commissioner Powis of Scotland Yard tartly replied that 'the safety of the public is the supreme law'. Powis, you may recall, is the intellectual athlete who recently published a blockbuster entitled 'Signs of Crime' reviewed in *Black Flag* and *Xtra*, which identified unmistakable characteristics of the 'criminal type'. Whilst this statement may appear obvious to a man who recognizes no need for a jury to pronounce on guilt or innocence, the significance for anarchists must bode ill for the future. Logically, such a catch all phrase knows no bounds and may be applied as and when the police consider it expedient.

In the light of all this the possibility that either man will now benefit from a fair trial must be considered non-existent. That both the press and police have acted in contempt is beyond

question: the damage to both accused men is irreversible and must affect the outcome of any subsequent trial. And yet the likelihood of proceedings being taken here is remote because of the ambiguity of the contempt law, which prohibits publication of matter which might prejudice a case from the point at which proceedings are 'imminent', a term which, in the proposed contempt Bill relates to the moment when the arrest warrant is issued, and not to the moment of the charge (as the Phillimore committee originally recommended). No jurors, however randomly selected, can hope to remain objective and immune within the storm of prejudice whipped up by press and police alike and, in view of the state of the contempt law, there appears every likelihood that similarly extensive coverage will be repeated in other cases of 'public interest'.

To anarchists, such events come as no surprise; that innocence before proof of guilt is a lie has been shown many times before in discussion of perjured evidence, vetted juries, biased judges and the like. The lie must continue to be perpetrated by a state which proclaims equality but which practises suppression; the inadequate and belated warning of the Solicitor General claims to be prompted by the need to ensure a fair trial. In fact, it is spoken out of fear that lengthy legal argument by the defence may avoid a conviction by showing that no juror could ever approach the cases with an open mind. And so, for the time being, the grinder grinds on and only the individual stands in contempt.

RT

No Heroes

Dear FREEDOM

Why must we keep living in the past, glorifying long lost heroes such as Ravachol (Review, 20 December)? No wonder our fellow human beings tremble at the sound of the word anarchy. It's worrying the way so many anarchists perpetuate this foolish cloak and dagger image; it almost seems nazi (fascists use the black flag as well). Anarchy means love and liberty so my flag is all the colours of the rainbow. Yours
Hampshire P. DISMAL

IMPORTANT

The weekend of activities in Plymouth between 30th January and 1st February has had to be cancelled because of inadequate response in the South-West.

If, however, people are really interested, please contact G. Short, 115 St Pancras Avenue, Manadon Vale, Plymouth, and perhaps the event can be reorganised.

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of Kent, Canterbury.
CARDIFF. Write c/o One-O-Eight
Bookshop, 108 Salisbury Road.
COVENTRY. John England, Stud-
ents Union, University of Warwick,
Coventry.
DUBLIN. Love v Power, Whelan's
Dance Studio, 51 South King Street
Dublin 2.
EAST ANGLIAN Libertarians.
Martyn Everett, 11 Gibson Gardens,
Saffron Walden, Essex.
ESSEX. Oral Abortions, The Cat-
skills, Maldon Road, Gay Bowers,
Danbury, Essex.
EXETER Anarchist Collective c/o
Community Association, Devonshire
House, Stocker Road, Exeter.
GLASGOW Anarchist Group, John
Cooper, 34 Raithburn Avenue,
Castlemilk, Glasgow G45.
HASTINGS Anarchists, 18a Mark-
wick Terrace, Saint Leonards-on-
Sea, East Sussex. (0424)420 620.
HULL Libertarian Collective, 16
Park Grove, Hull, North Humber.
KEELE Anarchist Group, c/o
Students Union, The University,
Keele, Staffordshire.
KEIGHLEY Anarchists, 37 Park-
wood Street, Keighley BD21 4QH.

LAMPETER Anarchist Group,
c/o Adian James, SDUC, Lampeter,
Dyfed SA48 7ED, Wales.
LIVERPOOL Anarchist Group, c/o
Hywel Ellis, Students Union, Liv-
erpool University, Liverpool.
LEAMINGTON and Warwick, c/o
42 Bath Street, Leamington Spa.
LEEDS anarchist group and DAM
Dave Brown, 2A Seaforth Place
Harehills, Leeds 9.
LEICESTER. Blackthorn Books,
74 Highcross Street (tel 21896), and
Libertarian Education, 6 Beacons-
field Road (tel 552085).
LONDON
Anarchist-Feminists, Box 33,
Rising Free, 182 Upper Street N1.
Anarchy Collective, 37a Grosvenor
Avenue N5(01-359 4794 before 7pm)
Meets each Thursday at Little@
Press, C1 Metropolitan Wharf,
Wapping Wall, Wapping E1.(22a
bus or Wapping tube).
Anarcha United Mystics meet each
Thursday at 8pm, Halfway House
Pub, opposite Camden Town tube.
Freedom Collective, Angel Alley,
84b Whitechapel High Street E1.
(01- 247 9249). Aldgate East tube,
near Whitechapel Art Gallery.
Kingston Anarchists, 13 Denmark
Street, Kingston upon Thames,
(01-549 2564).
London Workers Group, Box W,
Rising Free, 182 Upper Street, N1.
(01-249 7042) meets Tuesdays 8pm
at Metropolitan Pub, 75 Farringdon
Road, EC1.
Middlesex Poly Anarchists, Students
Union, Trent Park Site, Cockfosters
Road, Barnet, Herts.
Black Bomber Anarchists, Hackney/
Lambeth/Barnet, Box 29 Rising Free
182 Upper Street N1. Bi-monthly
magazine out in December, 15p.
South London Anarchists, Box 33,
Rising Free, 182 Upper Street, N1.
West London Anarchists, Box WLA
Freedom.
Xtra! Structureless Tyranny, 182
Upper Street N1.
MALVERN and Worcester area,
Jock Spence, Birchwood Hall, Stor-
ridge, Malvern, Worcestershire.

