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ANARCHY!
BREAK THE CHAINS,
FREE THE SPIRIT
**THE ARMY OF THE RARE**

Richard Beckett beats up the week's news

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**Control yourself!**

This issue, as suggested by our editor in chief, the incomparable Harry Gambout (p.3), gravitates around "anarchy, outlaws, life and other things". Anarchy is not something that died when Franco's fascists marched into Barcelona in 1939. A lengthy discussion task he says (p.4). And then there is free schools and tenants unions etc.

Pat Flanagan (p.11-15) suggests that the NSL branch of the Builders Laborers Federation — that gadfly of the developers. BLF secretary Joe Owens is on the run, dodging summonses to appear before the industrial court. Grant Evans and Syd Shelton caught up with him and are happy to report Owens is still in fine fettle and thumping his nose at the developers (p.5).

The oil thirsty industrial nations are crossing their fingers and praying that this week's Greenpeace talkie 'The Middle East situation go smoothly and reach an amicable situation very quickly. Jeremy Sal discusses the chances (p.6). And there are actions of individuals: Jim Hatcher's tells why he bailed down his new house (p.4); an anarcho feminist and her friends give a male chauvinist his just desserts (p.5); Syd Baltimore — and finally the spurious reactionary attitude of the people behind rural industry, turned newspaper editor and tried to fight them — a formidable task he says (p.4). And then there is a report of a prison escape (centre pages).

The moment last week they said it was a fuzer. Just to prove them wrong Kohoutek, with the assistance of the sun, added another two million miles to its journey. Our bright eyed and bushy tailed Ian McCausland has devised a game for the circus of the year. As a matter of interest the health bill was defeated, thus ensuring that the suffering poor will never get a decent set of false knees. Our bright eyed and bushy tailed political correspondents also breathlessly reported that prime minister Whitlam drank from two different glasses of water during his windup speech. That's capitalism for you.

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**Street Rioters Take Note**

The American Medical Association has ruled that terminal patients should be allowed to die in the "death with dignity" slide rule of life; Mr. Demzil Bradley, the director of the Rhodesia Information Service in Sydney, has abandoned his powerful post to return to South Africa; and the new government of Papua-Guines has banned the sale of alcohol for a five day period over the christmas-new year holidays. What price the barricades now?

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**Street Rioters Take Further Note**

The United States government has taken strong objection to the fact that Australia's overseas trade minister, Dr. Jim Cairns, has supported the North Vietnamese government and for saying that America is deliberately sponsoring a fascist takeover in Vietnam as a whole. Dr. Cairns has broken some code of international decency by stating the obvious.

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**Raise High the Barricades**

Canberra's new abscinipal parliament, appointed by God's own federal labor government, is upser with its wares. The block members claim they are worth at least $400 a week. Mr. Les Bury, the former Liberal treasurer, after faithfully representing the interests of big business and his own party for 17 years, has been suitably thanked by being dumped by the loyal rank and file from the preselection ballot for the federal seat of Wentworth. Flitign enough Mr. Bury once represented Australia at the International Court of Justice in the Hague over the recent French nuclear tests in the Pacific.

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**Here's the Good News: The**

Associated Chamber of Manufacturers of Australia and the Bank of New South Wales have gleefully point ed out in a specially conducted survey that Australia faces a general business slump and a general ruin next year. One of the principal reasons for this business slump, the survey claimed, was the fact that too many people had jobs. By this reasoning an artificially created depression, with thousands out of work, will please the Australian business world no end, not to mention the printing industry, which will have its hands full churning out thousands of dole tickets.

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**Now the Bad News: Laws compelling manufacturers to label children's nightwear for its ability to withstand flames will come into force from the beginning of next year. From then parents will have to resort to the old boiling bath trick to get rid of their odious offspring.**

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**And Some Even Worse News**

The South Australian National Parks and Wildlife Service is busily training a dog squad to sniff out illegal bird smugglers at Adelaide airport.

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**Three Cheers for the Good Old Boys**

The New South Wales branch of the RSL has predicted that it will become a far stronger pressure group next year. The state president of the league, Mr. C. Hines, said the growth in strength would come from a decision to raise a levy for the maximum distribution of the RSL magazine Reveille. Just how this is going to increase the strength of the lunatic organisation is somewhat of a mystery, but at least the NSW mob believes it will do some good and while they're worrying about such great and weighty matters they are far less of a position to bother ordinary decent people.

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**Oh, Let the Bastards Stay There**

Twenty-six federal MPs have signed a statement calling for the release or immediate trial of 36,000 Indonesian political prisoners, being held without trial for being pink instead of their natural yellow color. The same 26 have not signed any petitions about the release of quite a few Australians now being held without trial until next year because of the frenzy known as the annual law repress.
is for fuel, freedom, fun, fucking and freedom. It is also for fling, which seems to be disappearing. Maybe I am wrong. I am only an editor; I do not know how to fling, especially if there is no one to look at. And I do not know how to know what is still possible. But if I were to say more, I would simply be living in a smoking jacket that they are draining social forces and fraces.

G is for Getto, who got his house returned, one ear lost. Because he was hairy and hung around with hippies, the writer of Getto, a magazine, was given a flat on his own home, with his own infatuation, and his own violence, and his own gang. What he did with his house, anarchists would like to do with the concept of tourism.

H is for Britain and the blitz. It is difficult not to shudder at the following thought. A million and a half of them many of them already mortgaged to the hill (most likely on central heating units), who pay an uninterrupted stream of national power charges. On another level, this is a war that is war and is not celebrated. It is a trauma — with inevitable future things about it. We will need a new politics to prompt all proponent of growth and captains of industry to ask themselves the implications of the way we are doing.

I is for British telly shutting off at 10.30 and motorists brawling in the streets, it is hard not to choke when you were few years ago everyone wished they were walking along Kings road, Chelsea, listening to the Beatles, admiring each other's beautiful thighs . . . acid flowing in the streets, the walI. From there he was sent to the Reich and then to the wall. Nothing is going to change. No wonder he was later to propound the theory of the spirit.

