Crime and punishment

THE DESIRE FOR punishment — the inflicting of pain on perceived wrongdoers — has a long and inglorious history. Religions which are the hand-maidens of authoritarian rule are full of accounts of the most horrendous punishments dished out by God and his followers. An eternity of hellfire awaits even minor offenders against God’s (and by extension rulers’) order. It is an essential fact of relatively powerless — (parents and teachers against children and the State against its citizens. It is equally true that punishment is ineffective in achieving its aims.

Anarchist communists have serious and fundamental objections to the idea of punishment on a number of grounds — moral, ideological and practical. Kropotkin, for example in his pamphlet Prisons and their Moral Influence on Prisoners demolishes all of the arguments used by the State to defend human incarceration. In what seems remarkably up to date in his view on punishment? Well, firstly it involves the imposition of suffering on the individual by the State on, usually, the lower orders. Since most laws are designed to protect private property and social inequality in defence of the rich, it is not surprising that most punishments are inflicted on the lower orders who do not share in the pickings.

Another standard argument for punishment is that it deters people from carrying out criminal and anti-social acts (again defined in terms which support the status-quo). The problem with this approach is that it does not work. As Kropotkin pointed out earlier in this article, prisons are full of persistent offenders who have frequently been punished. In the 17th Century in England, prisoners were executed in public for stealing silk handkerchiefs. Whilst the crowd was totally enthralled at the hanging, thieves would mingle and steal silk handkerchiefs! So much for keeping the lid on social unrest but patently fails to do so.

There is no argument which is used to support the idea of punishment. These include the idea that a given action deserves a certain reward or punishment. So, good children deserve rewards and naughty children deserve to receive a punishment. This may seem fine in principle, the problem arises in allocating a just and deserved punishment. What punishment is deserved for armed robbery for example, a slap on the wrist, community service, or execution? The punishment meted out in practice will vary according to the prejudices, values and attitudes and irritation of the judge in a given case. But the fact remains that whatever the punishment, it involves the imposition of suffering on the individual by the State on, usually, the lower orders. Since most laws are designed to protect private property and social inequality in defence of the rich, it is not surprising that most punishments are inflicted on the lower orders who do not share in the pickings.

Primitive

Many people have a primitive basic need to extract revenge for a wrong committed against them. Blood feuds between families are examples of this approach, where one wrongdoing has to be matched by another from generation to generation, to the absurd point that the original cause has been forgotten about. However, as a rational response to wrong-doing, vengeance which is motivated strongly by irrational feelings, must rate as an inappropriate response. A further approach includes the idea that wrongdoers should be helped or reformed, though there will always be an element of pain involved in the punishment. Unfortunately, the State has no real interest in exploring the social causes of crime, or for that matter questions the nature of the problem. For every John McVicar or Jimmy Boyle ‘rehabilitated’, there are hundreds of thousands who have not. Punishment exists to keep the lid on social unrest but patently fails to do so.

What is an anarchist communist view on punishment? Well, firstly it should be realised that all of the usual justifications and methods of punishment are rejected, especially in relation to anarchist communist society. The need to hurt people in the name of the State will disappear. Capitalism, in countless ways does psychological damage to people, so it is not surprising that this often finds expression in anti-social acts. Capitalist society divides, humiliates, and deprives millions of people. Anarchist communist society in contrast involves people in the...
1. The Anarchist Communist Federation is an organisation of workers whose aims are to prepare the way for the abolition of capitalism.

2. Capitalism is the exploitation of the working class by the ruling class, which is defined by the ownership of the means of production. This exploitation is not only social but also economic, as the ruling class exploits the working class for profit. The working class is divided into different groups, such as manual and non-manual workers, and this division increases the exploitation of the working class.

3. The newly-formed Liverpool anarchist community has been strengthened by the presence of new members. The community is working to build up a broad-based network of support for the struggle against capitalism.

4. The Anarchist Communist Federation is a revolutionary organisation that seeks to build a world without class struggle. We aim for the abolition of all hierarchies and the creation of a world-wide classless society.

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HIDDEN HISTORY

IRELAND HAS NEVER been regarded as a hotbed of working class militancy. All too often the focus has been on the actions of the IRA. The reality is that the capitalist state has ensured that those who committed acts of sectarianism and terror have been treated as heroes by the media and a section of the official history as Nationalists or Unionists, but as oppressed workers.

A major landmark in Irish working class history is the 1882 Outdoor Relief Strike in Belfast, in which people from the Falls and the Shankill fought together against the Unionist government and the bourgeoisie.