NORWICH Anarchists, c/o Free-
wheel Community Books, 56 Saint
Benedicts Street, Norwich, Norfolk.
NOTTINGHAM, c/o Mushroom,
10 Heathcote Street (tel 582506) or
15 Scotholme Avenue, Hyson Green
(tel 708 302).
OLDHAM. Nigel Broadbent, 14
Westminster Road, Failsworth.
OXFORD Anarchist Workers Group,
Anarcho-feminists and Solidarity,
all groups c/o 34 Cowley Road,
Oxford.
PAISLEY Anarchist Group are un-
fortunately contactable through the
Students Union, Hunter Street,
Paisley, Renfrewshire.
PLYMOUTH Anarchists, 115 Saint
Pancras Avenue, Pennycross, Ply-
mouth.
RHONDDA and MidGlamorgan,
Henning Andersen, 'Smiths Arms'
Treherbert, MidGlamorgan.
SHEFFIELD Anarchists, c/o 4
Havelock Square, Sheffield S10 2FQ
Libertarian Society, Post Office
Box 168, Sheffield S11 8SE.
SWANSEA. Don Williams, 24 Derl-
wvn, Dunvant, Swansea.
SWINDON Area. Mike, Groundswell
Farm, Upper Stratton, Swindon.
TAYSIDE Anarchist Group, 3L 188
Strathmartine Road, Dundee.
TORBAY Anarchist Federation, 24
Beverly Rise, Brixham, Devon.
NATIONAL
DIRECT ACTION MOVEMENT,
c/o Box 20, 164-166 Corn Exchange
Buildings, Hanging Ditch, Man-
chester, M14 3BN.
LIBERTARIAN COMMUNIST GROUP
(publish 'Libertarian Communist'
quarterly) c/o 27 Clerkenwell Close,
London EC1.
MIDLANDS Federation. Secretariat
c/o Coventry group.
NORTH EAST Anarchist Federation
as for Hull.
SOLIDARITY libertarian communist
organization (Publish Solidarity for
Social Revolution) c/o 123 Latham
Road, London E6. Groups and
members in many towns.
THAMES VALLEY Anarchist Fed-
eration - contact Oxford group.

CHANGED DATE for Keele Anarchs
Conference 'Anarchism, Education
and Society' to **7th & 8th MARCH '81**
Send ideas for workshops, documents
etc to Keele Anarchists c/o Students
Union, University of Keele, Staffs ST5.

Anarchists in or near South Wales
who are interested in meeting each-
other please contact: John Desmond,
22 St Albans Road, Brynmill, Swansea
with, if possible, suggestions for a
meeting place.

EVENTS

Scottish Libertarian Federation,
Conference: Saturday 24th January,
11am University Tower Dundee.
Political/Social weekend. For more
details contact; 3L, 188 Strathmar-
tine Road, Dundee
Tayside Anarchists Public meeting.
Thursday 5th Feb, 7.00pm
Wellgate Conference Room, Dundee.
Entitled 'Obedience causes War'.

WANTED

Selections from FREEDOM 1951,
1953 1954; M.L. Berneri's -
'Neither East nor West'; UK copy
of Ede Pfeiffer's 'Child of Comm-
unism.' Pete Grafton, Spion Kop,
Lamlash, Isle of Arran, Scotland.

Great Squats of our Time



Squatting - the real story compiled by Nick Wates. £4.90 (paperback) £11.50 (hard-back). 240pp.

THIS book is important in many respects. I cannot say I like it entirely, but there is a lot of good stuff in it.

The present chapter of squatting started 12 years ago in Ilford when a bailiff was bundled out of a house by Jim Nash and Ron Bailey. There was a slap too that resounded round the world. And the Fleming family was safe for a while in a squatted house.

The book mentions this but gives no names and alters the emphasis.

Steve Platt, who wrote this section, the longest in the book, was about 14 years of age when this happened, entered squatting in 1973 and wrote this concise history mainly from newspaper cuttings. He has done an excellent job of summarising but the prejudices of the popular press have crept insidiously into his selection.

It seems too that he had not consulted Freedom, which in this respect was then the only reliable source of information.

The whole book is curiously reticent about anarchism as a formal political movement whereas it is bubbling with anarchist ideas throughout. It reminds me of a Giles bumper cartoon-book for the coffee table that will give hours of enjoyment to those about to be evicted.

A lot of work has gone into the making of this book, the list of credits takes a page of small print.

The best chapters for me are the ones written by people who were 'there'. One of the most amazing accounts is by Ann Pettitt of the Myrdle Street struggle. This is the way to write, she mentions everything and hides nothing in that particular style that is taken for granted in anarchist journals, but difficult anywhere else. It is to her article that the early 'Ilford' activist goes, for she discusses one of the basic ideas: who is squatting for? Is it for the homeless or for the fast moving activist?

Another remarkably well-written article is by Heathcote Williams, the man from the squatters' estate agency 'Ruff, Tuff, Creem Puff and Partners'. What a loveable person he must be and what a generous idea. Home-seekers were given the address of empty property and were lent a jemmy to enter.

Andrew Ingham, author of my much thumbed Self Help House Repairs Manual (Penguin) contributes a generally informative piece which includes a remarkable affidavit by a restorer, Peter Manzoni, who tried to oppose (unsuccessfully) the destruction of his house, which I found empty, derelict, and was restored by him meticulously, by Camden Council. You might as well talk to a brick wall.

Incidentally two great omissions are Tolmers Square and Prince of Wales Crescent. That is the community, the life and why the politicians had to destroy it. Their anarchism (much as they denied it), the extended family, had to be broken up. Perhaps if Sid Raule did not stand for the Council, the Crescent would still be there. But the 300 odd votes he got,

frightened the Labour Politicians and the Crescent was razed to the ground.

What else? Colin Ward, as can be expected, writes an erudite chapter on the history of squatting.

Yet another research article is by Andrew Friend (good for a doctorate) on post-war squatting; this is accompanied by amazing photographs.

I suppose it is only natural that people will turn to the pages of the struggle they took part in and here I really missed more on Ilford, resented the bits on Brighton, on Endell Street, especially of 144 Piccadilly, the crazy acceptance of popular press propaganda as to what really happened in Fulham.

Again, where it is not a second hand report it sounds right and is easy to read.

Very interesting, illuminating (I'm running out of superlatives) is the description of the struggle in Villa Road or what remains of it. This is by Nick Anning and Jill Simpson.

Pat Moan is also a must. She is the original 'hippy, layabout, anarchist' of the (defunct) Squatter from which her article is re-printed with castigating after-thoughts. Here again is a peculiarly fluent writer to whom life is important. Celia Brown's affectionate article on the skipping people 'even' squatters refuse to live with is difficult to stomach, and needs a book by itself.

David Watkinson contributes a lucid summary of the law as it exists today 2.25 p.m. 8 December, 1980.

There is also a comprehensive assessment of squatting and similar movements all over the world. This is good because most of the material is from Britain (especially London). The international assessment must have been a tremendous task and is very comprehensive (by Mark Ginson).

Yet another aspect is dealt with in the chapter on the Seymour Buildings squat, how it became a co-operative which now actually owns the buildings. Tristan Wood clearly understands what went on and makes no great claims but it is very instructive nevertheless. 'Winning a permanent home in Central' is a very modest claim, I would call it quite an achievement.

The inspiration for this book came from Nick Wates who shared the editing with Christian Wolmer. Caroline Levin designed the book and I suppose selected the excellent photographs and new illustrations are credited to Andy Milburn. (not to mention the title of this article).