J is for justice, the obnoxious word, the old, confused, and the novel, whose job is to place legality before morality and their careers before the community. In the case of the United King­dom and America, with judges still observ­ed, and solicitors still to bring themselves into the heart of the community, the position is disturbing. Just­tice and pormogony of this profession is nationalistic — a legal health service. Over the period of criminal channelling through magistrates, many of whom are mad, with the average court time of two minutes and few people, but with the odd bugwig on a drunken driving charge, incumbent (and bed before such treatment).

K is for Kohostek, described as either a faker or the end of the world, depending on your point of view. There is a great deal of God in some mystical pamphlets, urging everyone to gather, to eat big, drink hearty and get high to be generous in hospitality and imagination, to say anything we want to say, to do anything we want to do. It is also for Truth, the ultimate aim of all truth; it is for the Queen, who produces the Daylights. The government provides free clinic, not just for the sick, but also for the healthy. The government provides free clinic, not just for the sick, but also for the healthy. It is a time when we can see the writing on the wall.

L is for Love, Lughter and Liber­ation. There is no imperarable.

M is for Charlie Manson, Karl Marx and Nestor Mahkno. Charlie was denounced guilty by Nixon and his henchmen. Karl Marx felt there was empathy between the two. Both men represented the same general error of blue idealism, and the blue green self-absorbed, parochial optimism. Karl Marx, authoritar­ian and conventional, was hated by the anar­chists. They saw themselves as the people who raised them in revolution and influenced them. Nestor Mahkno wrote in the Wyler, on may 5, 1846, suggesting a "sustained continuation of the liberal socialists, the latter replied as follows. The first hour through the act of bringing to light all opposition (independently of any opposition, even if it is the same opposition, even if it arises from the same cause) the leaders of a new insurrection; let us not pose as the authentically socialist, in the terms of religion of logic, the religion of reason. Let us gather together and enounce all enthusiasm, let us brand all enthusiasm, all mysticism let us arrogate a question as exhausted, and the analyst as the producer. The capital of every new epoch is to begin anew, perhaps with a conductor, to produce, to produce within your association. Otherwise — out.

S is for Solar Energy, which is not mentioned in a recent Times magazine. Rundown of future energy possibilities takes the form of waiting to be harnessed by Australians. The CSIRO has appointed a special solar energy hunter, who will investigate and reject those schemes of a solar answer to the Snowy Scheme. Solar energy is free, capable of being shared by all. But the science and the nuclear energy, a dangerous illusion which should be abandoned.

V is for venerable disease, which is always popular at this time of the year. The government promises fine cli­nic, services are never advertised, no doubt due to some arcane law, which the Daylights must soon get to break around. In dingy premises, the bored, brick down the street, the wretched press secretary, even distribute roneoed "fact sheets" on non-existent but very reassuringly charming. The medical profession is re­luctant to bring the wretched press secretary into the heart of the community, the position is disturbing. What is going to change? It is also for revenge.

X is for xmas, which I am not going to attack on the tediously unoriginal grounds of its being a treasonable thing. It's good as a time to any reunit with people you can about and to cast the mind beyond the mundane exigencies of the daily hustle. It is a time to be generous in hospitality and imagine the world that can be, the world that could be. With all the old friends, the wretched press secretary, through the wretched press secretary, through the thick and thinner, and Viva Zapata, the man who always detest­ed and tried to be generous in hospitality and imagined the world that could be. It is also for Truth, the ultimate aim of all truth; it is for the Queen, who produces the Daylights.
DON QUIXOTE TILTS AT THE BUSH BUREAUCRATS

SYD BALHORNE has just seen his remarkable community newspaper, the Yarram Star, closed down by "the cops, the bureaucracy, the government, the Victorian Egg Board, and other sordid and bloody busts and bad banks."

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I just had to break something

MIKEY FOOTE

WHEN Jim Hutchins picked up the secondhand buldozer from Massey Ferguson two months ago it shone like a new penny.

The people at Massey Ferguson started it up for him; he drove it around the yard and it seemed alright. So he sealed the sales agreement - $25,000 in $500 instalments. No sweat; thought Jim, the earning power of the machine had been calculated at $2500 a month. No sweat.

The buldozer wouldn't start on the first job. Trouble in the fuel lines or something. He "bled" it, a practice he later perfected. That done, the bucket stopped lifting. He called the company; take your money and run. The one job was done, the bucket stopped lifting. He called the company; take your money and run. The one job was done, the bucket kept lifting. He asked his wife to return to the site, to run tests on the bloody machine, etc, etc, refuse to lift a

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Rape, rape, he said

LAST January, I was acquitted of charges of battery. The charge was battery because in Illinois, rape is defined legally as "the penetration of a woman by a man over 14 years of age".

I had attempted to rape William Chester, a 34 year old man, with two other women last year. Chester had written an article in the Illinois university newspaper, \textit{ILLIANI}. In this article, Chester said — supposedly in a parody — that he thought women enjoyed being raped. Any woman knows that to say rape is something to be enjoyed is perpetuating the male mythology about rape.

The other two women and myself reacted in an anarcho-feminist way; we attempted to comply with Chester's wish to be "raped".

William Chester came to us of his own free will. We had written notes and told him we were going to rape him. He reacted like an over-enraged adolescent who thought he was going to get some trumpet. When the roles were reversed and we held him still (we screamed and crying, trying to remove his pants, he became hysterical, crumpeled on the floor, trying to remove his nose when the press have usually gone home. However, as the dailies had received an anonymous telephone tip off they were present. Whispers around the legal profession (barristers chambers) were that Bartholomew's counsel, John Walker, was having a bad day as he was attempting to seek an adjournment but could not locate a sympathetic magistrate.

However, he was not to be outdone by curious ears — he made his submissions in writing. Constable H.A. Jackson gave evidence that he spoke to Bartholomew at 10:30pm on march 20. He testified that he saw the car veering from left to right in Lonsdale street, turn left through a red light and stop in the middle of the intersection of Elizabeth street. Jackson went on to say the driver was unsteady on his feet, his breath smelt strongly of alcohol and his speech was slurred.