When the Wall Street Crash occurred, Northern Ireland's economy was hit harder than most countries, as its principal industries felt the effects of America's financial instability.

Around 100,000 people in the North lost their jobs. Only 42,710 were receiving benefits and the rest had to survive on partial benefits or nothing at all. Many thousands who were unemployed were simply not registered. Due to the poverty (which hit the working class of Belfast hardest of all), outbreaks of TB and other diseases were commonplace and basic items like food, clothes and fuel were in short supply.

Protest and organisation spread in both the North and the South of Ireland. In Belfast, demands made by the Outdoor Relief Workers Committee for an increase in relief rates and abolition of task work were rejected by the Stormont government. As a result a strike was called and on the 23rd November 30,000 people went on the march.

On Wednesday the fifth, the RUC attempted to block a march to the Lisburn Road Workhouse which failed as demonstrators entered the workhouse and began to disrupt its operation.

As the old saying goes “One law for the rich, one law for the poor.” The working class government was surprised by the actions of their ‘loyal’ workers who were openly in revolt. They attempted to come up with some paltry concessions which were rejected by the strikers. That night workers called a rent strike, and lit bonfires all over the city. On Tuesday 11th the government banned a huge demonstration and then issued the RUC with rifles and brought in units from the Army. Fighting broke out when police tried to break up the meeting and that night workers from the Falls and the Shankill fought side by side against the police. A Protestant called Baxter was shot dead while fighting beside fellow workers from the Falls. Barricades were built and the police were unable to break the strike.

Unfortunately, the tactic now employed by the Unionist establishment proved to be an effective one. They considered it part of their duty to destroy the history of Ireland.

With examples of class unity like this behind us the sky’s the limit! The above article appears in Resistance No. 3, bulletin of the Irish Anarchist Communist Federation. Send five first class stamps to receive five issues of the bulletin from IACF c/o PO Box 505, Belfast BT11 9EE.

JOY GARDENER. Continued from p3

many of them or their counterparts in the armed forces have ever been charged, or when charged, found guilty of the murder, beating up or framing of working class people, especially black and Irish. Cast your mind back to the death of Kevin Gately, the framing of the Birmingham Six and Guildford Four, of Stephen Kiseko, the murders of 13 on Bloody Sunday in Northern Ireland, as just a few examples. No one was ever convicted for these incidents.

We cannot expect there to be justice under the capitalist State. Any reversal in the verdicts on framed prisoners was the result of pressure, they were never admitted to have been victimised, and even then, judicial whitewashes made sure that those who planted the bomb got away with it. The old saying goes “One law for the rich, one law for the poor.”

They effectively rekindled sectarianism and so laid the way for the defeat of the unemployed workers’ movement.

However the workers won big cash increases in relief pay and the city erupted into celebrations as the strikers marked their victory over the government.

The working class of Ireland has proved time and again that they can overcome sectarian barriers and fight together as workers against the State and against the bosses.

The Irish Anarchist Communist Federation tries to keep this tradition alive by reminding people of the hidden history of Ireland.

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A plaque on both their houses
The civil war in Algeria

Since the military takeover in January 1992 after the Islamic fundamentalists of FIS won a majority at the elections, Algeria has been plunged into a civil war that has claimed at least 30,000 lives. Caught between two factions, the Algerian people have been subjected to the napalm of the Army and the bombs of the fundamentalists.

As usual, the Western powers have pressured the situation, reducing it to a simple fundamentalists v military. Take one example. A general strike against the government took place in February. The same day, an Algerian woman was murdered by the fundamentalists. The Western media report only on the last event. Who profits from this? Well, institutions like the International Monetary Fund that congratulated the Algerian government on the first successes it had made in its "strategy to integrate its economy into the international system by liberalising its foreign trade...in giving a more important role to market forces". Yes, a very great victory, with unemployment at 27%, inflation at 27.8% and the situation set to further deteriorate. Saddam still has among the Sunnis elites.

The military had not imagined that the FLN would have such successes it had won in "its economic conditions. And on the 4th of April of this year, discount erupted again with riots in the shantytown of Al- khadi Aib, 18 miles southeast of Tehran.

Discontent
Several hundred migrant workers protested about price rises for public transport and fuel. They overpowered the police sent to quell them, taking their arms. The clerical Revolutionary Guards, who had been waiting for the opportunity to act, confronted the migrants. Crowds converged on the area from surrounding shantytowns chanting, "Down with the Islamic Republic, Down with Rafsanjani (the heir to Khomeini, the supreme religious leader)". A news blackout was imposed and the government announced that Revolutionary Guards sealed off the area.