I have left mention of Piers Corbyn's contribution to the last or it is the odd-man-out in the book. His language is very curious, a string of slogans issued by the IMG and authorised by them to be used in public. He is thus apt to describe one great defeat after another as yet another great victory. To have won licenses from a bulldozing council to live somewhere else after you are thrown out of your home, how can that be a victory? Nobody has worked harder than Piers. But the political caucus that controls him is embarrassed by his involvement in squatting and the language that they taught him to use made him lose every battle he has so hard-tried to win.

JOHN RETY.

A new Christiania book

Bodies in black and white

LOTTE THOMSEN who is an old member of our movement has written a book which I want to recommend to all friends of Christiania. The book is a 39 year old man's account of his life, written during and just after a long stay in a psychiatric hospital. He grew up in the hutments for the homeless with their wild and teeming life, and got his name Kroppe (Little-Kropotkin) and his basic anarchistic knowledge from his magnificent, proud grandfather who was a street photographer in the Railway Station. Being the brightest child of the hutments he was sent to high school and university. His grandfather said: 'Take care, Kroppe! They want you. Each time we proletarians get a wise kid like you they want to swing their whip and tame you. That's the way they pull the teeth out of the mouth of the proletariat. And he was right. Kroppe was absorbed into the academic leftist community and had to abandon the proud proletarian culture of his childhood, because the two could not be joined. He became a linguist and one of the 'dangerous brains' of the left wing, communicating through 'the narrow, subtle communication channels for the initiated. There was nothing we could see, hear, feel, smell or taste. Only a big hermetic solemnity spread itself over the sheets.' This is how Kroppe looks at it a few years later. 'Unblushingly we crowded the media. We analysed language after our system and described the absurd terms of trade, and we disagreed wildly as to where we should place the transportation workers in relation to the means of production.'

In the seventies, little by little, paranoia began to stalk Kroppe. 'I had a fear of death that kept popping up. When I went for a swim, I would feel the water dissolve me, and my organs working on high pressure to keep my body together. I was afraid of stale food and of falling victim to poison.' Kroppe was also scared of lifts, of flying and of mounting high towers. He had a nightmare of political persecution and was very careful to avoid police violence in demonstrations. During a car ride on the continent, one night he stopped at a raststätt by the motorway and in his Afghan fur and with his tangled hair is taken for one of the terrorists on the 'WANTED!' poster.

'We all got a dangerousness into our political universe and, bewildered, were not quite able to grasp it. Though none of us had ever thought of going beyond our political theories into wild actions.'

One day a publisher gave Kroppe the job of compiling a dictionary of all those words in the language which describe the movements between ordinary people. He goes out to people with questionnaires, and what he discovers gives him a reality shock that sparks off a howling down trip. The word KINDNESS has to be discarded from the dictionary because its meaning has become dubious to people. UNSELFISHNESS is only known among the old people. Without Kroppe and his colleagues having noticed it, the world has entered a new historic period where catastrophes on all levels may break through any time. And the only energy reserve to save us - the language - is eroding, too. According to his old teacher, language was 'a thread spun deeply in the human mind, the embodied memory treasure and the wakefully reminding, appealing conscience of the individual and the kin'. Now language has become empty and has gotten a dangerous elasticity like incalculable rubber bands. The friends and colleagues won't listen to him when he wants to share his new perception of disaster. (Aren't we a few who have met this reaction.)

Kroppe becomes one of those who swot around by night, writing on the walls of the city. His message is KINDNESS. Others write other words. 'We were all acting under the same lonely pressure, and we respected each other's necessary work as wedges of hope becoming visible.' One of the others, a punk girl from the Freetown, is writing the name of a music band BAD KIDS. In her Kroppe suddenly sees the necessary kindness. 'Her face shone mild and big, and she lifted her heavy eyelids and stood in the middle of the savannah like a liberated giraffe, looking directly at me.'

One day Kroppe collapses totally and is brought to the psychiatric hospital near the fjord. He enters into a long process of healing to which he draws strength from his innocence, his understanding, his grandfather, Kropotkin - and from the other madmen. 'I am glad to call myself a madman. I never did it before. We walk around quietly like hibernating gnomes who discovered before anyone else that something was wrong. We are not pathetic, we are the intact reserve of the repressed sensitivity.'

Slowly, Kroppe writes himself out of his mental illness. The pills that he is given he spits out in the loo until, one day, he gets afraid that they will pollute the fjord and make the fish stand still in the water.

He is in a closed ward with old madmen locked up for life-time. 'All the old psychotic men walking around with the little white scar on the bald pates. The united madmen who, having broken the prisons they were born in, instead of being rewarded with freedom were caught by the copious personnel of the hospitals, and violently tied to the operating tables where knives cut into their cerebral substance and electrodes sent their caustic current directly into the place where the thought of freedom stood quivering. The old galley slaves of this industrial era were now wandering up and down the floor in small jumps, in circles, toddling.'

When, one day, Kroppe hears himself asking for a talk with his 'head doctor', he is very surprised. 'The carnivore had forgotten the whip and the training, I felt a bursting. I had decisively stepped out of my education and my etymological draperies.' The chief psychiatrist asks why he says 'head doctor'. 'The word is more beautiful', says Kroppe. Inwardly he thinks that the word 'head doctor' is a mantra which the people lovingly have given to their healers enabling the severe scientists 'to turn round and take on the shaggy shaman dress and walk into the streets and pick up the lost magic and light flaming bonfires and burn the white coats. the labs and the lobotomy knives.'

The psychiatrist says 'You don't like the tradition on which my profession is founded.' Kroppe answers that he doesn't understand why the madmen can't be treated like the sensitive human beings they are.

The down trip is over and Kroppe rises into a new identity in which 'past and future interplay and new, unborn states of things appear, now that the constricting disguise has finally given way. In the future I want to live in a hut that I can tear down and rebuild all the time.'

One day he sees the punks from the Freetown appearing like a mirage. One girl walks over to him and tells him that his KINDNESS is still left to be seen on the walls. They have several friends in the hospital and they often come out on their motorbike with seagull wings and pink ribbons. They spread liberation around themselves among the mad-people. 'They are like witches saying "You - go - free" with the words of the child's game, letting the prisoners loose. I think they are reincarnations of loving shamans who once, without knowing it, have passed through a happy Indian tribe from whom they have kept some signs which are to be kept in circulation all the time.'

From 'Stot Christiania Bulletin' newsletter for Freetown Christiania.

Lotte Thomsen's book is published by Klitrose Forlag Sverrigsgade 49 DK 2300 Copenhagen S Denmark. No price given.

The Giraffe Girl tells him about her adventurous travels. Kroppe discovers a budding eagerness to depart himself. His old fear of death is all gone and has re-emerged as the old Skeleton King of his childhood. He decides to be careful about his death. 'I choose a beautiful death in a street fight, struggling without anxiety together with others for a reasonable life. Instead of one endless suicide in terror of one's life.' In the little town near the hospital he buys a pair of white tight trousers and a black leather jacket. A new quiet identity in the impossible society. And soon after, he leaves the hospital behind him after having given his writings over to the psychiatrists. First he is going back to his city, and from there further out into the wide world. But he promises to come back and set the madmen free.