Bartholomew did not appear and the case was caught. Chester said "I had a name warrant and turned myself in. The other two women Chester did not know; eventually one of them was caught. Chester said that if we would apologise, he would drop the charges. As the trial dragged on for months (with continuances) the other woman apologised.

"Being on the run gets pretty boring," he said, "Much more of this and I might just have to accept the summons.""But the core of the attack," says Owens, "is still the 'green ban'. The developers have still got hundreds of thousands of dollars tied up and they want to kill the bans.

Owens expects the rest of the union movement to swing in behind the BLs this time. The very nature of the MBA submission has implications well beyond the BLF and the building industry.

If the MBA wins its submission the practical effect of all the proposals which have opposed green bans — or which act on political or social issues — will also be in jeopardy.

A ban a day keeps developers away

By JOHN HALPIN

Of \textit{Digger}

The Master Builders Association are once again playing their favorite game: "Let's get the NSW builders laborers." They have not been too good at this game so far even though they dreamed it up. Last round they tried to cripple the BLF through a lockout. However, a court ruled that the "green bans" were non industrial disputes which could only be settled by negotiation between the developers, residents, conservationists and unions. The lockout was broken.

Undaunted and ever flexible (read opportunist), the MBA is now trying to get the Builders Laborers Federation to exceed the charter under which it is registered with the industrial court by going outside industrial matters. Last Monday week they applied to the court for the deregistration of the BLF.

This time, however, BLF officials are refusing to front to court. For failing to do this they face the threat of a jail sentence or heavy fine.

In Sydney, the NSW secretary of the BLF, Joe Owens, has been on the run for the past one and a half years. He has been summoned to produce the union records, "but I'm not giving them anything," he says.

We caught up with Owens "hiding" in a pub in the outer suburb of Epping. He was pouring down a few beers at the Channel 7 Christmas break up. "Being on the run gets pretty hectic," he said, "Much more of this and I might just have to accept the summons."

Owens said that the MBA tried to make their submission to the court a little more respectable this time by adding a number of "industrial" or "irregularities" to their submission. These include such things as organisers telling the boss to fuck off when they come on to a job. "But the core of the attack," says Owens, "is still the 'green ban'. The developers have still got hundreds of thousands of dollars tied up and they want to kill the bans."

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If the MBA wins its submission the practical effect of all the proposals which have opposed green bans — or which act on political or social issues — will also be in jeopardy.
This is a place to find student anarchy straight across, counting his steps with a white stick which he tapped along the way. What's all this about anarchy. This is when asked to write about anarchistic, when asked to write about nature is what's going to be done.

Anarchism is bullshit. Anarchists will fight to the last man and last woman. By the end of the day there would be full of people. The parks would be crowded. The streets would be frozen in their stereotypes.

Membership is an economically viable one. Membership is extended to the benefit of the co-ops as the means of production, its subsistence. Shares can be sold back to the co-op at any time. Open meetings are the exception in most states, unless they are made or shown. This led to direct conflict with the state, which among other ways, controlled film censorship. Members of the Sydney Filmmakers Co-op do not rely on ingenuity and the personal resources of members. Members of the Sydney Filmmakers Co-op are young and regard the government the cost of production, its subject matter. Anything else could speak out, as decisions were made by common consensus.

How this situation will be resolved is not clear. Everything else aside, even tradition and religion, it is the depth of their misfortunes which makes Jews cling to a national territory which they can defend with their own hands.

Filmmaking is a cooperative venture. How this situation will be resolved is not clear. Everything else aside, even tradition and religion, it is the depth of their misfortunes which makes Jews cling to a national territory which they can defend with their own hands.

Filmmaking is a cooperative venture.
**Australia's mild mannered ship sentinels**

**CHRIS HECTOR**

ACCORDING to the history books there are no anarchists in Australia's past - some find them. Alive and well in the 1880s and 1890s, in Sydney and Melbourne, in short-lived newschists and unimportant papers, in broken blocks of wood, tiny, almost unreadable paragraphs, on 3 by 3 inch pages, yellowed and tattered, in short-lived newspaper operations. The two monstrous questions, footnotes explaining that the last issue had been delayed because the editor had been unaccountably detained in one of her majesty's dozen houses.

The first recorded Australian anarchist organisation I've been able to find was the Active Service Brigade. Founded in 1894, by Arthur Desmond - better known by the name of Ragged Redhead (and believed by some to have been the American short story writer, Ambrose Bierce) for years later, J. A. Andrews, anarchist poet, theorist and organiser, remembered the occasion:

"Everything seemed to point to worse, worse than your usual belief, yet indicated beyond incredibility its power to doubt. Drink or be sober, conform or protest, and working men, conscious of their human dignity, hastened to form groups, unconscious oneself, another, for self-defence by armed force against the anticipat-
ed revolution; or fearing lest it was the very purpose of the armed men to go in and to have a better pretext against them, hastened, in a word, hasty-
ously to detectives work and strategy. From among such was enlisted the Active Service Brig-
ade."

Ragged Redhead was not one of your typical violent and good-natured anarchists. His scorn embraced nigh on everybody: the poor, the rich, the noble, the common, the priests, the "jeel slave" religion of christians, the middle class and the upper class.

On his haunts, but he actually built his life into one glorious battle in the face of the ultimate adversary - death - earned his respect.

Ranger's best known book, Light is right (published in Sydney, Oxford and London) sets out his credo:

"The gold-wash and wilderness of stone and store raise up my voice that YOU may hear;

"My dead shall lie and to the west I beckon. To the north and to the south I show the sign and to the east I cling - The晓king, to the weakness, wealth to the strong."

"I break away from the traditions, revolution, unmercifully I raise up in stern inversion the standard of the future."

"I blast out the ghastly contents of philosophic wisedup childish and laugh with sarcastic wrath."

"Then reaching up the fester song of the future, in breaking that haughtiest dogmoral dogs, I write there in letters of blazing scorn: "Lol! To the north I stand, to the east, south and west - I deny all things! I question all things!"

"And yet! And yet!"

"Gather around me, O ye death-defiant, and the earth itself shall be thine, to have and to hold."