The regime is hopelessly split between the 'moderates' who want to open up to the West, and the fundamentalist clerics. A revolution of the masses could overthrow the whole sorry crew. It was a very great victory, with unemployment at 27%, inflation at 27.8% and the situation set to further deteriorate. Saddam still has among the Sunnis elites.

The sanctions imposed on Saddam by the West caused great suffering for the Iraqi people, especially the working classes. Saddam responded by tightening the grip of the regime, firing its own people and repressing the working class. The Sanctions
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In June a slogan appeared on a Tehran flyover calling for "Death to the Mullahs". Last August serious riots broke out in the northern city of Qazvin in response to the worsening economic conditions. And on the 4th of April of this year, discount erupted again with riots in the shantytown of Al- khadi Aib, 18 miles southeast of Tehran.

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The police refused to accom-
pany the delegation to the scene of the murder. A jour-
nalist who wrote about a fund-
amentalist who had been ac-
quitted after planting a bomb,
was shot dead near the judge! It is difficult to tell
whether a murder is carried
out by the fundamentalists, by
the secret services who have
infiltrated and are manipulating
fundamentalist groups, or by
Army and secret police agents
acting as fundamentalists.

The fundamentalist terror
has left its mark on the eyes of
the regime. There were attempts
by the regime to condemn the
fundamentalists, but the regime
failed to condemn the murder.

The fundamentalist clerics
are well-known figures in the
school, mosques and uni-
versities. Islam has always been
linked by the regime to
make the masses swallow the
worst social and economic
medicine.

The Berbers

The first meeting of the Alger-
ian region with Islam was a
very bloody one. Islam was
brought into North Africa
by a process of colonisation,
where Arab soldiers massa-
cred and pillaged the towns
and villages that refused to
accept them. They met fierce re-

The Berbers are a people
of fundamentalists. They set
up a religious movement, the
Stu-stantine University. At Blida
another country plays a
role in the nationalist move-
ment of the debt was a priority
for the new regime. The

The fundamentalists
clerics in Algeria joined
the FIS leaders, Ali Bonhadj,
the Ligue islamique, the
League of the Islamic

The fundamentalists
have been banned
and their political
activities have been
limited. This is
because of the
Arab nationalist
movement in Algeria
and its connection
with the FIS leaders.

The fundamentalists
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with in Algiers. The

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The class struggle in prisons

An interview with Graham at Swalesdale

ACF: What forms of resistance take place in prison?

G: There isn't much these days. The great days of the 70s, 80s and early 90s are well gone. After Manchester, people saw the results. We all resist in our own little way, using the system for what we can, getting what we can out of it. But there's not much resistance.

But resistance is good because I am looking at the results right now. In my cell there's a toilet, a sink and while it's not very nice living in a toilet, it's a lot better than having to shit in a tin bucket; and having washing facilities with hot and cold water is a lot better than having to wash with just a jug of cold water... and the reason I've got those facilities is because the lads who rioted at Manchester put their liberty on the line for me, and every other prisoner, which we should never forget.

For resistance to be good it's got to be something big like that, where there's a lot of publicity behind it, and there are enquiries and so on. But petty resistance, arguing with the screws and refusing to go to work etc., get you nowhere. We've got six months. They came down and tried to punish me. They put me in the punishment block where I stayed for three months. They came down and tried to have a little go at me with the result that I smashed up the cell and it cost them £8,000 to put it right. The immediate result was to put me back on my original wing and to say I could have any job I wanted 'just keep quiet'. I thought I'd won. I should have known a lot better because the result of that is that I'm sent to Swalesdale. This is the class of prison I was sent to when I started eight years ago, so I've really gone back to my bird. It hasn't deterred me, I'm still the same.

As far as prisoners are concerned, we are locked up in our cells overnight. I want to use the toilet I could use the old-fashioned tiny holes in the toilet. We now have slits which are about a foot long, and in three inches which the screw can see the whole cell. We are not allowed to cover this up. So if you want to use the toilet you strip and then search your cell. Prison officers are not to look at your private parts, they say they want to see what damage you have in your Y-front. It's very hard for some people to take if they're shy.

ACF: How do the authorities and prisoners react to stories of prison rebellion?

G: I think I should tell you about visitors before I get started at the gate. In some prisons this is handled with a bit more dignity than others but I don't think you can say that it works. If you are going to tell stories of rebellion, in other prisons, are concerned, a prison officer looking at his wife's intimate parts.

ACF: Could you talk about prisoners' political awareness?