He is sitting in the train swallowing the many images which fly past him. 'Small, uniform houses with gardens, and behind the white picket fences and hedges people working in the small gardens, and the houses assume a new and strange significance. The houses lie close and I boldly tear down the dividing fences and hedges and see small villages appear where people gather in the darkness round fires.'

He arrives at the city and immediately comes across a huge unanimous demonstration. The People's Playground is holding out and is being rebuilt just as quickly as the city authorities demolish it. 'It was almost like a reception telling me that KINDNESS had begun to break through as if the word had detached itself from the many walls and set itself in motion.'

And then Kroppe goes to the Freetown. 'Motley, wind-swept, beautiful and filthy. And in front lies the bazaar street and the sensation of far countries gets stronger with the many anarchistic dealers shouting 'Lebanon' and 'Black Afghan'. The free merchants are the last link in a long, secret chain which started in the dark where patient camels and mules wandered across high, deserted mountain ranges and rapid rivers with their loads.' He meets the Giraffe Girl who tells him she is leaving tomorrow. She asks if he can cook, and he becomes cook in the 'Moonfisher'. He sees

how well the crazy ones are treated compared to the old madmen in the psychiatric hospital. No one had the courage to live with them as the Freetown lives with its crackpots. 'All faces out here are open and there are no masks. All the seven minds are changing around, some are sluggish, some are wild, some are proud, some are resigned, some are loving, some are free. A guy walked by crying openly without trying to hide it.'

Kroppe decides to ply for hire on a ship and go east to find the Andamans. 'Why do the Andamans weep. That's what I want to find out. They live in small isolated tribes in the tropical jungles on green islands in the Bangal Gulf, and it's a mystery how these black thick-lipped people ever landed there.'

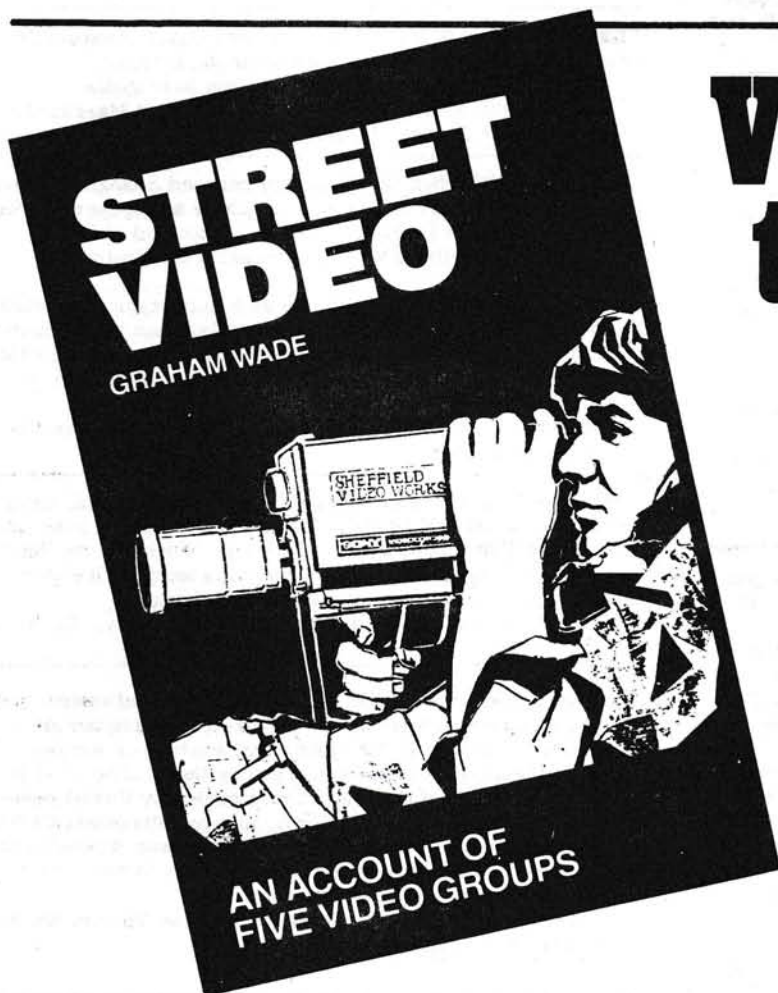
They have extended their language with a system of seven ways of weeping, and they all cry together till the last tear has left the cleanwashed eye.'

The Giraffe Girl and Kroppe make an appointment to meet three years later in Fiji or New Guinea. She shows him an old photo from a Pacific island. 'There are a few houses built on piles and swaying palms stand close down to the long bleached beach which is licked by long, lazy breakers. Slim boats and fishing nets, and a group of ferocious blacks who stand perfectly upright with deep furrows and fine patterns drawn in their faces and a peg bristling through their noses.'

She says: 'I think I can still get there in time to be eaten.' Kroppe doesn't dare to find his cannibal. But he promises to be careful about his death and a fearless, worthy opponent of the old Skeleton King.

My opinion briefly: Lotte has written the best Christiania book I have read till now. What saves Kroppe are exactly the same things which can carry into a livable future both in Christiania and outside: FREEDOM, SOLIDARITY, FEARLESSNESS, REBELLIOUSNESS, LOVE.

JENS FALKENTORP



Video on the Streets

VIDEO as a tool of information and propaganda is used quite extensively by radical community and political groups up and down the country. In a recent issue of FREEDOM there were two passing references to video activities on facing pages - Belfast Anarchist Collective's video tape on the hunger strike and a video project at the Kilner House squat in London.

But the fact that such video activity exists and manages to keep going is a small miracle in itself because it has been systematically starved of state funds since the first video portapack - a portable reel-to-reel video tape recorder and small camera - fell into the hands of a UK activist way back in 1969.

Personally I feel that video should be given very serious consideration by any group or individual interested in promoting radical

Continued on page 14

A Rose by any

"Anarchists and separatists are rehearsing for a general uprising all over the country."

- Letter from General Evren, Turkish Chief of the General Staff to President Koroturk. Quoted in article entitled "'Fight the anarchists' generals tell Demirel".
Daily Telegraph. 3.1.80.

"At this moment, in Iran, 50 Americans are still held captive, innocent victims of terrorism and anarchy."

- President Carter's State of the Union address to Congress. 24.1.80.

"In an article written for the Bangkok Post, Mr. Deny claimed that 'foreigners who regard the activities at Democracy Wall as a barometer of the political climate were quite deceived.'"

But the party propaganda apparatus still takes these critics seriously, arguing that 'we should not use anarchism to combat bureaucracy' and that the party is quite capable of putting its own house in order."

- Article in Guardian - 21.2.80. - quoting from Deny Xiaopiny article in Bangkok Post on Chinese C.P. discipline.