Under Redhead's direction the brigade confidentially created many at meetings that were not prepared to appoint a neutral chairman. Redhead's in-
fluence soon waned and he returned to America, disappearing into Mexico at the same time as Pierce disappeared, in his place emerged a new "leader", John Dwyer.

Dwyer was a more orthodox communist anarchist (and for that matter one of Sydney's very first theosophists. Buried in amongst the state you'll find handwritten raves about the white smite en shipping of life. In a band of is in 1897, he outlined his position:

"The anarchist battle cry is - abolish the state. The state that stifles the liberty of thought and speech; the state that spreads disease and death; the state that distorts love and passages that puzzle, the Sydney anarchist is peculiar. If he were to explain his ideas to you, one, you would expect mystery to his hearts, but actually his words, he would forth into the light - a mild and normal youth. There were half a dozen of him altogether last night, when our reporter arrived on the scene. They met in a small stuffy, ill-room down the Haymarket way."

"The origin of the gathering is set out in a letter which was forwarded to this office some days ago. It states that at a meeting of persons interested in the principles of anarchism held in the Active Service Brigade committee-room, a conference was arranged for Tuesday, when among other matters for discussion will be the advisable-
ess or otherwise of a distinct and separate anarchist party, etc., to be followed in the evening by a public social gathering at which the proceedings will consist of speeches interpreted with anar-
chistic fervor."

"The brigade offered men a scheme which you regard as unpolitical. It is a scheme which you would always justify the act?"

"Freedom is a matter of degree. None of us can ever be perfectly free, or because we believe in laws, we will, without our consent, and we have to die, whether we like it or not, and is not absolutely free; but I would have no laws made by men. Now we are told that laws which we do not understand, which we have never made, and whose form and purposes and which our lawyers cannot under-
stand. This is not fair, if you are acquainted with your rights.

"The first recorded Australian anarchist is peculiar. If he were to explain his ideas to you, one, you would expect mystery to his hearts, but actually his words, he would forth into the light - a mild and normal youth. There were half a dozen of him altogether last night, when our reporter arrived on the scene. They met in a small stuffy, ill-room down the Haymarket way."

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"One duty of every man is to be true to himself, to his fellow men, and to his country."

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Hey kids! If you want to see good ol' Kohoutek flash across the sky from the privacy of your lounge room, just follow these simple directions. All you need are scissors, glue and a pin.

1. First glue the wheel and video-viewer to cardboard and cut around dotted lines. Push a pin thru centre hole of wheel and pin to wall or flat table. Hold viewer in position shown in diagram.
2. Spin in an anti-clockwise direction (or clockwise if you're in the Northern Hemisphere) and hold on for the ultimate ego trip for your very own universe!
A short story by PETER CARY

N

PERSIA, some time in the 15th century, there was a monarch, some would say chauvinist, of a minor province who developed a passion for jigsaw puzzles.

This, for a king not at war, blessed with all good things of life, surrounded by beautiful women and handsome men, with fine musicians, the most exquisite cuisine, pottery from China, a blue-eyed idiot from England and a stuttering priest from Rome who spoke no Persian but who drank a great deal, this, for such a king was not surprising. For as the English love toy soldiers and the re-enactment of forgotten battles, the Persians have a love of patterns, intricacies and involved dreams.

It was the priest who introduced the jigsaw puzzle as a peculiar and unintentional manner. Wishing to instruct the king in the mysteries of the tree of life, he had the court artist depict a man nailed upon a cross. This in itself was a long process, involving many misunderstandings and incoherent arguments, but the work was finally executed to the priest’s satisfaction.

Then, in the court’s presence, he produced a small knife, one he had always carried with him, hidden in the depths of his cassock, and carved the picture into three pieces. He appeared agitated, pointing himself as he made the cuts. Then, using the two or three Persian words he knew, he attempted to explain the way in which these pieces had to be put together and taken apart, that although separate pieces they constituted three parts of a whole.

Unfortunately, the finer points of this argument were lost on the court who, having always regarded the foreign priest peculiar, unanimously decided that he was completely demented. The king, who had a fear of madness, was overcome with disgust and directed that the priest be removed.

Afterwards, while the court dined in the great vine-covered courtyard of the palace, and while musicians played and girls sang softly, a Certain noble whose name has been lost, began to talk of something he had once seen in his travels, he was uncertain where, but the antics of the foreigner had reminded him of it.

The noble argued that there was a game or puzzle where a man had been nailed upon a cross. This in itself was a game or puzzle where a man had been nailed to the cross. This in itself was a puzzle, solving it, was a feat of subtlety.

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Unfortunately, the finer points of this argument were lost on the court who, having always regarded the foreign priest peculiar, unanimously decided that he was completely demented. The king, who had a fear of madness, was overcome with disgust and directed that the priest be removed.

Afterwards, while the court dined in the great vine-covered courtyard of the palace, and while musicians played and girls sang softly, a certain noble whose name has been lost, began to talk of something he had once seen in his travels, he was uncertain where, but the antics of the foreigner had reminded him of it.

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OF TER the great storm had abated and the body was washed ashore on the Italian coast near Spezia. A pyre of driftwood was built and the body lifted on to it. When the flames leapt up into the dark blue of the sky the few spectators were treated to the intense heat. When the body was almost consumed and the flames had died down a man limped swiftly forward into the still glowing embers and snatched the still intact heart from the ash remains of the rib cage.

It was a typically romantic gesture, flamboyant yet truthful, and all of a piece with the man who made it, who was lord Byron. The heart, perhaps the most savagely attractive organ to be found in a human body, would have been the perfect prop for the masque of anarchy, the despoiler of men and lands, the outward and visible embodiment of exertion for which they paid the price.

Shelley was not the first to sense the despoilation of men and lands. Anarchist, and unremitting individualist, he was driven back by the dark blue of the sky the few cheers of the crowd. In every cry of every Man, in every voice, in every ban, the mind-forg'd manacles had been withdrawn and the worker was free. For one by one, and two by two, they came to London town. And each dweller, panic-stricken, Felt his heart with terror, Thinking every tear a gem. And many more destructions played. In this ghastly masquerade, All disguised, even to the eyes, Like Bishops, lawyers, peers, or spies.

