

IN BRIEF

A BELFAST WOMAN.

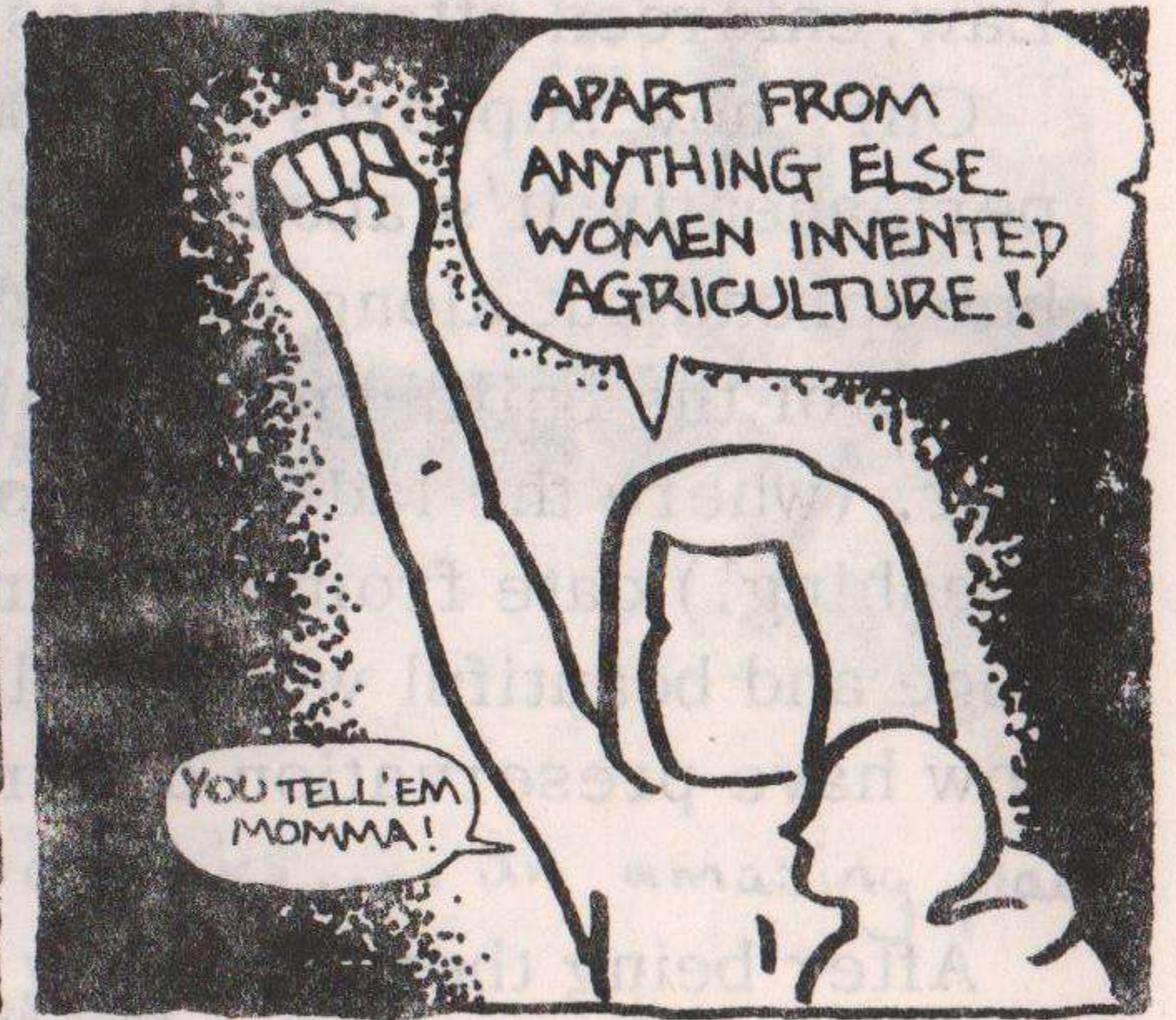
Noreen Winchester, a 21 yrs old Belfast woman, was sentenced this summer to 7yrs prison for killing her father after being raped by him for years.

Her mother, Annie, had a terrible life in the Sandy Row protestant district, and is now in a mental hospital outside the town. She has given birth to 17 children, 8 of whom lived. In 1974 after being brutally beaten by her husband Norman, she left home taking 4 of the kids. The others were terrorised by Norman, and he started to rape Noreen. The

trial suppressed these facts because of 'the shame it could bring on the family'. What 'family'? As the horrific 7yr sentence was passed, the solicitors refused to appeal, telling Noreen she was 'lucky' to get ONLY 7YRS, and she should be grateful to them.

This is the sort of 'family' the State wishes to promote and protect.

This is the 'justice' it is so proud of. For more information, contact HAPOTOC, S.I.P. -Leeuwarden, Holland. P.O. Box 396 And write to.. Noreen, Armagh prison, N.I..



JUST LINES ON THE MAP.

On Dec 3rd, 2 young Italians-a woman and man, were mountaineering near the top of a 6000ft peak in the Alps, when the woman fell. The bloke clambered down and found her alive but badly injured, so he rushed down to the local village for help. He was soon airborne in a helicopter with the local police chief, and 4 hours after she had fallen they were hovering over her. But instead of landing and carrying her to safety, the police chief ordered the pilot to return to the village, saying: "The border passes right through this mountain and she is on the French side. We cannot land without permission." The bloke pleaded but the Chief didn't even bother to radio the French authorities.

Back at the village, the guy organised a rescue squad from the local Alpine club, reaching the woman in darkness 5 hours later. "I took her in my arms but she was dead. I'm sure we could have saved her if the helicopter had landed."

The police said, "no comment."

This episode speaks for itself. Borders are for rulers to keep us fenced-in like sheep. These dotted lines on the maps of the Bourgeoisie insult our intelligence, for the only boundaries we know are between river and plain, mountain and forest, village and city, and the respect of each of us for the privacy and community of others. The land belongs to us all but each State seeks to impose tighter controls on 'its' territory and people, murdering and imprisoning those who fail to conform. The Iron Curtain is the clearest example, but all wars have been fought, with millions slaughtered, because of the territorial arguments between States.

A new war is being waged now, between: on one side, ALL governments (as co-operation increases), and on the other side, ALL the dispossessed of the world. For although they may argue, all the States agree on one thing: international anarchism is their common enemy.