"A Conservative backbencher, Mr. John Townend (Bridlington), said that Hadfields, the Sheffield private steel firm involved with a mass picket, was a disaster for law and order."

Threats had been made that men would be dragged off their machines and the works had been closed through intimidation. 'It was a defeat for law and order,' said Mr. Townend.

'This is the beginning of anarchy'."

- Spoken at meeting of Select Committee on Employment discussion of the then proposed Employment Bill, clauses relating to picketing. Guardian. 28.2.80.

"Other Zurich Dadaists saw their work as the embodiment of the anarchist spirit, while in Berlin Dada was more overtly political and allied with the revolutionary forces that were soon to bring about civil war."

- Sarah Kent in Time Out 517. 14-20.3.80. Review of 'Abstraction: Towards a new art exhibition at the Tate. Note that here there is a suggestion that anarchism is arty-farty rather than 'political'.

"In the capital thriving markets function every day, including a huge food market on the banks of the river, and a more specialised central market where as well as food, one can buy cloth, books and liquor. 'It's mercantile anarchy,' said one official, 'as if someone had dropped a chemical into still water.'"

- Article entitled 'Mercantile Anarchy and re-education' in Guardian - 2.4.80. - by Martin Woollacott, on the rebuilding of Kampuchea.

"Notwithstanding the weaknesses of the MFA, it must be said that without it, anarchy would have prevailed, which would not have been in anyone's interest."

- Alec Smith, General Secretary of the National Union of Tailors and Garment Workers, writing in the March edition of union journal The Garment Worker. MFA is Multi-Fibre Arrangement, an international trading agreement concerning clothes.

"There have been charges of anarchy in the classroom."

- Morris Galton during discussion on lack of primary school teachers. Radio Four. 5.4.80.

"Even at the height of the wartime blitz Britain's shopkeepers and house holders were never left without police protection against looting."

Anarchy on such a scale should never have happened. It has seriously undermined and eroded the credibility of the

The Use and Abuse of the Word 'Anarchy' (And Its Variants) In The Boojwah Media in 1980.

THE following list of quotations from the media was compiled over the year as and when I encountered such pieces reading the papers or listening to the radio. To have deliberately tracked down such pieces would have given me a Sisyphean task, as even the casual monitoring I undertook

bobby on the Bristol beat as a symbol of law and order."

- Sunday Mirror editorial on the St. Paul's tea party. Editorial entitled 'Anarchy - Bristol fashion' 6.4.80.

"Some teachers were building anarchy into the education system by giving the responsibility of freedom to children unable to cope with it. There are also some teachers who were politically motivated and wanted to destroy the structure of schools,' he said."

- Speech at National Association of School Masters/Union of Women Teachers' conference at Harrogate by incoming president, Colin Abraham. 8.4.80.

"In (Merce) Cunningham's works, the collaborators still co-operate on a basis of equality, but the principle is one of what Cunningham has called 'a kind of anarchy, where people may work freely together.'"

- Sunday Times Magazine. 13.4.80. Note the reporter's use of 'but'.

"Libertarianism is not the same as anarchy. Anarchy is chaos. 90% of the present laws promote anarchy."

- Heard at a discussion on anarchism held by the Libertarian Alliance (free-market shits) at Marchmont Community Centre, London. 13.4.80.

"Two weeks ago when the campaign reached Shanghai, I was struck by the fluency with which the party newspaper Jiefang Ribao (Liberation Daily) turned the spearhead of this campaign against those who joined during the Cultural Revolution."

One can see why. They joined as a successor generation to the old guard which at that time was labelled as hopelessly back-sliding into revisionism. Now it is they who are said to be infected by 'anarchism and the spirit of rebellion.'"

- John Gittings, Guardian 15.4.80. Campaign referred to is campaign to 'strengthen and improve' the Communist Party.

"No one in Crossmaglen has paid any rent for years,' says the major, in the TV room. 'And no one pays any road tax or anything like that, either. They say 'Fuck off, we don't pay road tax down here.' He shakes his head. 'It's very anarchistic down there. Let's go for a drink.'"

- Soldiers in N. Ireland talking to New Society. 24.4.80.

"Two issues tower over and above the sorry, unfinished saga of the hostages. These issues will be there whoever gets into the White House in November and whether or not the hostages themselves have been freed by then. The first is the growing threat of anarchy, accompanied by Soviet penetration, in the entire Persian Gulf, an area President Carter himself has declared to be so economically and strategically vital that the United States is prepared to go to war - with more than eight helicopters - to defend it."

- Article on failed U.S. attempt to rescue Tehran hostages. Sunday Telegraph. 27.4.80.

other Name...



has produced more than enough to whet/ruin anyone's appetite. The passages speak for themselves, so I have only added comment where the context needed clarification. (Note: not all uses are as grossly inaccurate as you might expect.) Acknowledgements to my good friend Al Thompson for those snippets he sent me.

Compilation and comments by Herbert Reader

"If this Government wants to create anarchy by destroying people like Mr. Murray, then they will have to support the media in its attacks on him."

-Orme, Shadow Social Services Minister in Standing Committee during debate on Social Services (No. 2) Bill, clause on strikers' benefit. Guardian. 13.5.80.

"So far, not even a Labour Government committed to socialism has justified the withdrawal of labour for a purely political motive.

Marxists, yes; so long as the Marxists do not form the Government, for then they would use the machine gun, the secret police and the Gulag Archipelago as weapons to curtail the right to strike. Anarchists, certainly. But anarchists do not believe in any form of law and order at all.

But is this the way in which responsible trade unionism really wants to go?"

-The Lord Chancellor, Lord Hailsham, in a speech about the T.U.C.'s Day of Action to the Scottish Conservative Party conference at Perth. Sunday Times 11.5.80. Note that as the Day of Action didn't bring about bloody revolution and baby-eating, the grossly hypocritical Lord Hailsham said afterwards that it had been the best bit of propaganda for the Tories in 30 years.

"My daughter, she's 17, is into punk and has this boyfriend who used to wear an armband with a big 'A' on it. He said it stood for anarchy. I asked him what he meant. He said it was the freedom to walk down the street and have no one laugh at the way he dressed. When I said that anarchy meant no government, no bus services, no picture shows, no police, he was horrified. That's it, isn't it? Many of the kids just don't know."

-Paul McCartney interviewed in Sunday Times. 18.5.80.

"Mr. Borges described himself as a 'Spencerian anarchist' - after Herbert Spencer.

I do not belong to any political party and have never been (politically) active. Perhaps I am only a quiet, silent anarchist who at home dreams that governments might vanish, I do not believe in frontiers, nor in countries, which are a dangerous myth. I hope that some day there will be a world without frontiers and injustice."