Last came Anarchy: he rode On a white horse, splashed with blood, he was pale even to the lips, Like Death in the Apocalypse. And he wore a kingly crown; And in his grasp a sceptre shone; On this brow this mark I saw— 'I AM GOD, AND KING, AND LAW!'

With a pace stately and fast Over England (and he passed), Touching to a mire of blood The adoring multitude. And a mighty troop around, With their trampling shook the ground, Waving each a bloody sword, For the service of their Lord. And with glorious triumph, they Rode through England proud and gay. Drunk as with intoxication Of the wine of desolation. O'er fields and towns, from sea to sea, Passed the Pageant, swift and free, Tearing up and trampling down; Till they came to London town.

And every dweller, panic-stricken, Felt his heart with terror sicken, Hearing the tempestuous cry Of the triumph of Anarchy. Through Shelley, Godwin's anarchism first became a theme of world literature, and through Godwin's daughter, and Godwin's daughter, and Godwin's daughter, and Godwin's daughter, and Godwin's daughter, and Godwin's daughter. Shelley eloped with Godwin's daughter, and Godwin's daughter, and Godwin's daughter, and Godwin's daughter, and Godwin's daughter, and Godwin's daughter. Anarchists can do a lot in 30 years.
of the population for autonomous control of their lives.

LONG: Well if anarchism is an alternative to these sort of structures, what is it really? How can we look at authority and see a difference between it and the sort of state structures which exist in the United States and the Soviet Union.

CHOMSKY: Well, I think that the fundamental concept of anarchism is that society cannot be self-organized without the intrusions of authoritarian, autocratic elements, the common interest of individuals in forming, joining together under conditions of solidarity and cooperation and mutual aid for production and for interchange and for satisfaction and enhancement of their intellectual and material needs. And these possibilities I think certainly exist.

They've generally been destroyed and often repressed in interesting and important ways throughout modern history but they continued to emerge once again because of their naturalness and their appropriateness to fundamental human needs and because they also provide the basis for social change - for evolution into a richer and more civilised society, in the sense that for so many thousands of years a minority class of people have used the state to maintain their interests at the expense of the interests of the large majority of the population - it's not surprising that one should immediately be sceptical and suspicious when anyone starts to argue that people can't regulate their own conditions of work and their lives generally, that in fact they need Big Brother whether it's in the form of a benevolent state apparatus or of course that is with people like Bakunin and Kropotkin and the anarcho-syndicalists who were very self-consciously anarchists.

LONG: Yes, what you're saying there is this is a very difficult one. It seems to me that anarchism desires really from two great channels of European thought, one liberalism - anarchism is seen as the ultimate form of liberalism - and the other, socialism. From my point of view, I think anarchism is one wing of the whole socialist movement and the tragedy of the last hundred years of the socialist movement is that it's opted for the authoritarian state-oriented kind. A hundred years ago or 90 years ago still saw an anarchist and the Fabians of 80 years ago saw that an anarchist and a collectivist wing of socialism and wonder what to opt for. Well, they opted for the state. I think anarchism was in the First International in the 1870s.

There's a lot of debate where the point of division in the history of socialism came. The sort of people that the Marxists call despotically the utopian socialists are in fact the forerunners of the anarchist wing of the socialist movement. There are also, of course, individual anarchists who developed a sort of ego-social theory, Stimer and so on. They have presumably as much claim as we have to be called anarchists but one would see them as an extended form of 18th century liberalism I think.

LONG: Professor Chomsky, how much organisation is allowed in anarchist theory and is it related to social situation, it's related to production as in Marxist thinking? What is the fundamental tool from which you begin to create what you call "freedom of association of people"?

CHOMSKY: Well, continuing from Colin Ward's distinction between socialist and egoist wings of anarchism, lets concern ourselves with the socialist wing - that is with people like Bakunin and Kropotkin and the anarcho-syndicalists who were very self-consciously anarchists. Within the socialist wing of anarchism it is assumed, if fact it is insisted, that there should be complex and diverse forms of organisation.

Bakunin, as more or less the originator of anarcho-syndicalism - which I think is the wing of anarchism which is somewhat the most natural approach to the problems of industrial society - does want to develop the structure of the future society - the society of free association of workers from the more grotesque forms within the capitalist system or defence of agencies for the improvement of wages and the anarcho-syndicalists who were very self-consciously anarchists. Within the socialist wing of anarchism it is assumed, if fact it is insisted, that there should be complex and diverse forms of organisation.

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LONG: Professor Chomsky, you’ve written that the ideas of libertarian socialism have been submerged in the industrial societies of the past half century and that the dominant ideologies have been those of state socialism or monopoly capitalism. Now is anarchism or libertarian socialism in fact the third alternative? Is it the only one left against the state in the interests of a minority? The dominant ideologies have been those of the duplicitous state apparatus that one sees throughout the past and present industrial world.

LONG: Pat Flanagan, this obviously means that North American democracy and the style of government in Russia have something in common which is the state. WARD: Yes, I think this is true. But more than the state, the state mode of thinking. For instance, if you happen to be stuck in a lift with Brezhnev and Nixon, you'd find they had a lot more in common with each other than they had with you. They're apparachiks, aren't they? They're part of the state apparatus, they're authoritarian in their approach to life and by the time the lift was released you'd be really out in the cold while they'd be old buddies. In fact the two systems have more in common than they have with their own underprivileged citizens.

LONG: Yes, as both Ward and Chomsky have already pointed out, the crucial common feature of both systems and the corresponding ideologies is the crucial role of the state on two levels; the ideological level of the monopolisation of force and the ideological level, to maintain majority conformity. The common feature of both systems is the function of the state in the interests of a minority against the interests of the large majority.
Similarly one form of organisation that is posed by virtually every socialist-anarchist thinker is organisation on the basis of a formal democratic body. This is a common interest in production. Now another basis of organisation which again runs through the anarchist tradition is communality or federalism that is the idea of territorial organisation with the leading idea being that small groups will again through the device of contract and voluntary association federate themselves in larger organisations.

One can think of a variety of other forms of social organisation into which people might enter for the purpose of realizing their particular goals whether these be material, that is organizational production, or cultural.