CHRISTIANIA

Let me make it clear: this is by no means intended as a statement of 'authority'. It is based on a visit of some 3 weeks to Christiania (chr.), during which I took leisure there and intend as soon as I can get my ass together, to go back.

The Place

Inevitably, Chr. is situated in one of the oldest parts of Copenhagen, about which nobody gave a fuck until it was squatted 6 years ago. It was an Army camp left to go to rack and ruin, when it was taken over. This, in spite of a Euro-Criminal trespass Law, enforced often ruthlessly.

Chr. now supports 700-1000 people permanently. It's about a $\frac{1}{2}$ -mile square but spread out along both sides of a river. Many of the buildings in the main part of Chr. (where the lads used to do square-bashing!) date from the early 1800's, huge and beautiful wooden places... some now have preservation orders on them.

After being there I'm now sure that people can live anywhere, for there are homes made of every conceivable structure: small sheds, large dormitory houses/workshops, buses, caravans, flats, self-made wooden houses by the river, a pyramid, dome etc. Some are deliberately primitive while others are no less luxurious than ordinary apartments. It's up to you.

Here again is the constructive use to which the place has been put, but on a human scale. Some of the amenities that come to mind: a bakery (delicious!), flea market, bathhouse, general store, clogmaker, candlemaker, bike repair (tons of these about, very few cars), clothes recycling, cinema, gallery, information centre (run by the anarchist group) Posthouse, three cafes, bars, motorcar and m/cycle workshop, any number of smithies, carpenters, welding shops, a medical centre, school and kindergatan.

Work

It's a motley of organised chaos, as you'd expect with anything connected with the Army... and squatters! Some Buildings are completely residential, others are a

mixture of workshops and living space.

The economic system is organised, in theory, around a 'Rainbow Army', which is an idea which grew organically. Basically, each area of activity has a colour which symbolises some building or work, (e.g. the Grey Hall where large concerts are held to raise money for various activities; the Blue House, which is part of the co-ordination and outside campaign-this handles meetings between various workgroups, collects a modicum of rent to pay for electricity used on the site; the Green Hall where I worked-a large warehouse in which were stored old heaters, cookers, stoves, fridges, wood, iron, bottles. Everything was recycled. It was also the focus for the twice-weekly rubbish collection, taking 4 hrs.



The work structures were a curious mixture of the organic and organised; people would simply get going with something they wanted to do either as individuals or groups, and gradually others would join in, drop out, leave, yet the work still got done. An example of this was the cafe Faeleskokke, where everyone helped out although there was a steady group running it. This doesn't mean of course that one could simply walk into any activity and begin-it all depended.

....And Money

The profit-motive was discouraged under the social pressure system, but this of course depended again on who the people were, and what the purpose of

the group was; yet I found that it was at least a $\frac{1}{3}$ cheaper to live in Chr. than outside in Copenhagen, even if you were paying rent in Chr. (For everyone was asked to contribute voluntarily to the general electricity bill).

The bread that came out of the bakery was good and cheap... clothes in the flea-market, though second-hand, were likewise. The general store, which sold everything, provided dairy stuff at very reasonable prices, making enough profit to keep a group of 10-15 people, at the same time putting money back into the store and giving (as all enterprises were supposed to do), to the Chr. treasury. Obviously there are people who go there simply to make a profit... few overheads in Chr'... yet they do not disrupt the underlying reason for Chr., for all the rip-off dealers in the streets mainly hit the tourists anyway.

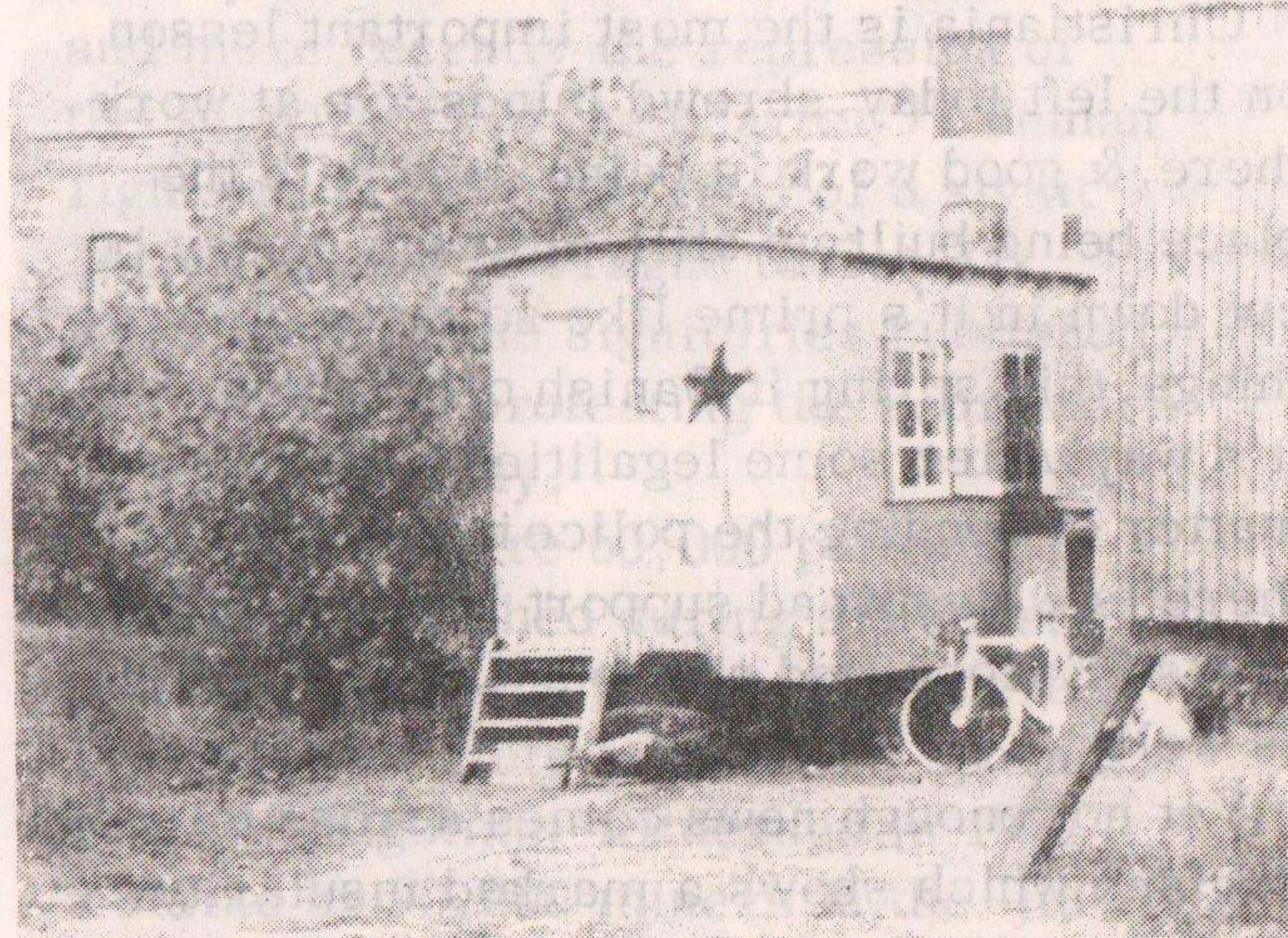
Of the actual government of the place I know little, except that there are regular meetings and pow-wows amongst the interested people of the different colours... basically everything is done in true libertarian fashion right the way through the shopfloors and houses, which can lead to interminable meetings but things get done all the same.