G: Prisoners are a reactionary bunch since survival is the key in there. There is scope for political development; there are people who are willing to learn why their lives are burgled up. The prisoners who are into politics are mainly in the top security prisons, the age group is 50s, 60s, 70s. Some of those prisoners are not that interested in political issues, and even in the top security category get hold of us, we will revert to being slaves. At the moment we are not allowed to type实在是太容易了; as we do as we are told and are where we're supposed to be, that's all they are concerned with.

ACF: Are you forced to do any work?

G: Yes, comrade, we are forced to do work and the work is drudgery. The work in most prisons involves textiles, working at sewing machines and light assembly work. You if you're not involved in something else then that is what you do. The work is repetitive and only one operation is done by one man throughout the shift. It is soul-destroying and the pay is pretty low. Prisoners aren't allowed to practice their normal skills. Engineers, for example, would be made to work in the kitchen because you are not allowed to know more than your instructor.

Some are paid wages. Low wages pay £5,00 a week, education £6,10, light assembly work £5,60, gardening £5,10, cooking £4,10, cleaning £3,10, maintenance £2,10. Some work is substitutes for our closed-down men's hospitals.

ACF: Could you tell us anything about prison (relations)?

G: There isn't much of an hierarchy, except that a decent thief is considered OK and any officer can see what you're doing. During the day, anyone, prison officers, prison officers, welfare officers are being extended in this. In some prisons they are told to look at your private parts, they say they want to see what damage you have in your Y-front. It's very hard for some people to take if they're shy.

ACF: How is the class struggle going to be extended in the future?

G: The black economy is barely longer than a week. People can earn a small supply of heroin easily and it is taken to the cell and mixed with other substances to stretch it a bit but they sell it. One prisoner told me that a bag of heroin which cost £90 here for £10 has about 50 years in the bag. The big money-maker today is heroin, whilst being

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Foreword

Also, there is the buying and selling of clothing. Somebody with a good supply of money from selling heroin will buy nicer clothes than others have got. Some of the younger lads hooked on heroin will sell their backides which again is part of the unofficial economy. The amount of money made is not made out of heroin but is virtually uncontrollable.

ACF: Would you say something about your own situation?

My situation was that I was called to assist a young girl (aged 14) who had been beaten up and her clothes were being removed by a large 23-year-old man. He was wielding a pick-axe handle and as he whacked her over the head with it she was black. I was asked to stop him st I could. I then took the girl to hospital, but he attacked me. Rather than let him hit me I took out my knife and stabbed him in the groins upon which he collapsed. I didn't kill him, it only went natural causes.

All of this attracted the attention of Rizzo and when Mumia spoke against the murder of 11 MOVE members, he went on trial for the murder of them. Mumia was sentenced to death by the Panthers' Minister of Information. Later on in the year he was the first speaker at an event to commemorate the murder of Panther leader Fred Hampton in Chicago by the police and FBI. In the '70s he broadcast as the "voice of the voiceless" over local radio.

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BY THE TIME you read this, Mumia Abu-Jamal may be dead, executed by the State of Pennsylvania.

Mumia Abu-Jamal started political activity at the age of 13, in 1967, when as a school student he protested against the "education" in Philadelphia's segregated schools. Frank Rizzo, Philadelphia's police boss, led bands of baton-wielding cops to smash the protest, arresting 57 and seriously injuring 22. Mumia was among those arrested. He was again arrested in 1968 when he took part in a demonstration against a presidential rally by the champion of segregation, George Wallace. He was yet again arrested the following year when he was among those rounded up in HQ (by now the 15-year-old was the Panthers' Minister of Information). Later on in the year, he was the first speaker at an event to commemorate the murder of Panther leader Fred Hampton in Chicago by the police and FBI. In the '70s he broadcast as the "voice of the voiceless" over local radio.

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Mumia Abu-Jamal may be dead, executed by the State of Pennsylvania.

Above: Mumia Abu-Jamal.

Below: Mumia Abu-Jamal. While critically wounded, he was beaten and kicked. At the trial he was denied the right to represent himself or have an attorney of his choice. Despite four witnesses stating that someone else had shot the cop and fed, Mumia was sentenced to death, his political past being used as evidence that "proved" he was a "cop-killer.

In prison he has been denied the use of a typewriter or much library time, yet he continues to write articles and essays on a wide range of political issues. The Philadelphia police managed to get 12 broadcasts by Mumia cancelled on National Public Radio, but failed to stop the publication of his book Live from Death Row.