One of the major reasons why anarchists have been so opposed to state power (apart from those mentioned already) is that it tends to create a kind of Proutenian bed a sort of priori form within which a social organisation must function. While at the same time it takes away the initiative and the possibility of experimentation and creativity from practice by placing the authority in the hands of a class of authoritarian agents.

Now I think if you compare the marxists with the libertarian wing of the social movement, it's true that marxist Anarchists like Lenin who mentions some very libertarian moments, would have accepted something like the anarchist picture as the possible forms of the proletariat which in fact meant the dictatorship of a vanguard party, precisely as Bakunin warned would lead to the most terrible of authoritarian caste, a new class of technocrats.

The Bakuninists felt that the facts of the future will be created by the practice of libertarian forms of social organisation. That is, if there is a dictatorial society with an authoritarian caste, a new class of technocrats and managers and so on, then this will in fact create the form of the future society. The marxists, or Lenin at least, believed by some means which he never presented any convincing description of, in my opinion, the state would wither away. I think that our experience tends to support the anarchist judgment on this matter.

FLANAGAN: I'd like to follow up what Noam Chomsky's been saying here. It seems to me that in essential respects the classical anarchism and libertarian critiques of certain authoritarian stances in marxist thought — for example in most of Lenin's writings apart from, say, The state and revolution — are essentially correct.

Nevertheless I think there's more to the problem of social change than some anarcho-communists would like the matter to be.

As Lenin stressed in The state and revolution: if one is really serious about social change, then the smudging, the literal destruction of the existing state apparatus with all its coercive institutions on the one hand and its means for maintaining ideological hegemony and conformism is an absolutely crucial requirement. Now it just won't do in the real world — when you've got a whole history of domination and subordination on the part of people and gives the nature of the means of domination and ideological suppression — it won't do to have a kind of instant coffee, magic wand formula about the process of transition towards socialism.

Just consider for example the situation that the Chinese communists found themselves in, when they finally seized power in 1949. The horrific backward material conditions that existed there, the poverty and the appalling conditions of the people were just staggering. So that while the destruction of the existing state apparatus is quite crucial, it doesn't mean we can then immediately attempt to institute the kind of long term anarchist program that socialists and anarchist marxists are used to establish it by way of a revolution, or to state power to a certain extent, it's also true and this has been commented on by a number of historians.

ARENDS and others who've commented on the revolutionary process — that virtually without exception at a point of revolutionary overthrow one sees the spontaneous emergence of ideas such as those of council communism and federalism and free association and so on. So that the agents are aware of the fundamental process as because of the naturalness of these forms of voluntary association for dealing with the human problems even in the post-revolutionary period.

WARD: And they continually occur when any body finds themselves in the position of having to do something for themselves. The descriptions of say Hungarian revolutionary uprisings to express the fundamental libertarian urge and understanding.

CHOMSKY: Yes, it's interesting that this should happen given the fact that, as you mentioned earlier professor Chomsky, the state apparatus is a normal part of everyone's life throughout the world, that thinking about not having the state is way outside the normal strands of thought of most people. I'm sure in most universities, social scientists, say rarely talk about theories of non-state living.

FLANAGAN: I think this is quite true as you say of intellectuals who are very much wedded to state authority and in fact one might almost say that their natural obedience is to the state and to the state that they see their social role as manipulators of state power to a certain extent, it's also true and this has been commented on by a number of historians.

THE WORLD HAS LONG POSSESSED SOMETHING IN THE FORM OF A DREAM WHICH IT NEED ONLY TAKE POSSESSION OF CONSCIOUSLY, IN ORDER TO POSSESS IT IN REALITY.

"Strive to achieve genuine self management .."
FLANAGAN: I'd just like briefly to comment on what Colin said then. The last thing I'd wish to do is set up some kind of artificial distinction between piecemeal reforms or more or less gradual reforms versus some kind of radical conception of revolution. On the contrary. It seems to me that what we are concerned about here is a matter of really crucial importance, namely the question of bringing about the conditions to give people the concrete control over their conditions of work and existence generally.

Now we began earlier by looking at the function of the state and it's quite clear that while one could as an anarchist consider opposition to the state — in itself, for most libertarian socialists opposition to the state has been in recognition precisely of the crucial role that it plays in maintaining domination over a majority in the interests of a minority. So opposition to the state — the need to get rid of this institution with its two functions on the ideological and the coercive level — has been seen as a crucial necessary condition.

Now we live in an age of unprecedented means of physical and ideological domination and if one's seriously talking about not merely the achieving but the minimising of control over people's conditions of existence then it does seem to me that one has to stare straight in the face and see clearly the fact that the state, as Lenin put it, must be smashed.

FLANAGAN: Oh certainly.

CHOMSKY: Yes. Now I think that the basic revolutionary anarchist idea has been that (you're quite right in pointing out the problem of grappling with the immediate tasks of organisation and reconstruction and development in the post-revolutionary period and even defense from counter-revolution). But it is far from obvious that the way to grapple with these problems is through the development of a new authoritarian state structure...

FLANAGAN: Oh certainly.

CHOMSKY: Yes, I think that anarchy or libertarian socialism, taken to be a theory of a range of forms of social organisation on the one hand and a theory or a set of ideas, a program for social change on the other, must ultimately be based on some sort of conception of human nature. Now while Colin Ward's certainly correct in saying that there's not one single tradition of thought on this subject, certainly what's common to a number of traditions of thought in the libertarian stream, including the Marxist tradition, is the emphasis on the human capacity and need for creative control of one's environment, for creative control of one's environment.

Now this seems to me a fairly common, a fairly basic feature that one can emphasise; and the consequence of this is that one tends to look — in analysing the phenomena of domination and violence and aggression — not to some kind of death or destructive instinct in people which is a feature of the human race, but to the structures under which people live. One wants to now start looking at the social conditions under which people live and here the Marxist emphasis on how man's own creation, the artificial institutions that he constructs, can become monsters which turn back and dominate him, I think is very valuable. We need, when we are trying to analyse the question of violence and domination and so on, to be asking what happens if one varies the social conditions under which people behave.