Work apart, there is much to occupy leisure (though many are at leisure when at work)... the cinema, the large numbers of pot-dealers hanging out, the cafes (which have live music half the week), the grey hall opens for all-night concerts and events, and surprisingly enough, the bath-house: this contains the most amazing sauna built by one man, Wolfgang, the centre of the German colony in Chr. Everybody looks forward to a shower or sauna there after work or during the day (it's open from about midday until 10pm) and it's a big meeting place, a social scene, as well as bringing some money in. (But it's free to people working in one of the Chr. industries or workgroups.) Once you know people, then there is always a bed for the night, if you can't be bothered to go back to your own.

Many ecological experiments are underway... a windmill, mini-farming and horticulture along the lake (there is a green-grocer to sell this produce); there are

chickens, horses, goats and even a pig there!

There's lots of kids about and it's definitely a great environment for them. People seem receptive to them but although there is a school and kindergatan and lots of entertainments, in general individuals, mostly women, ended up looking after them.



Caravans, bikes, barracks.... an amazing place.

The People

The people are not easy to get to know in the summer because of the tourists, as the official handout states... 'Don't be surprised if a lot of doors turn out to be closed & some of us not overwhelmingly friendly.', but it isn't difficult when you start to simply live & work in the place & they see you're not fucking around.

The people are the life-blood of the place of course, & no amount of description could accurately present the atmosphere of raggedy-assed organisation & kindness that flew around. It was a tonic for a jaded politico to go there & see people proving that a governmentless society can work, even if it is still dependent on Copenhagen economically. And another major point - one could feel that everybody, from the worst rip-off dealer to the most conscientious Christianian, realised that the next step was to get rid of the bread. Everyone knew it could be done without destroying anyone's incentive to work or live - or any other of that sort of shit we're handed out - indeed, in some cases it was the money stopped people doing what they wanted to do.

This has been a very sketchy idea of what life is like there; it is not all good, with daily police harassment (of dealers, immigrants, politicians, anybody). There's the poor hygiene in the showers and public toilets, and getting a pad together is difficult now so many want to go there - and there's arguments and occasionally fights, plus the usual hassles over money - but compared to what is being done there these are minor considerations.

Christiania is the most important lesson on the left today, shrewd minds are at work there, & good work is being done with the place being built up still, although it may be cut down in its prime like so many other things, this spring if Danish officialdom has its way. After some legalities it will be a matter of sending the police in, although there is widespread support in Copenhagen, across Europe, and a strong Liberal buffer as well.

Yet not enough news comes across to England which shows a marked insularity perhaps on both sides, which has to be broken down before a real internationalism can be established. I hate to think how long such a place could last here... it is among the most important stands in Europe today and too many people & considerations will go with it if it is allowed to die.

Sean War.

I'd just like to add that I went there too, and had an interesting and enjoyable time. A real eye-opener. The community is alive and anarchically organised, the main problem being hundreds of people who just use the place as tourists, dossers or hip-capitalists. The people are incredibly tolerant of all the shit they have to put up with.

The general attitudes are anarchist, pacifist, hippy, individualist, collectivist, small capitalist, or just plain confused. There is an Anarchist group of people involved in the projects there. There are demonstrations, festivals and open days to 'get the message across' to the residents of Copenhagen. But more could be done to abolish the capitalist and proprietarian things - however, remember that no place can be an island of anarchism.

Despite everything, it works! Go and see for yourself before it is smashed. Ah, what we could do with the WHOLE WORLD!

E.S.

EAST EUROPE: STRIKES AND SABOTAGE SHAKE STATE

Although it likes to present itself as an impregnable monolith, the State in the 'Communist' countries of Eastern Europe, like the State everywhere, is vulnerable to the direct action of the working class. In the last decade, strikes and other direct action by working people have shaken the State to its very foundations.

In 1967, workers in the Soviet town of Pryluky rioted after one of them was beaten to death by the police, smashing up the police building. They threatened to set fire to the petrol pipe-line which runs through the town if their demands were not met.

On Mayday 1967, the red and black flag was run up on the tower of a village church in the Skole district of the Ukraine. The young people held to be responsible were arrested, but set free by an armed group.

The Militia Commander of the River Transport near the water power-station of Kachovka, was killed as a protest against Stalinist repression.

When the police went to arrest 3 miners in the Donets basin area, the miners opened fire on them. 2 of the miners were sentenced to death, the 3rd to 15yrs. Earlier there had been a General Strike of miners and factory workers for higher wages in the city of Luhansk in that area.

On Dec 9th, 1967, 4 men went on trial in Leningrad accused of forming an underground organisation which was supplied with arms by a Red Army officer. Strongest in Ukraine, it had groups in Sverdlovsk and Leningrad.

The ship 'Commisar Stepanov' loaded with wheat bound for E. Germany, was sunk in the seaport of Odessa by workers who opened the sea cocks. Previously, dockers there had refused to load tinned butter bound for Cuba.