Prisoners' support:

ACAB RHET Black Cross

John Perot

John Perotti, the anarchist prison activist, has again been set up by prison authorities and placed in an isolation control unit. His work for fellow prisoners has long made him a target of the prison authorities. He was intending to start a hunger strike from May 1st, 1985, unless he was released from isolation and transferred to a prison in a different state. John is taking that his letters be protesting at his treatment and demanding that Director Wilkinson transfer him out of the state immediately.

David Bowen

David Bowen was a remand prisoner at the time of the Strangeways prison uprising in April 1990. He was released from prison at a time of fear of a potential co-conspirators while still a prisoner. Bowen has been a critic of the prison authorities since his release and has been harassed by them ever since.

Send to: Governor, New Jersey State Prison, E27, Lebanon, New Jersey 08833, USA.

Letters to support to: John Perotti, SOC/In, 161 Railton Road, London SE24 0LR, Tel: 071-274 6655.

Peter Left

Peter Lewis has again been set up by prison authorities and placed in an isolation control unit. His work for fellow prisoners has long made him a target of the prison authorities. He was intending to start a hunger strike from May 1st, 1985, unless he was released from isolation and transferred to a prison in a different state. John is taking that his letters be protesting at his treatment and demanding that Director Wilkinson transfer him out of the state immediately.

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David Bowen

David Bowen was a remand prisoner at the time of the Strangeways prison uprising in April 1990, awaiting trial for stealing a pair of curtains. In December 1982 he escaped from custody while being transported from Hull prison to Manchester Crown Court. He was found guilty in his absence of conspiring to commit various racially-motivated crimes (with which he denied) and sentenced to twenty years. He subsequently received a further three years on a trumped-up charge of perverting the course of justice and has recently been released on an extended licence.

David and the 22 others convicted at the Strangeways show trials are scapegoat for the prison system and a warning to other prisoners not to make trouble. They deserve our support.

Send to: Governor, New Jersey State Prison, E27, Lebanon, New Jersey 08833, USA.

Letters to support to: John Perotti, SOC/In, 161 Railton Road, London SE24 0LR, Tel: 071-274 6655.
THE LAST FEW years have seen the growth of the so-called "heritage industry". It found a fertile soil in the Social climate of late '80s Britain and has continued to flourish as the commercial management of our social life expands further. The heritage industry is not just a commercial phenomenon, though. It is part and parcel of attempts by the British ruling class to use a visible past to construct an image of enduring traditions, to promote national unity and to hide class conflicts.

The roots of this political presentation of the past can be traced to the last century. In the late 19th century, capitalism and the established institutions of the Crown, the Church and the aristocracy were perceived to be threatened by working class militancy and republican and revolutionary ideas. Sections of the ruling class had a broad cultural response to these pressures to accompany the usual legal actions and physical violence. This included the invention of grand royal ceremonies, the promotion of patriotic imperial themes within ceremonial music and the architectural remodelling of London in keeping with its status as imperial capital. The overall intention of London in keeping with its status as an imperial capital. The overall intention was to give a feeling of continuity and a sense of security to face the difficulties ahead. This was published at a time when the confidence of the capitalist class had been severely shaken by a tide of working class militancy. The Daily doc- ment shows that the idea of a 'national heritage' was being tied explicitly to the promotion of social cohesion and stability. Meanwhile, a new counter-offensive against the working class was in preparation.

The policies pursued by the Thatcher administration were to a great extent the continuation of the austerity policies purs-ued by the previous Labour government. The social and political climate of 'Thatcher's Britain' proved to be the catal-yst for the growth of the heritage industry. It would be wrong to say that there was some grand design behind this develop-ment, especially as there were certain contributory factors that might not have been predicted, but the 1975 Da- document does look strangely prophetic.

One contributory factor was the municipality of the British Empire and the inheritors of our imperial past. This has required us to make profits for capi-talists in our free time as well as in our work time. US capitalism pioneered such ideas. Lord MacGregor who left his stately pile to the National Trust as that he could still live on site while NT members pick up the tab).

The manipulation of the past has con-tinued to be a preoccupation of the ruling class. In 1975, as it echoes the anxieties of a hundred years before, a Department of the Environment document, What is our Heritage?, stated that "heritage" would give a feeling of continuity and a sense of security to face the difficulties ahead. This was published at a time when the confidence of the capitalist class had been severely shaken by a tide of working class militancy. The Daily doc-ment shows that the idea of a 'national heritage' was being tied explicitly to the promotion of social cohesion and stability.