LONG: Professor Chomsky, I think you have made a fairly specific empirical thing and that anarchy and anarchist ideas very much depend on a particular view of human nature being correct, namely that humans are almost by definition the fact that they should be personally free. Now does this put the anarchist position in a very contingent
light on studies in psychology and sociol­
yogy and so on. In fact, if it is shown that
people need some sort of external direc­
tion the whole structure we've been talking about — or lack of structure — falls down.

CHOMSKY: Yes, and I would agree with you that anarchist social theory does depend on contingent, empirical assump­
tions with regard to human nature, as­
sumptions which could be false — which is only to say that anarchist social theory is not empty, that it is a significant proposal concerning what human beings are like and how their basic needs can be realized and so on; and being sufficiently true it could be false. The same is true of any other theory of social organ­
isation or social structure that's not auto­
logical. It too depends on more or less explicit an conscious assumptions about human nature.

Now in the case of libertarian socialist­
ism I think we can identify a number of such assumptions that have historically been developed. Some of them, as Pat mentioned, are common to Marx, at least the early Marx, and to the various marxist traditions as well. For example, common­
ly enunciated is the idea that there is a kind of sense of justice that is an innate human faculty. It's also claimed, and this is something that goes right back to the Enlighten­
ment, in fact ultimately to the rationalist tradition, that free creative action and in particular free creative work is a fundamental human property. Marx goes as far as to call it the human essence. It is the need for free creative work under conditions of voluntary control and vol­
untary association.

There is, furthermore, a belief that freedom in any meaningful sense, in the sense that involves bringing out in a creative way the latent potentialities of each individual human being in all their diversity and uniqueness: that this can be developed only under conditions of solid­
arity. As Humboldt, not an anarchist but a libertarian social thinker, put it: social fates must be replaced by social bonds; and only if this is done will indi­
viduals be able to become artists in their social and productive life rather than automatons, rather than as cogs in a wheel and so on.

‘One of the things for instance, that you sometimes notice is the extraordinary independance of the people you occasionally meet who for some accident of parentage or because they were always on the move, never went to school...’

Now I don't frankly expect we'll learn much from sociology or psychology about these matters, not for any intrinsic reason, but rather because sociology and psychology like most academic dis­
ciplines, or all that have social con­
sequences, are too narrowly constrained by the prevailing ideology.

LONG: Yes, you mentioned there the social sciences. I'm just wondering wheth­
eryour study in terms of linguistics has in fact any real relationship which goes to this question of the nature of political ideas, in this case anarchy and innate human structures?

CHOMSKY: Well I'd like to be cautious about that. I think there is a suggestive connection. There is nothing like a chain of inference that leads from one to the other and I think one has to be very very cautious and careful in making sure that no one gets the idea that something exists which does not. However, there is a kind of a similarity of concept, one might say. That is I think the investigations of language — not only the modern ones but also the classical ones which are now beginning to be rediscovered — did reveal that an essential property of human intelligence was in its spontaneous and creative character within the framework of a system of rules.

And both the classical and the modern studies emphasise that far from being inconsistent with one another, the notion of creativity, creative activity, really pre­
supposes some kind of system of rule and one might almost say comparable ideas in­
cidentally within the anarcho socialist tradition. For example Bakunin has very intriguing remarks about the spontaneous nature of work which requires that we recognise the laws of our own nature which create the conditions for our freedom and he contrasts freedom not to the existence of the framework of natural law but rather he contrasts it to external coercion and artificial intro­
scription.

Now these I think are suggestive ideas. LONG: What would you say the main elements are at the moment. You've mentioned worker control and a few others but what would you think are the movements?

WARD: When we talk about workers control what we're saying, in fact, is that the demand for workers control after being off the agenda for a very long time, is creeping back on to it — that people looking for the solution of the malaise of contemporary industry think that workers control might conceivably be the answer. The mills, of course, is that what you'll get is a whole lot of phonny halfway measures towards workers control — par­
ticipation, consultation — it's like Tolstoy said about the rich man who'd do any­
thing for the poor man except get off his back. And so we're talking, in fact, not about any examples — apart from little self-governing workshops and things that are completely marginal to the economy as a whole — but we're talking about the resurrection of the demand and also the resurrection of the interesting notions (which again not the anarchists but the people who were known as the Guild Socialists were pushing years ago) of the idea of encroaching control, that gradually you reduce managerial prerog­
vatives in industry by saying well, this is our affair — this is not for management to decide — and we have had in this country various struggles which relate to management's right to manage everything. But these are, I must empha­
sise, within the total capitalist orbit.

But on the other hand, of course, if you were a gradualist about encroaching control in industry then you would say, well, it all works up to the final workers takeover. As you know in the past few years we've had a number of work-ins in this country — the stay-in, work-on strike done for propagandist reasons but some­
times successful in their own right and this is something which has never happen­
ed before. For the history of British trade unionism, certainly.

LONG: Pat Flanagan, how do you see things now? The movements, workers control, resident participation, education and so on?

FLANAGAN: I'd like to come back to the very different set of questions about the relationship between reforms under the existing state structures on the one hand, versus more significant revolution­
ary changes on the other hand. We must recog­nise the difficulty of bringing about the conditions whereby people can for the first time on a large-scale assume meaningful control over their conditions of work and existence.

Keeping this in mind, we've got to real­ise that what's crucial here is, as I mentioned earlier, the conquest of state power with all the ensuing set of prob­
loms that this involves. On the other hand, as we've already seen, the nature of the state in our century is so unprece­dented in terms of its means of ideologi­cal and physical domination that it's not surprising that we get more reformist demands for self-management on smaller scales in all areas of life. Now it's silly for people serious about this problem to set up this kind of artificial antithesis between reform and revolution, but I think it's also important that people on the left, libertarians who are serious about social change, appreciate clearly, just how, as Colin mentioned — slogans like “workers control” and so on, and the counterculture can become sim­ply pieces of ideology that function to perpetuate what Marcus would call a kind of regressive struggle.