In 1969, as a protest against the Soviet

News flash! The paper tigers back down! Government promise inactivity for 3 years! It is reported that the govt. will not attempt to evict people from Christiania for the next 3 years.

invasion of Czechoslovakia, a Lieutenant Illyin attempted to assassinate Brezhnev. In May that year several officers of the Baltic fleet were arrested for forming a Union of Fighters For Political Freedom.

The Ukrainian town of Dniprodzinsk witnessed 2 days of rioting sparked off by the arrest of several young people. During the riot the offices of the KGB, the Communist Party and Young CP were destroyed.

In Georgia an alleged nationalist was sentenced to death for bombings which occurred in 1975/6. 2 more death sentences were announced following the killing of a police officer.

Students in the Estonian town of Tartu demonstrated when the Authorities banned a concert not liking the political overtones of the music. Police sent to break up this demo were pelted with bricks and bottles.

In Latvia, 4 dockers were imprisoned following a strike in Riga against meat shortages.

On Oct. 10th, 1977, 15,000 people marched through the Lithuanian capital, Vilnius, overturning and burning police cars, and tearing down banners celebrating the 60th Anniv. of the 1917 Revolution.



Polish Army taking over central -Szczecin Dec. 1977

The above are but a few examples of the struggle which is being waged with increasing ferocity by the people of the USSR, against the totalitarian, Stalinist dictatorship. These patterns of revolt and repression are repeated throughout the E. European block. Czechoslovakia has witnessed the armies of the Warsaw Pact crush it's attempt to break out of the Soviet orbit, and more recently the repression of the supporters of the charter 77 human rights manifesto (the trial of 3 signatories opened in Prague in Oct. 77). Recently 6 of the signatories published an open letter protesting the repression in West Germany.

Romania, where 60,000 political prisoners perished during the construction of the Black Sea canal, where in 1961 peasant riots turned into sporadic guerrilla fighting, witnessed in 1977 a strike by 90,000 miners in the Jiu Valley, scene of a previous strike in 1972. During the strike the miners arrested and held hostage three members of the central committee of the communist party. An appeal from the newly formed human rights committee received 200 signatures, 50% of them being workers. A leading figure in the committee the writer, Paul Goma, was arrested and subsequently released. Another member, Ion Negoitescu, was threatened with prosecution for homosexuality.

In Hungary, the author, Miklos Harazti, was given an 8 month suspended sentence and made to pay 9,600 florints court costs (4 months wages for a skilled worker) for having written "A worker in a worker state", a brilliant exposure of the "desert of piece rates" in which workers are forced to dwell by the managerial bureaucracy in its relentless drive for increased productivity and higher profits.

Poland has experienced two major strike waves sparked off by raises in the price of food. The first of these in 1970/71, which was blamed on anarchist, hooligan and criminal ele-



Romanian miners on a May Day demonstration in the 1920s. The memory of the great miners' strike of 1929 is still present amongst the striking miners of the Jiu Valley today.

ments led to the downfall of Gomulka and his replacement Giereck. Workers responded by painting up slogans saying: "Giereck same as Gomulka" and "Down with the Party". The workers defence committees (KOR), set up in solidarity with those victimised during the strikes of 1976, are still active.

HITLERS DOGS.

"Hitler was a man so manifold that he also encompassed the role of a St. Francis. At a course arranged by the Nazi Party of Jena in summer of 1935, the lady lecturer recounted an experience with a talking dog of which she had been told at the house of Baroness Freitag-Loringhoven a few days earlier. "The Baroness prompted my husband to put a difficult question to the dog. My husband asked, 'Who is Adolf Hitler?'. We were deeply moved to hear, 'My Fuhrer', out of the mouth of the creature." At this point the lecturer was interrupted by an old Party comrade in the audience who shouted, "This is in abominably bad taste. You are misusing the Fuhrer's name," to which the lecturer, on the verge of tears, replied, "This clever animal knows that Adolf Hitler has caused laws to be passed against vivisection and the Jew's ritual slaughter of animals, and out of gratitude his small canine brain recognises Adolf Hitler as his Fuhrer."

From 'A Social History of the Third Reich.' by Richard Grunberger. P118-119.

In Bulgaria, despite imprisonment and exile, libertarians continue to struggle against the state.

During the celebrations for the 20th anniversary of the foundation of the GDR, youth in East Berlin fought with the police following the cancellation of a jazz concert.

The deals on human rights, cooked up between the rulers of East and West, are not worth the paper they are printed on. When threatened by the revolutionary action of working men and women they'll react as they've reacted with repression and terror, with imprisonment, torture and murder. The only guarantee of freedom for all is the overthrow of the state, the positive abolition of capitalism, hierarchy, bureaucracy and classes; the free association of free individuals in self-managing syndicates, communes, federations and workers councils. In short, the realisation of the libertarian dream.

Terry Liddle.



EUTHANASIA-A REPLY.

I doubt if Kris Collier is fully aware of the implications of her article on euthanasia (Anarchy 24) - at least it is charitable to assume she isn't. Let me make my own position clear at the start: I think every man and woman should be free to choose the time (and place, and means) of his or her own death PROVIDED that the choice is made solely and exclusively by the individual concerned - and on that little word "provided" I and friend Collier part company. I will not resort to religious arguments about the sanctity of life, though, albiet for irreligious reasons, I am largely in agreement with them; nor regurgitate the horrible idea that a life of suffering is a cross to be borne to the bitter end at no matter what cost, for I cannot think of anything I would justify regardless of cost. Instead, I would say this. My own body is the only body over which I have an absolute and inalienable right; my own life is the only life I have the right to take. If life becomes unbearable for me, or if I simply decide that I have lived as long as I desire, the door of suicide should not be barred to me by any sort of stigma or restrictive law. Death has no terrors for the person who is genuinely decided on it, and if such a person should ask me for my help then, yes, I should give it. But I have no more right to persuade another individual, no matter how old, no matter how suffering, to allow me to kill them ("for their own good" my conscience adds) than I have to walk out the door with a gun and shoot the first person I see.