The primary focus of the Act was the preservation and presentation of castles, mansions, abbeys and churches - all visible expressions of the power and prestige of the Church and the aristocracy. The National Trust, formed in 1895 to encour-age the appreciation of 'national treasures' among the lower classes, developed a similar bias towards celebrating the ill-gotten gains of the British ruling elite, their 'gangsters' castles' built on slavery and oppression abroad and exploitation at home. The kind of national unity and sense of natural order that such displays were intended to underlie required neither neces-sity nor ignorance of past exploitation on the part of those it was supposed to im-prove. Even today we are invited to mar-vel at the good taste and sophistication of a class that continues to prosper at our expense (hard the one about Lord Muck who left his stately pile to the National Trust as that he could still live on site while NT members pick up the tab).

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Below: Stoke Newington pumping station is to be turned into a climbing centre.

As for the aristocracy, it has been said that they have been largely insulated from everyday class conflict both because of their social distance and the spatial distance imposed by their deer parks and grounds. Historically it has been their agents further down the social scale who have got it in the neck from a very poor, eg the bailiffs, gamekeepers etc. In view of their continuing influence and the important place the architectural express-ions of their wealth have in the heritage spectacle, then the purely accidental fires at Uppark House and Windsor Castle provide food for thought. The monumen-tal architecture of the rich and powerful has often been a target of attack. During the Zapatista rebellion in Mexico last year, peasant rebels undertook the demo-lition of town halls using sledgeham-mers. As they said: "Our thinking is that we have to build socialism."

These are just preliminary thoughts on the subject of heritage and the possibil-ities for its subversion. No doubt other people will add ideas and observations of their own.

Editors' note: This article was not writ-ten by an ACF member and the ideas contained in it do not represent the ACF. Though we would generally agree with the main views expressed in this article, there may be disagreement as to what should actually be done.
NEW PAMPHELET!

London ACP are proud to announce the appearance of a new pamphlet in the Stormy Petrel series: Malestret’s Anarchism and Violence. Complete with a new introduction by an ACP member, this important document in the history of anarchism must be read and reread. Malestret’s views on the use of violence in struggle are as relevant today as they were during the Spanish Revolution of 1936. Included are an introduction from an ACP member and two statements from the friends themselves.

EE Cummings

The Enormous Room by EE Cummings. £8.95, Livelyert.

Treason

In 1917 the American driver, William Earl. A unique collection of letters written in prison by EE Cummings, whilst serving in France. The US Army wanted their driver, was arrested for treason and imprisoned in an internment camp for the next two years, until 1919. This happened because of his correspondence with the American anarchist Emma Goldman. He published his account of his experiences five years later, in 1924.

Resurgence

We may be looking at a potential resurgence of struggle and resistance in the coming months as workers in the health service reject the Government’s pay offer. Those in struggle can unify and extend themselves, taking on the nature of a counter-offensive against austerity and cut-backs across the board (though not in the boardroom), then we may see a working class victory for a change. We need one!

We strongly recommend that comrades read this pamphlet.

Copies are a mere £1 each, including postage and packaging and are available from: News for Everyone, Box 14, 328 Kingsland High St, London E8 2NS

Kate Sharpley

The Kate Sharpley Library Publications — The Kate Sharpley Library, named after an anarchist militant at the start of this century, has produced a number of pamphlets and newsletters. A particular interest will be Personal Recollections of the Anarchist Past by George Joy, once a member of the Manchester Portus. Available from KSL, BM Hurricane, 9 WLC 1 3X, and to each post. Send for a full catalogue at £2.

WHAT DRIVE? I refer to your ‘Article Writer Re-plies’ feature from JW, East Ham in number 38. Some remarks:

1. It seems your nameless writer wishes to confirm the working class in apathy and disillusion by blaming all sex workers as ‘victims of society’ (so he can enlighten us and lead the powerless to a better life, perhaps?). I’m sorry to inform you that many of us work in the sex industry because the pay is better than most of the other jobs we might be forced to do. Credit us at least with the intelligence to be able to choose where, when and how we sell our bodies to capital. Please do not stick your nose in other people’s business and try to correct the ways of the working class.

2. Perhaps your dealings with prostitutes have always been to use sex as a tool; you cannot envisage respect and fair exchange in anything you do.

3. To say that pornography is racist and implies that coloured people are ‘animalistic’ says more, I think, about you than the subject matter.

4. Why do you admit that the distribution of porn has absolutely nothing to do with the incidence of rape — and then sentence a woman later that it does.

Class middle feminists tried for years to find a link (and have been successful still are — aided by big business, big money, right wing and CLA do- nations and grants). They failed. Miserably. To see this may be repeated in a magazine that agitates for human liberation is appalling.

Since the majority of the working class middle women have left the feminist movement — in disgust — to the fate of its would-be middle class leaders, the question of accommodating college students, the state (and now, it seems, Organise!) still peddle this pseudo-sociological clap-trap.