-Jorge Luis Borges in an interview with La Prensa, a Buenos Aires newspaper, in which he criticised General Videla's methods. Reproduced in Guardian, 26.5.80. This wishy washy quote from Borges cannot be reproduced without mentioning his own labyrinthine past. In 1976, soon after Videla's coup, Borges dined with him and called the new regime an administration of gentlemen. He was pleased by the overthrow of Peronism and said the election of Juan Peron as President had been evidence that the people should not be allowed to vote.

"By 13 votes to 5 it (Labour Party National Executive Committee) approved the re-admittance of expelled Trotskyist rebel 'Red Ted' Heslin.

He is an executive member of the Workers' Socialist League, which stand for anarchy and revolution. They

want banks and industry nationalised without compensation. They want private homes and assets seized."

-Daily Mail. 29.5.80.

"I believe that the government is now much more frightened by the seriousness of our proposals for the transformation of society than by the anarchic movements or by the crazy proposals of the little lefties.

Why do I think that? I think the working class has to begin to discover itself, and it is finding its identity without doing anything silly. I really don't think we could get to a state of anarchic unrest such as the overthrow of the Government. We can only improve our situation if we don't impose our own thoughts."

-Lula, a figurehead in Brazil's Labour Movement. Roughly similar to Lech Walesa. Admirer of the Pope etc. Interviewed in Guardian. 24.6.80.

"If employers wanted to maintain a national bargaining system and not have anarchy in local settlements, they would have to concede a realistic amount, Mr. Duffy said."

-Terry Duffy, A.U.E.W. President speaking at annual conference of Confederation of Shipbuilding and Engineering Unions in Llandudno. 26.6.80.

"The only result has been to push inflation to still dizzier heights and to drive down living standards by 20%. Add to that consumer shortages and frequent failures of water, electricity and public services and it is not surprising that many Turks are talking about a descent into chaos.

Traditionally in Turkey at such times, the army has moved in to remove the politicians and impose an authoritarian regime. Interestingly, last time it happened, it was to Mr. Demirel's Justice Party. Only last year the Turkish generals issued a clear warning that the politicians had to act to prevent terrorism and anarchy, which to date they have failed to do."

-John Palmer, Guardian. 30.6.80.

A few months later the 'traditional' happened and the troops moved in.

"Through the media we have learned that the responsibility is claimed by the Provisional I.R.A., an organisation of anarchists owing allegiance to no one but themselves and certainly not to Ireland, either North or South."

-Mr. Arthur Orr, Coroner for South Down, speaking at the Warrenpoint Inquest. 8.7.80.

"A message to the people of Bolivia, read at the installation of General Garcia Meza, characterised the overthrow of President Lidia Gueiler as a liberating revolution designed to end a state of anarchy and electoral fraud and keep Bolivia from falling into Communist hands, as in Cuba or Afghanistan."

-Reuter and A.P. report on the coup by military junta in Bolivia creating the 190th Government in 155 years. Guardian. 19.7.80.

"He condemned, 'anarchist and anti-socialist groups trying to exploit the strikes for their own ends'. 'This', he warned, 'would not be tolerated.'"

-Guardian report - 19.8.80. - on Gierk's first televised speech to the masses.

"TUC FORECASTS INDUSTRIAL ANARCHY OVER EMPLOYMENT ACT."

-Guardian headline. 14.10.80.

"There (in his book *The Intellectual Origins of the Puritan Revolution*) he argued that all the 'progressive' ideas of the early 17th century, whether in politics, science or philosophy, were the property of the 'radical puritans'. Since then he has become, if anything, more radical. In the heady 1960's he moved away, as it were, from Leninist discipline to neo-Trotskyist anarchism. His heroes then became not the sober Calvinists of the 1630's but the 'fanatics', the 'sectaries' who replaced them. Levellers, Diggers, Ranters, Quakers, Muggletonians - these are the men he celebrated in *The World Turned Upside Down* and into whose company he thrust his re-modelled, tavern-haunting Milton."

-Hugh Trevor-Roper reviewing Christopher Hill's book, *Some Intellectual Consequences of the English Revolution*. *Sunday Times*. 30.11.80.

"Already there are signs of a toughening in the Polish Government's attitude towards the opposition. Evidence grew last week of a much more aggressive propaganda line with allegations that some solidarity leaders were instigating chaos. 'Renewal yes, anarchy no.' has become the official slogan of the day, repeated in dozens of party resolutions. The Politburo statement called for stronger measures against 'anti-Socialist forces who sow anarchy and confusion in social and economic life and pose a counter-revolutionary threat.'"

-Michael Dobbs, *Guardian*. - 8.12.80. - on the current unrest in Poland.

"The contents of your letter are noted and in particular the enthusiasm with which the Vauxhall socialists support the anarchic occupation of Kilner House. You are behaving true to type, living proof of the truism that those who profess a belief in solidarity are invariably as thick as two short planks."

-George Tremlett, the ultra-reactionary chief of Greater London Council's Housing Department in a letter to Vauxhall Labour Party. *Time Out*. 12-18.12.80. Now would anyone care to volunteer to do a Mark Chapman on Lennon's biographer?

Who said it?

Tariq Ali, Gierk, Brezhnev, Socialist Worker, *Morning Star*?

"In the growing anarchy of the last two months, the most disturbing feature has been the inability of the party to react to events. Party secretaries have not called meetings, waiting in vain for a word or sign of leadership from the top. Some half a million communists (nearly 15 per cent of the party membership) have turned in their cards. For Poland at the present time, this could prove suicidal. If Kania is girding his loins for a show of strength, however ineptly he chooses his ground, it is not altogether bad news. For if the Poles are to be masters of their own fate, the party must be seen to be capable of asserting itself."

-The New Statesman in an article 'Keeping the Peace' by Paul Cooper. 14.11.80.

Video on the Streets

Continued from page 11

ideas in society, but it would be entirely false to suggest that video will provide overnight solutions to every communication problem. Video is quite expensive - just a basic camera and recorder will cost well over £1,000 - and it is time consuming. It takes time to learn how to use it effectively and activities have to be thought out very carefully indeed.

Some critics of video have argued it is little more than an expensive toy which can divert valuable resources from the pressing task of obliterating society's ills. They claim that news sheets, posters, wall slogans and so on are easier, cheaper and more immediate.

It would be stupid to counter-argue that other media - such as print - don't have any role to play. They do and they should be used in those areas in which they are most effective. And the same is true of video, but it is an activity which requires long-term enthusiasm and commitment.

Video's great strength is its immediacy. You can see what you've shot as soon as you've finished shooting it. With film you have to wait (maybe weeks) before it comes back from the processors. A well made video

tape can convey the reality of a situation more powerfully than any other medium. It is also highly accessible from an audience's point of view. Most people spend an alarmingly high proportion of their waking lives watching television.