For there is nothing more important in life than the leaving of it: death is the one truly irrevocable decision, and for that reason it must be a decision freely reached. Is friend Collier really unaware that the power of persuasion, especially when exercised over the old and weak, is the equivalent of simple coercion? Is she so naive as to assume that friends and relatives always have the sufferer's best interests at heart? I have known one old man put into a home by his wife and son who persuaded him to sign the necessary form - and he signed, not because he wanted to, but because he was too broken-hearted to stand up to

the hectoring of his own family. The wife's motives - she wanted the four roomed house to herself. The son's motives? - he was four hundred miles away and didn't give a damn. If they could legally have persuaded that quiet and harmless old man to sign his own death warrant, they would have done it - his wife would be happy to save £40 a week in costs.

A second point arises from this. In the present ordering of society how easy it would be for the State to take over a euthanasia law to enable it to get rid of those it is tired of having around; for that is what euthanasia amounts to. The Government of the Third Reich passed exactly such a law, the Euthanasia Decree of 1940, which enabled the next of kin (or the state, if there were no next of kin) to request the health service to "terminate the natural existence" of any person deemed to be suffering on the grounds of (1) age, (2) physical, or (3) mental disabilities, including inherited disease, insanity and the like. Any person deemed (by the state) incapable of rational decision, would



have the decision made for them by the next of kin, who, in a totalitarian society, could be expected to be more than amenable to government "suggestions", including material benefits (cash down) and the praise of the all-powerful local Party leadership. A disgraceful feature film was even made of it by the state

film studios starring the Nazi equivalents of Paul Newman and Robert Redford before the vociferous opposition of the Roman Catholic bishops in Germany led the government to beat a hasty retreat. The Nazis' motives were to strengthen the Master race, and save money at the same time by exterminating those who were a burden in the state - a noble aim which they later accomplished at the expense of people who had no highly placed churchmen ready to speak out on their behalf - but their arguments were exactly those tear-in-the-eye vapourings which Kris Collier puts forward. Yet again, Goering's Luftwaffe "accidentally" flattened quite a few old people's homes and lunatic asylums on practice bombing raids after the Euthanasia Decree was revoked. Why not write a note to the Royal Airforce, friend Collier?

A third and last point. Mentally deficient children - "Mongols, etc." (and how many thousands of children are to be included in that "etc."?) - will be killed at birth in this Final Solution. Like old Sparta, new Britain will expose its infants and the weak will go to the wall, completely with firing squad. But what criteria will be used to judge the mental capacities of a newly born child? Or the insane, by extension, for which state no legal definition even exists? I know of a perfectly healthy and happily married young woman today who for the first 15 years of her life was regarded as mentally retarded and treated accordingly. Should she have been killed at birth so that the government would save enough money to maintain a cabinet minister's mistress for a week, or decorate St James's Park with a hundred marble bird-baths Kris Collier's name engraved in gilt letters on each one?

No, no-one who calls themselves an anarchist can support the sort of arguments Kris Collier puts forward, can afford to support them; for that belief in the freedom and absolute unhampered integrity of the human individual which is the very root of anarchism, as it is ultimately of all liberal and humanitarian thought, simply cannot co-exist with the desire to rob people of their power of decision. I may kill myself- I may even ask another to help me

kill myself - but if I, in my own arrogance and glory, decide to kill my fellow beings simply because I have decided that they are not fit to live, then I may call myself by many names, fascist, communist, nationalist, patriot, but anarchist is not one of them.

Colin Mackay.

It would seem that I didn't make it clear that far from proposing an 'euthanasia law', I advocate the rescinding of present laws which prevent euthanasia. Mein lieber Colin, in the present 'ordering of society' the State increasingly curtails our liberty in an interfering attempt to preserve life - I want a lack of State interference. As you point out, your life is your own, and so is your death - or it should be.

Yes, I expect old people could be persuaded to die - but do you really consider them so senile or weak-willed as to be tricked into an undesired end? I would have thought that the older and more experienced a person is, the better to make their own decisions - at present, they are not merely persuaded, but practically forced to continue living; they may be lonely, in pain, unwanted - but the State will unmercifully keep them alive in homes and by means of interfering social workers!

Mentally deficient children - I quite appreciate the force of your arguments, but maintain that it should be the right of the parents to make the decision (and the unfortunate 'etc.' to which you took such exception was intended to indicate extreme cases, not children who are merely retarded!) If a deficiency was obvious at birth, then by definition it must be extreme, since lesser deficiencies are only detectable as the child develops. As another letter pointed out, the difficulties of parents raising mentally handicapped children would be much reduced in a differently constructed society - such a child could be raised in a commune, and the responsibilities shared - in the present nuclear family, the problems are too often overwhelming.

So, euthanasia is the responsibility of the individual, or, as above, the parents of such children who will never be capable of such a decision.

K.C.

LETTERS

Dear comrades,

I see that my subscription to ANARCHY has now run out. I won't be renewing it, and perhaps it would be useful if I explained why.

It seems to me that ANARCHY has very little to offer nowadays in terms of news or analysis. It discusses things already discussed in a 100 other places, and instead of analysis we are offered a series of unreflective diatribes. Personally I am interested in understanding the situation we are in, and trying to identify the ways forward to a possible libertarian socialist future. I don't feel ANARCHY helps me in this.

You say that Anarchy is only as good as the feedback and material you receive. Isn't this a bit of a let out? In trying to publish the third issue of our local anarchist mag, Black Jake (Newcastle), we realised we simply didn't have enough decent material, so we dropped it, rather than publishing it just for the sake of it.

You don't have to put out an issue at a given time. But if you feel that your current material is good enough, all I can say is that I disagree.

I hope these criticisms are taken in the comradely way in which they are intended.

If we all keep on working in our own ways, I'm sure we'll get something together in the end.

Yours, Martin Spence.

Dear Comrades,

We'd like to comment on the article on 'Work & non-work.'

1. I am quite sure that it is impossible to find anyone wholly involved in 'real work' or 'imaginary work.' For example, when a docker is unloading foodstuffs or medical supplies he is involved in work of benefit to the community, but when unloading weapons or nuclear waste, he is not. This doesn't mean we don't support him as a worker in his struggles. On the other hand, even those arch-doers of socially harmful work-the police-sometimes do work that is useful, i.e. at accidents etc.

2. Given the impossibility of dividing people up according to the usefulness or otherwise of their work, it is also impossible to allocate support on that basis-given the social and ecological climate at the moment I would say the work of someone in a car factory wasn't of much use, but this adds to, not subtracts

from, my support when they strike.