It seems your reading has been limited as your social life as you infer (fifth paragraph) that all pornography is produced by capitalists and I would refer you to Eidos magazine for starters. And this is as good a point as any to ask that, since you provide space and monetary appeals in your magazine — why would burn and destroy magazine letters from the Women Against Pornography (same issue), perhaps you will have the space to inform your readers of work with the British State wish to ban and burn also Eidos magazine’s editor Brenda Talteinbaum in on this to come to Britain. Congratulations! This is a challenge Customs over its arbitrarily enforced powers of seizure and its determination to send towards the cost of travel and offers of overnight accommodation.

Eidos covers all aspects of sex, from its biological basis to the susus of its (huge) newspaper, as well as one of the best review sections of internationally produced radical and subversion material. It is the best way to show your support — and see what’s going on. Send £10 to — Eidos, PO Box 100, East Ham, Essex, UB10 207, MA 02133-0096, USA.

6. I’d also like to ask: do you tend to beat up everyone who disagrees with you? Or is this some new standard? And suppress all culture that you don’t own? And make all get married and produce and raise children, etc.

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CRIME & PUNISHMENT

Continued from back page

Vice La Liberté tattooed in blue and green on his big, hairy chest. A fine bear. A hear whom no twittings or murmur nor any starvation or even any beating could ever teach to dance….

Drawings

This new edition has previously-suppressed material and includes the drawings Cummings made in the concentration camp.

 way so as to make life worthwhile, secure and free. We cannot separate society there are huge differences in wealth and power and it is very likely that its victim turns to violence, menace and robbery in ways which are similar to the working of capitalism itself. Anarchist communism in contrast is based on universal justice, and liberty, freedom and the abolishing all social hierarchies, the circumstances of the many preconditions which give rise to crime and, consequently, punishment, will disappear.

Similarly, the abolition of the concept of victimless crime will remove a whole category of heinous acts from the realm of wide social involvement.

The classical anarchist approach to problems of anti-social behaviour is to remove them from the community and put them out of harm’s way — in other words, exile. How feasible this approach would be in the modern world is debatable. Why should one community have to cope with the social rejects of another? On the other hand why should a community have to put up with the anti-social actions of certain individuals? The issue of self-defence arises here, for surely every community has to protect itself from internal and external threats.

It would be foolish to argue that anarchist communist society would implicitly mean the abolition of anti-social be- haviour. Another anarchist approach to punishment is to empower the ‘medical model’. In other words, wrongdoers are not bad but mad may be. A danger with this attitude, despite its well-meaning approach, is that instead of putting it out of harm’s way to the end be the basis of an anar- chist communist alternative to punishment.

TALK, PINK, OR ELSE WE’RE GONNA YELL! TALK, PINK, OR ELSE WE’RE GONNA YELL! TALK, PINK, OR ELSE WE’RE GONNA YELL! TALK, PINK, OR ELSE WE’RE GONNA YELL! TALK, PINK, OR ELSE WE’RE GONNA YELL! TALK, PINK, OR ELSE WE’RE GONNA YELL! TALK, PINK, OR ELSE WE’RE GONNA YELL!

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**LETTERS/NEWS**

**Red Action**

Red Action and go out and re-

**Scapegoats**

Following on from the acquittal of cops for the death of Jay Gordon, one of a number of people who would not face disciplinary charges from their superiors.

Surprise! surprise! (Re-

member how the judge at the
trial told the jury not to con-

sider themselves about race or politics?): Yet another insult to black people in this country, and to be followed by many more.

The questioning of the com-

mander set up by Jack De-

yon Malcolm and Philip De-

Freitas. The allegation by Po-

lice Commissioner Condon

that 80% of muggings were

committed by young black men,

for no evidence was offered.

Condon is attempting to

please the racists in the Met-

ropolitan Police Force who were affrighted if any of their officers could even be trated to trial for tying up a

black woman and wrapping tape around her face while she suffocated.

Pattern

On a larger scale, this is just part of a pattern where those at the lowest levels of society are scapegoated for all the wrongs of this society. The crisis brings out all the evils of racism and nationalism.

In France and Italy, the threat of Islam is summoned up to gather in the crowds and to strengthen the ramparts of Fortress Europe. The old cry of 'Women back to the home!' is raised and single mothers aretargetted as scapegoats. Another easy target

'Police and social security

scroungers' is taken out of

mothbals.

Against this we continue to

argue for the unity of all the working class against these attacks.