Two years ago I was asked by the Gulbenkian Foundation - set up with the money made by the multi-millionaire Calouste Sarkis Gulbenkian, an Armenian capitalist who adopted British citizenship - to write a short book on community video in the UK. This I did. The Foundation was enthusiastic about the manuscript, but later refused to publish it on a libel lawyer's recommendation because it was politically biased. However, it has recently appeared under the imprint of Blackthorn Press - an offshoot of the libertarian bookshop in Leicester.*

In researching the book I was pleasantly surprised to find that a good deal of current video activity is heavily influenced by anarchist ideas and practice. Some five video groups were examined in depth and of these two had close connections with groups of libertarians - in Glasgow and Belfast. Each of the other three was heavily influenced by anti-authoritarian philosophy.

In the confines of such a brief article it is impossible to do justice to the wide range of activities undertaken by the groups - the others were based in Sheffield, Cardiff and Manchester. But an indication of this range can be given. There were video tapes on

squatting, Chilean exiles, battered women's refuges, rock bands, unemployment and claimants' unions, black youth, an IRA funeral, immigration, housing, pre-school playgroups, an anti-hospital closure campaign and lots more.

The radical video movement has tuned in to the major issues of our time and taken as a whole the material already amassed provides unique resource material on conditions and struggles taking place all over the country. But because video equipment in the radical movement is still the exception rather than the rule - and because much video gear is incompatible with machines from other manufacturers - the dissemination and viewing of video tapes is difficult. This is another reason why anyone contemplating setting up in video should be careful in choosing equipment.

As the centralisation of media becomes greater in our society it is increasingly important for radicals to utilise every means available to them for the dissemination of alternative ideas and viewpoints. For too long radicals, including anarchists, have attempted to conduct their ideas to a wider audience through periodicals which are relatively inaccessible. The result has generally been that the wider audience has never been obtained. We should all pay more attention to communicating more effectively - and video can possibly supply some of the answers.

GRAHAM WADE

*STREET VIDEO from Blackthorn Press, 74 Highcross St., Leicester at £2 (including post).

Dorothy Day

THE DEATH last month of one of the greatest anarchists, pacifists, Christians, Americans, women -- people -- of our age has been almost entirely ignored by the media in this country; but that is all the more reason why we should salute the memory of our old comrade Dorothy Day, the main figure for nearly half a century in the Catholic Worker movement in the United States.

She was born on 8 November 1897 in New York, and was brought up in California and Chicago. Her father was a journalist of Scotch-Irish Presbyterian ancestry, and her mother was of American Episcopalian ancestry. Neither of them had strong political or religious convictions, but from an early age their daughter combined leftwing political opinions with intense religious faith and deep personal attachments. When she went to the University of Illinois in 1914 she became active in the socialist movement, and in 1916 she left college without graduating to work as a journalist for various leftwing papers in New York, where she became a prominent figure in the bohemian intelligentsia of Greenwich Village.

In 1917 she was arrested for the first time at a suffrage demonstration in Washington, and was imprisoned and went on hunger strike. In 1918 she trained as a nurse, and in 1919 she travelled in Europe. She continued to work as a journalist in Chicago and New Orleans until the success of her novel *The Eleventh Virgin* in 1924 enabled her to buy a cottage on Staten Island. There she lived for a time with an anarchist called Forster Battingham, by whom she had a daughter in 1927. By this time she had completed a long private journey from her parents' Protestantism through agnosticism and mysticism to Roman Catholicism, and at the end of the year she had herself and her baby baptised. This meant the end of her relationship with Battingham and indeed of all sexual relations; it also meant that she was ready for what became her life work of poverty, chastity and disobedience.

For a few years Dorothy Day concentrated on bringing up her child and continued to do various jobs

(including a spell as a Hollywood scriptwriter), but in 1932 she joined the Washington hunger march which marked the worst trough of the Great Depression, and then she met Peter Maurin. He was an extraordinary talker and writer on social and political issues, who called himself "an apostle on the bum", living as a tramp and spreading the word by talking to anyone who would listen and by writing what he described as "Easy Essays". He was influenced by the radical Catholic thinkers in his native France -- Peguy, Mounier, Bloy, Maritain -- and by the more positive anarchists -- especially Kropotkin -- and he had developed a combination of revolutionary Christianity and religious anarchism which was to be practised by direct personal action and was labelled "the Green Revolution".

Maurin persuaded Dorothy Day to start a new paper, and in May 1933 the monthly *Catholic Worker* began with funds of less than one dollar. Within a year it was selling tens of thousands of copies, and within a few more years it was selling hundreds of thousands. It advocated Christian communism or Catholic anarchism, and was accused by Catholics of being a Communist front and by Communists of being a Catholic front. It not only survived, but became the centre of a movement, its own centre being Dorothy Day's regular column.

The Catholic Workers, led by Day and Maurin, always had difficulties with the rest of the Church and the rest of the left. They worked with anyone who would work with them, and took money from anyone who would give them money. They attacked poverty by giving free food, clothing and shelter to anyone who asked for it; they supported strikes by feeding or joining the pickets; they tried to stop unemployment by working; they tried to build a new society by rebuilding themselves; and they established independent farms in the oldest Christian and American traditions to show how it could all work. "We want no revolution," said Dorothy Day, "we want the brotherhood of man"; but what she meant by brotherhood was more revolutionary than what almost revolutionaries had in mind.

The Catholic Workers were always good Catholics in matters of faith and morals, but they were always uncomfortable. They refused to take sides in the Spanish Civil War, not being willing either to support Franco or to criticise the Church. They protested against the oppression of the Blacks in the United States, which was supported by Catholic extremists. They protested against the growth of antisemitism in the United States, which was similarly supported by Catholic extremists. And they not only refused to support the Second World War but actively opposed it and the conscription that came with it. Their pacifist line hardened after Hiroshima, and they were among the founders of the American nuclear disarmament movement in the 1940s. They were also involved in the civil rights movement and the resistance to the Vietnam War.

Maurin died in 1949, and other men and women came and went, the most striking being Ammon Hennacy, who was involved from the 1930s to the 1960s and who was the best-known anarchist pacifist in the country. But Dorothy Day stayed, the one firm pivot around whom the paper and the movement revolved. As she became older, she seemed more respectable, and she received official honours from her Church, especially during the papacy of John XXIII. She also received unofficial honours from other quarters. In 1952 Dwight MacDonald wrote a profile of her in the *New Yorker* in which he called her a saint; in 1962 an atheist wrote in the *Catholic Worker*, "Thank God for people like Dorothy Day!" In 1963 she spoke to the London Anarchists during one of her rare visits to this country, and said nothing we would want to disagree with. To the end she did more than almost anyone for the cause we have in common. In 1973 she was arrested for the last time, demonstrating for the Chicano farm workers. She died on 29 November 1980 in New York.