3. To say then that anarchists must work for the elimination of those involved in 'imaginary' work is far too narrow-what we must always make clear is that in this society, work will always be alienating, whereas in an anarchist society all work would be useful.

Love and solidarity,

Hastings Anarchist group.

Dear Anarchy collective,

I sent a reply to Sidney Street's article-'Up the provos' in Anarchy 22, but I've learned that you didn't get it. So here's another go.

In the first 2 sections the author sets out the reasons for opposing the northern State, the British Army, and the loyalist paramilitary assassination squads. What anarchist would disagree with this? The only flaw I found was in... 'your gallant boys in khaki...' So the B.A. is not the armed wing of the State, but is delegated (with instant recall of course) by the populations of England, Scotland and Wales!

In section 3 we get to the meat of the article. Why support the Provos? 'The bulk of the young volunteers and officers, particularly those coming out of Long Kesh university, are radical left-wingers.' This observation has been repeated periodically by left-wing apologists since the first releases from Long Kesh, yet the author acknowledges it's only a recent development (this presumably avoids having to show much evidence). The little evidence that does transpire, "as a reading of Republican News recently clearly shows...", any left-wing rhetoric used is vanguardist - a revolution will be made on behalf of the people. The RN of Christmas '77 states ... "UNKNOWN TO THE GENERAL PUBLIC the republican movement set up three months ago in Belfast a body known as the Civil Administration. This body... was to... forge even stronger LINKS WITH THE PEOPLE and build the necessary base for the establishment IN TWO YEARS TIME of People's Assemblies." (my emphases). It's nice to know when the revolution is, and that it's going to be staffed with people! How many totalitarian states have emerged in the 3rd world since World War 2 using 'radical left-wing' rhetoric?

"The Provos...have consistently with great courage fought against the Army, the State and all its agencies..." Consistently? They claim to have blown up a small cafe in Rosemary St. last autumn, to give one example. Oh...yes...but that was a symbolic target, (inside the security zone), an economic target! All its agencies? Have they confronted those statist concepts which their own organization reflects, namely hierarchy and patriarchy - or will that wait until AFTER THE REVOLUTION? The Provos are also practising capitalists, owning at least 2 hotels and one garage. It is apparent from Eire Nua, the Provos long term policy document, that they want to set up their own Republican State with all its agencies.

If this is the organization the author has in mind when he says "At least we've started (to take our own freedom). Can you say the same thing?" Then I hope you can't.

The section on Irish Prisoners in England is important and useful, but the author does not seem to realise that as part of connected long term work the position of Irish prisoners is already receiving some attention eg Leeds Other Paper (no.60 July 22) produced by a collective including several anarchists, carried a special report on Wakefield Prison with the emphasis on Irish prisoners.

To end up - as an Irish Anarchist I would replace Connelly's declaration, "...The British Government has no right in Ireland..." with NO GOVERNMENT HAS A RIGHT IN IRELAND.

In solidarity,

Belfast Anarchist.

Dear Anarchy,

With reference to the article on the Elizabeth Garrett Anderson Hospital by Charlotte Baggins in the last issue.

We think everyone who calls themselves anarchists would agree that the NHS is a hierarchical institution. We would also agree with her statements about the attitudes of the medical profession and the quality of treatment. What we can't accept is her conclusion - that if we can't have patient controlled hospitals, then better no hospitals at all.

Charlotte says she doesn't write from a back seat. But she has obviously never been seriously ill and denied access to a doctor; nor on the year-and-a-half waiting lists that are now common for hospital treatment, particularly in fields such as gynaecology. If so, she could certainly not celebrate the closure of the only hospital to make any concession at all to women's health needs.

Neither, presumably, has she worked in a hospital. The thing uppermost in most people's minds when they start a campaign like that at the EGA is not, would you believe it, "Revolution"; far from it; the only thing the EGA workers wanted when they started out was to protect their jobs. It is true that since the hospital went into occupation some of the participants have become politicised. However, revolutionary consciousness is not an overnight phenomenon, it takes time.

It is partly through participating in such campaigns that people will begin to see the need for real social change, and begin seriously to consider the need for a social revolution. Speaking as she does, so dismissively of the health workers' struggle to keep the hospital open, would she also feel contemptuous of the Grunwick strikers, the miners, powerworkers or firemen, all of whom are presently involved in struggle? Perhaps she may also have the 'correct' political analyses for their situation too, and would be unwilling to help them achieve their goals because they are not sufficiently revolutionary.

The article on the EGA is nitpicking, and a way of avoiding the real struggle in the real world, with all its contradictions. Of course we want patient power and more control over their work situation for the EGA workers. Indeed we would go further and say that people should be learning about their bodies and trying to deal with some aspects of health care right outside of hospitals and doctors' surgeries. But to propose change in the way this article does is both negative and arrogant.

North London Anarchist Communist Asscn.

Collective Reply:

We want to add a reply to this letter because we think it may have obscured the

issues rather than made them clearer, which we see as Anarchy's job in the future.

There seem to be three main questions:

1. Are hospitals useful? There is a whole range of opinions on this varying from those who see hospitals as the bees knees of the health service, to at the other end those who see hospitals (and the unfortunate patients in them) as glorified toys in the hands of status seeking doctors.
2. Do we support workers defending their jobs? At the extremes we would all agree, so not the police or army. But in the middle areas there are differences of opinion - the extent to which you will support a hospital worker will obviously depend to some extent on what you think of hospitals.
3. It's a woman's hospital. It is not the only one in London. It is questionable as to whether it does make any concessions at all to their health needs, and it is after all a general hospital not a specifically a gynaecological one. The only difference seems to be that those in Authority (doctors, consultants) are women. But so what?

Most of the above letter does not add discussion to these points.

Charlotte is clearly one who sees hospitals as some see concentration camps, but there is no need to attack or question her experience. In fact the personal attacks in the letter tend to destroy its serious content, firstly, because they tend to obscure the issues and secondly because being in fact erroneous those who know Charlotte will tend to believe the rest is in error too.

NB. The EGA has a stay of execution till March, and they are still trying to mend the lift. Contact the EGA Euston Road NW1.

Social Services Correspondent

A CONSULTANT surgeon who refused to treat a partly-disabled patient for three months, using him as a "pawn" in a bureaucratic battle with hospital administrators, is heavily criticised by the Health Service Ombudsman in his latest report, published yesterday.