**Obituary**

We note the death of George Seldes, American radical

journalist at the age of 104.

Born in 1896 in an an-

archist colony set up by his fa-

ther in New Jersey, Seldes got

his start in journalism. One of

his first jobs was to report on the rape of a slaveowner by the

son of a department store

owner. The story was never

used, and the space was used

to sell the store more ads un-

der the threat of blackmail.

Recalling this 80 years later, Seldes' voice still shone with

anger. Working in Italy, he was able to organize his material on

Mussolini to write a hard-hitting biography, Sua-

derito Mussolini.

Returning from Spain after the Civil War, he was so dis-

gusted by the American estab-

lishment press that he de-

cided to set up his own news-

letter In Fact. The paper pub-

lished a suppressed study in

1929 on tobacco: Tobacco Smoking and Longevity, and Seldes often crossed swords with the tobacco industry, as well as taking on the Ameri-

can Federation of Teachers' strike-breaking activities and Lindbergh's fas-

cist sympathies. The paper pub-

lished an open letter of encour-

agement in 1960. Seldes is the fath-

er of independent radical jour-

nalists in the US, and many of his sons will be remembered for remain-

ances in the film 'Reds'.

Cold, cold, heart

CEDRIC BROWN, chief ex-

ecutive of British Gas, has paid an enormous salary, Re-

source 22, savvies, over

quarterly profits of £600 million, he said: "Hope-

fully it will be enough to

bear some nice cold winters. That's what we'd like."

For him, cold winters mean huge profits for him and his top officers, and to the shareholders -- as well as 6% VAT for the Treasury. For the old and the poor, cold winters mean rising

bills they cannot afford. It means more deaths from pneumonia, in a country which has the highest death rate from this cause already. He sums up what this sick society is all about -- the callous greed of the boss class.

ACF pamphlets in Serbo-Croat

Thanks to the efforts of comrades in Yugoslavia we now have

translations of our pamphlets As We See It and the Role of the Revolutionairy Organisation available in Serbo-Croat.

If you know anyone who speaks Serbo-Croat in Britain, or you have contacts in Croatia, Serbia, Bosnia, Bulgaria or Macedonia where Serbo-Croat is understood then why not send them copies. They are available for 50p plus post from the London ACF address c/o 64b Whitechapel High St, London E1.

Similarly we have a Greek translation of As We See It. If you have contacts in Greece or Cyprus, then why not send for a copy? 50p plus post from London address. (A Portuguese translation of our Aims and Principles is also available for 25p plus postage).

WANT TO JOIN THE ACF? WANT TO FIND OUT MORE?

I agree with the ACF's Aims and Principles and I would like to join the organisation.

I would like more information about the Anarchist

Communist Federation

Please put me on your mailing list.

I am particularly interested in the Anarchist

Communist Federation's view on...

Name

Address

Please tick if in as appropriate and return to:

ACF, c/o 64b Whitechapel High St, London E1 7QX.

Anarchist Communist Federation

THE ANARCHIST COMMUNIST FEDERATION is an organisa-

tion of class struggle anarchists.

We have members and groups throughout Scotland, Northern

Ireland, England and Wales. Please write to the national

address if you want to be put in contact.

Press Fund

An encouraging response to our last Press Appeal.

£49 from Sheffield; £18

London; £2 from Northumberland; £72 Central

London; £80 Glasgow; £6

Bognor.

Thanks to all your generous donations this ACF has a colour cover. But we still need money to make sure Or-

ganise! keeps coming out, our

pamphlet publishing venture

continues, and our new post-
ers and stickers appear. And

we can have a colour cover on every issue, not just one. That

rush us any sum, no matter how large or how small. We need

everything to be gratefully

received. Send us cheques, bank orders, small notes, gold

dollars! You can even send us a standing order to pay for your

subscriptions. All donations

to London address.

London ACF: Open Discussion Meetings

First Friday of every month, 8pm at Marchmont Com-

munity Centre, 62 Marchmont St, London WC1. Nearest tube: Russell Square.

August 3rd: Crime and Justice Act - What Next?

September 7th: What's Wrong with Unions?

October 5th: Counter Culture or Culture of Resistance

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I enclose £4 for a four-issue sub or £8 for a four-issue supporting sub. Add 25% for overseas subs or institu-

tional. I enclose £4 to pay a subscriber's

subscription.

Return this form to:

ACF, c/o 64b Whitechapel High St, London E1 7QX.

IMPORTANT: The new national address for the ACF in: ACF, c/o 64b Whitechapel High St, London E1 7QX. This is the same address as correspondence for Organise! and serfACF (London).