As well as hundreds of articles and talks, Dorothy Day produced several books, including two volumes of autobiography -- *From Union Square to Rome* (1938) and *The Long Loneliness* (1952) -- and an account of the Catholic Worker movement -- *Loaves and Fishes* (1963). William D. Miller produced an authorised biographical study -- *A Harsh and Dreadful Love* (1973). A long obituary appeared in the *New York Times* on 1 December 1980.

Networking with Youth

IF, as the well-known statement of a Roman Catholic Cardinal implies, working with youth is how new ideas germinate and come to fruition, then why is such activity so thin on the ground in Anarchist circles? Is the answer that anarchism is so serious that 'kids' stuff' is beneath consideration. If so, then that is ageism - and by implication, authoritarian.

The worrying aspect is that evidence can be found that the National Front and other Right Wing extremists do have youth programmes. They pamphlet at school gates and enter Youth Clubs. (Pornographers and Capitalistic Admen are also shrewd in this way.)

I happen to believe that relatively unhampered children's groups are significant in teaching us primitive anarchist networking. But here I wish to approach my topic from the other direction. This involves the direct action of going into a Youth Club and working with youths.

The rest of this paper will offer you a brief report on a few of my experiences - successes and failures, over the last couple of years with a group of youths. They were and are mainly working class lads and the activity is Electronics. (Working with and demystifying a high technology subject is itself subversive.) Some of Cliff Harper's 'scenarios' are on the wall of the workroom. John Holt's statement, 'It is to a large extent true that school is a place where children learn to be stupid', is also on the wall above the door.

Now the real interest and pleasure of this work is the informal 'coffee bar' meetings in the town. 'Did you vote for Mrs. Thatcher,' asked one boy, 'my dad said she'll save us from all the layabouts...' 'What a load of rot,' said another 14 year old, 'mine said the Labour are the only right people. We've always voted for them.' Then, 'Here Ken, who did you vote for.' 'Well,' I said, 'no-one this time, and I doubt if I ever will again.' One or two of these boys thought that we had to register a vote. I was able to say, 'Not yet.' But the interesting thing was the subsequent conversation went something like, 'Here but Ken, you must agree with one side or the other, although I don't know anything about what it's all to do with.' I tried to summarise briefly that the Right thought we should 'all be wealthy by private means, but not worry much about common, or public services. All that usually means is that the rich get richer and the poor poorer - and bugger the next man.'

'But what do you think' they asked. I decided to go in directly. 'I have become convinced that any Government is bad, no group of people trying to order things from the centre can achieve anything but misery, restriction and evil for at least some people.' The general opinion of these lads was that we had to have a government, or who was going to do the work, who would stop the thieving, violence, and (relevant to them), 'Who would force us to go to school?' Naturally, this response is the standard one, and these boys had shown that they were quite capable of arguing it. 'No, seriously Ken,' I was asked, 'what do you really think.' 'I have a great sympathy for what is called Anarchy - no government at all. This would mean everyone had the responsibility to organise things, aid one another, and resist destruction of the Earth's resources...' 'Cor, you mean Anarchy in the U.K. like the Sex Pistols Pop music all the time!' 'No,' I said and we left it at that.

Not much else was ever discussed so directly. But some months later I had given one boy a copy of the A.S. Neill Trust publication called *My Education Began When I Left School*. I had dropped it through the letterbox for him. His mother had found it, and although it is mildly Libertarian and not very strident, it apparently frightened her to death. She 'phoned the Education Office and said to the Youth Officer that she was extremely worried about this 'subversive propaganda' given to her son - and at a technical club! The Youth Officer contacted the Youth Leader in charge of our Centre - who offered to speak to the mother. The line he took was that if she wanted her son to learn about Electronics,

and about questioning things in life, then if he mixed with people from a University, where these things are questioned - then she ought to be able to handle such situations without panicking about it. I was pleased with this small amount of solidarity, but I guessed that it was not only the pamphlet that had caused the reaction - but talk about 'anarchy' from the previous time as well.

It is strange how such simple situations develop. I often have the 'mike' taken now. While watching 'Not the Nine o' clock News' on the box recently, one of the boys turned and said, 'That's a real bit of anarchy Ken, don't you think so. Do you think some of the people on that piss taking programme are secret Anarchists. Wasn't it funny how they took the pea out of Prince Charles and vicars...'

One other perhaps related situation is the open nature of conversations that have developed. This has ranged from sexuality, (where the work of Alex Comfort has been invaluable), to stories about the vandalism and nicking that goes on - often at random it seems, at the schools. This last point is of interest. The lads who come to the Club meetings also have taken part in these 'antisocial' activities. One said to me how when he had been quite rudely and unfairly treated by the 'authorities', he had gone out and quite deliberately smashed property.

I brought up this point of colossal damage to school property at the next meeting of the group. 'Oh yes,' said Nick, 'our teacher hardly ever puts out stuff in the Science lessons - it gets nicked or broken.' 'But all our stuff here is looked after, it even gets more stocked up as you bring more bits-n-pieces in.' The reply was, 'Of course, it's our equipment. We got it, and you got it from sking factories for their spares and scrap...' And the high level of mutual aid, learning, and communal care witnessed to the fact.

In another context, this destructive reaction to the anomic 'useless public property out there' involved one or two boys admitting to thieving school lab apparatus, smashing it, and throwing it away. Later when a direct reading spectrometer would have been very useful to demonstrate the white light spectrum, one duly turned up via a bit of 'lifting' from the school Lab. The trouble was that the slit wasn't working properly, so it was duly repaired, the device was used, then it was surreptitiously put back. 'If you want it again, just say,' was casually remarked. 'What about this,' I asked, 'do you not want to smash that now.' 'Oh no, it's useful, isn't it. Might want it again.' I wondered where was the school that had its property repaired, because it had things nicked.

Now I guess that the time required to interact with all these young people is offputting. Direct action is time consuming. I suspect even anarchist workers 'haven't' the time for such sensitive situations. It is not particularly tender minded to do this kind of work. A tough minded approach is often necessary to interact with aggressive teenagers.

Are there failures. Of course there are failures. You get the father who wants his lad to get a GCE or something, 'at any cost'. This turns out to be the consuming aim of the boy also. He then tries to exploit the know-how, literature available, and other resources to this end. The mismatch is difficult, and often ends with rejection. 'It was a rotten club anyway,' says the boy. The near-complete failure to attract and keep any girls in such an activity, is so blatant that I hardly need say it. Those few who looked in were frightened by the radicalism or else the parents, unfortunately often the mother was terrified that a daughter should want to do such 'dirty dangerous work as electronics' - it is not feminine.' Finally I must surmise, such work might very well be closed down as 'undesirable', or as an 'economy measure' in these hard times. It would be in line with Mrs. Thatcher's cuts. Harper's pictures, John Holt's sayings about schools, and Colin Ward's book on *Violence* lying around are already near the limit in public property run by a conservative administration in an area (Kent) where suspicion of 'radicalism' is ingrained.