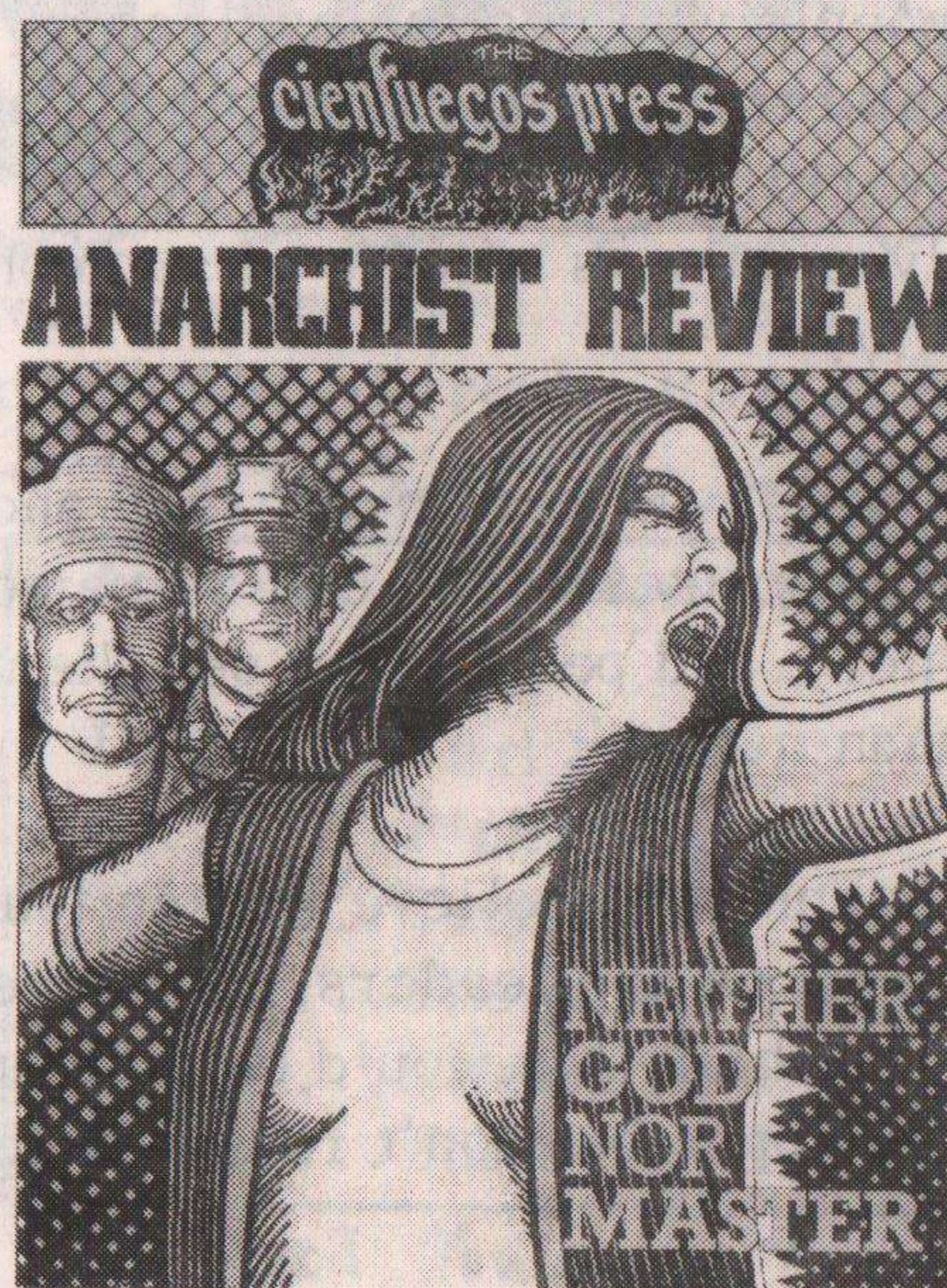
Another doctor, who took a decision described as "inhuman," sent a 103-year-old woman—who had suffered a fall—back to her nursing home in the middle of a freezing night. This was "in every particular a shocking case."

REVIEWS

CIENFUEGOS PRESS ANARCHIST REVIEW, £2, Box A, Over the Water, Sanday, Orkney Scotland.

'Spouse I ought to do a really long 'in-depth' review of this unbelievable production as long as a 400 page book. Can't be bothered though! Read it for yourself. This, the 3rd issue from Cienfuegos, has grown into a mature and useful historical/philosophical/social and literary review of anarchism. It's got stuff about our principles, histories of the movement in Spain, Japan, Bulgaria and Mexico, bits and pieces about guerrilla warfare, anarcho-feminism, Germany, Science, Poetry and a couple of prominent anarchists in this century, plus a comprehensive review section of 40/50 books of interest to all revolutionaries. The breadth of ideas, the strength of the anarchist vision and the care and warmth of the production is really encouraging, making the Encyclopedia Britannica look like Jack and Jill. Worth every penny, days and days of fascinating reading, and Cienfuegos should be congratulated on bringing this out. Order copies through libraries or buy as presents for your mum and dad (or kids), fellow workers, friends, neighbours or local nazis. NB. Write to Cienfuegos for further information, donations, booklists and bookservice.

ES



Volume One No.3 Autumn 1977

The latest Anarchist Review—and best so far.

ROUGH THEATRE PLAYS, 95p
32, Bravington Road, London W9.

Do you like reading plays? I thought I didn't until I read this book of their four street plays as seen and heard in parks, demonstrations and benefits. They are lively, funny and often as sharp as a sword, as they show us ordinary characters, very human too, caught up in the crazy web of London life. The four plays are about: a council worker who is ordered to board up his own house, someone trying to get a house off the council, two dubious characters out to make money by getting retired colonels to join their fascist group, and lastly about a politico who tries to evict a fellow-member from her house. The anarchistic politics shine through without dogma. Enjoyable reading (and dare I say it ...performing).



THE HARE & THE TORTOISE

There are people who are more or less in a constant state of rage at the society in which we live...and there are people who feel like they can get along OK.

There are people who are only really happy when they are doing something (however small) to overthrow this society...and there are people who are happier doing something else.

There are people who see themselves as subjects of history, able to understand and change the world...and there are people who see themselves only as objects of someone else's activity.

There are people who see bureaucracy and elitism as ideas and practises which can be rejected and overcome...and people who see them as part of 'human nature'.

There are people who believe we can learn to live without bosses and leaders...and there are people who think this would be nice and wish it could happen but don't really believe it will.

There are people who are eager to try and figure out what we can do to begin the revolution

...and there are people who see only the difficulties, who don't know where to begin and believe it's impossible to find out.

There are people who believe the best of their sisters and brothers of the human race (even though this often seems contrary to the evidence) ...and there are people who don't.

These differences can't be argued rationally. the only proof is the future. If a classless society is achieved, then the 'optimists' are right. If not, then the 'pessimists' are. *

But it does strike me that these sort of attitudes are perhaps far more relevant than, (for example) the precise wording of our position on armed struggle.

For will we ever be free if we do not believe it is possible that we can free ourselves?

ED CLARKE, California.
(from SYNTHESIS magazine.)

*Typists note: put me down as an optimist... why else would I be doing this ridiculous mag?

THE ANARCHIST DLTNS WKLY - No. 4

Groups

ABERYSTWYTH. Mike Sheehan, Newadd Caerlaan, Victoria Terrace, Aberystwyth.

BELFAST. For a Belfast anarchist contact B.A.C., c/o 52 Broadway, Belfast 12 (correspondence only).

BRISTOL. Anyone interested in forming group contact Bob, Flat 4, 14 Westfield Park, Redland, Bristol

BOLTON, contact 6 Stockley Ave., Harwood, Bolton (tel. 387516).

CAMBRIDGE, Raphael Salkie, Queens' College, Cambridge.

CORBY anarchists write 7 Cresswell Walk, Corby, Northants.

COVENTRY write John England, 48 Earlsdon, Coventry.

DORKING Libertarian group, Howard Fuller, 6 Oak Ridge, Goodways, Dorking Surrey (tel. 07014).

EAST ANGLIAN Libertarians, Martyn Everett, 11 Gibson Gardens, Saffron Walden, Essex.

EXETER Anarchist Society, Devonshire House, Stocker Road, University of Essex.

LEAMINGTON & Warwick, c/o 42 Bath St., Leamington Spa.

LEEDS, Tony Kearney, 4 Ingle Rpw, Leeds 7.

LEICESTER, c/o Blackthorn Books, 74 Highcross Street, Leicester.

OXFORD, Martin Harper, Keble College

PORTSMOUTH, Carolynne Cahm, 2 Chadderton Gardens, Pembroke Park, Old Portsmouth.

READING University Anarchists c/o Students Union, University of Reading

SHEFFIELD. Change of address. Sheffield Anarchists (& Libertarians), Box 1A, 341 Glossop Road, Sheffield 10 (tel. 667029 or 731780. Regular mtgs. Tuesday night at 10 Hanover Square, Sheffield 3 (tel. 731780). Students contact Box 159, 341 Glossop Rd.

THAMES VALLEY, Adele Dawson, Maymeade 6 Congress Rd., Maidenhead (tel. 062 2974).

WESTON-super-Mare. Anyone interested in forming group contact Martyn Redman, Flat 5, 23 Milton Road, Weston-s.-Mare, Somerset.

LONDON FEDERATION of Anarchist Groups, Anarchist Black Cross, 123 Upper Tollington Park, N.4. (tel. 691 6533)

Anarchy Collective, 29 Grosvenor Ave., N5 (tel. 359 4794—before 8 pm).

Brixton Anarcho-Situationists, 8 Heywood House, Tulse Hill, SW2 (tel. 674 6402)

Clapham, 3 Belmont Rd. SW4 (tel. 622 0961)

East London Libertarians, 123 Lathom Rd., E.6. (tel. 552 3985).

Freedom, 34B Whitechapel High St., Angel Alley, E.1. (tel. 247 9249).

Hackney Anarchists—contact Dave 249 7042

Kingston Libertarians, 13 Denmark Road, Kingston-upon-Thames (tel. 549 2564).

London Workers Group, Box W. 182 Upper St. N.1. (249 7042)

Love V Power (write only) Desmond Hunter, 4 Swinton Street, WC1.

S.E. London Anarchist Feminist Group, 54A Westbourne Drive, Forest Hill, SE23 2UN (tel. 699 0268).

South London College, Knights Hill, West Norwood (tel. 678 7886).

KENT ANARCHIST FEDERATION:

Canterbury (1 Steve Dawe, 12 Claremont Place, Wincheap, (2) University: Dave Norman, Univ. of Kent Anarchist Group, Keynes College.

Ramsgate: Peter Ford, 22 Royal Road.

Sevenoaks: Jim Enderby, 70 Bradbourne Rd.

MIDLANDS ANARCHIST FEDERATION, Sec Louise Crane, 13 Arden Terrace, Braunstone, Leicester (tel. c/o Sid & Pat Leicester 864511)

NORTH WEST ANARCHIST FEDERATION

6 Stockley Ave., Harwood, Bolton (tel. Bolton 387516). Mthly mtg., newsletter.

ANARCHIST STUDENTS Network: Secretariat moved to Reading University Anarchists, c/o Students Union, University of Reading

SCOTTISH LIBERTARIAN FEDERATION:

Aberdeen: Mike, c/o A.P.P., 167 King St.

(tel. 29669). Also for Dundee, Fife, Edinburgh

Glasgow: C. Baird, 122 Benneray St., Glasgow G22 (tel. 336-7895), also for Port Glasgow and Stirling.



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ZERO (monthly), **FREEDOM** (fortnightly),

BLACK FLAG (excitingly irregular)

OPEN ROAD (Canadian Quarterly)

LIBERTARIAN EDUCATION, **PEACE NEWS**,

INDUSTRIAL UNIONIST, and many others.

And a fantastic round of applause for the first ever Irish Anarchist paper:
BLACK RAG, from 52 Broadway, Belfast 12. Donations needed. Well done comrades!

Answers - TO FRONT PAGE QUIZ.

- 1.....Karl Marx.
- 2.....Richard Nixon.
- 3.....Trotsky.
- 4.....The gates of Auschwitz.
- 5.....Attributed to GOD.
- 6.....The seven dwarves.

All right? You bloody Anarchist!

JOB SATISFACTION