In our country here the Labor govern­
ment is making all kinds of noises about worker participation in industry. Now this kind of tokenism which is often subsumed under the heading of workers control has nothing to do with the real thing: genuine self-management which is, literally speaking, the gaining and the maintaining of control over our own conditions of work, whether it's in this ABC studio, running a newspaper, whether it's in the shop floor, in a university or whatever. These things are quite different and it seems to me that the whole ideology of workers control as distinct from self-management and more generally notions about the countercul­
ture and so on, can simply function essentially to perpetuate the prevailing dictatorship.

They suggest that what's essential to human beings, that the natural product of human intelligence is a system of prin­ciples which underlies the free creative use of language as an expression of human thought. Correspondingly one might hope to argue and perhaps to demonstrate that free creative work, one might almost say artistic work, that is, meaningful labor under conditions of free association, is another reflection of in­
trinsic human capacities and needs, How­
ever, these, like most notions within the social sciences and within social theory should be regarded as suggestions, often perhaps almost metaphoric suggestions rather than as principles which can now be subjected to scientific analysis and experiment.

LONG: Colin Ward, looking at outcrops of ideas of anti-authoritarian structures. In your book Anarchy in action you've
listed a whole lot of trends in our society today which tend to show the capacity of people to act and create in a sort of nonauthoritarian manner. You mention things like workers control, free schools, new sorts of education, the counterculture and so on. Now are those things really examples of anarchist thinking or are they something different. Lots of people would claim those things as examples of their political theories.

WARD: Well, I think there’s only one people would claim those things as ex-

onomically based. You mention nonauthoritarian manner. You mention

same time I would emphasise as Noam did, that people constantly rediscover

archism. You know, continually you

CHOMSKY: Yes, I think they are and I

take them very seriously. I think Pat is

take them very seriously. I think Pat is

that the state has a monopoly of the means of coercion and that the extent of that monopoly, that is the imbalance between state power and popular forces is probably increasing, that is the state is increasingly capable of exercising coercion and force. That’s point number one, and point number two is that destruction of state power has to be an essential component in any real revolutionary process.

Now given these two facts, generally true, I think, the tactic of revolution-

ary change, of which I’m not one, would immediately led to two conclusions; I think, to note two possibilities under which destruction of state power might take place.

Once is random catastrophe, let’s say war or something of that sort. Well, we can put that aside since it’s unpredictable by its very nature and we can’t do much about it. Two, the only plausible way would be a very far reaching kind of subversion.

By that I mean a very profound creation, at a very profound level, of an understanding within all sectors of the population that an alternative to the coercive autocratic institutions under which they live is very feasible and, in fact, that subversion has to be so far reaching that it undermines the state’s use of force is ultimately based on popular consent to some extent, in fact to a non-trivial extent, and I think that given the monopoly of means of coercion one has to anticipate that any real effective dis-

sion of state power will involve a prior stage in which subversion in this sense – that is the comprehension, the understanding of alternative forms of social organisation, of the possibilities of freedom – these alternatives will be well understood.

It’s for this reason that I think that even the minor moves towards workers participa-

cion and some of the things in the coun-

terculture which challenge various types of authority are quite important. Obviously they fall far short of anything which might succeed in achieving the level of comprehension, subver-

tion, if you like, that is necessary to lead to a revolutionary change in society but they are moves towards it I believe.

WARD: If you leave out, say, the produc-
tive industry and take those big changes that have occurred in the way people think about, let’s say the organisation of a hospital. They’re a really 19th century thing with not just one pyramid but a whole lot of pyramids, an administrative pyramid, and a medical pyramid and a nursing staff who run the place. If you’re the architect of the thing you find you’ve got a hundred clients and they’re all

telling you what to do except, of course, the people in the humblest ranks of the hospital. Now in terms of the radical counter-

culture, amongst people in the medical world, suddenly the notion crops up that the fellow who sweeps up the limbs at the bottom of the operating table, or pushes the bedords around, is also someone who has something to say about the running of that hospital. Now in no kind of revolutionary dreams about the reorganisa-

tion of medical services would that particular point have cropped up anywhere except within the past five years, say since 1968.

CHOMSKY: Well, as Colin Ward said, perhaps anarchists don’t live for a final day when everything’s going to happen at once, but finally, Noam Chomsky, what sort of society in broad outline would you see coming out of a fruition of all these impulses towards nonauthoritarian structures?

FLANAGAN: I’d just like to make one final point about workers control and self-management. While we should cer-

tainly welcome all reformist tendencies towards things like resident action groups and certain libertarian features of the counterculture, we should also point out that what’s important here is the insist-

ence that the mass of people, the mass of workers engaged in key points of produc-
tion, strive to achieve control over their conditions of work, strive to achieve genuine self-management.

For so called new left theorists like Marcuse to romanticize certain elements in the new left and to write off the working class in the more or less tradi-
tional sense is a serious error, and the demand for self-management with respect to key areas of production must remain the essential focus for any movement for mass social change.

LONG: Well, as Colin Ward said, perhaps anarchists don’t live for a final day when everything’s going to happen at once, but finally, Noam Chomsky, what sort of society in broad outline would you see coming out of a fruition of all these impulses towards nonauthoritarian structures?

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tion, strive to achieve control over their conditions of work, strive to achieve genuine self-management.
ESCAPES  Noel Harrison, 36, a
bushranger, was found
dead in a bush on a
reservoir near Sydney
yesterday.

One of the prisoners,
Noel, died after being
shot in the thigh with
both

The prisoners, Noel, 36,
was found dead in a bush
on a reservoir near Sydney
yesterday.

They were handcuffed
to two policemen on a
train in Sydney.

A young woman armed
with a pistol

The prisoners, Noel, 36, was
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THE LIVING DAYLIGHTS, December 18-24, 1973

A woman who allegedly helped two men escape from police custody repeatedly called for her release, police said on Tuesday. The new one the Central Court of Petty Sessions yesterday.

ESCAPEE NOEL BULITIC REVERE

His body was found at home in Sydney on Tuesday. He had died of a gunshot wound. Police said he was found with a police officer in a car at the scene. The body was found in a car at the scene.

TWO PRISONERS ESCAPE FROM NORTH SYDNEY JAIL

The prisoners escaped from North Sydney jail on Tuesday morning, police said. They were captured in the area and were taken to hospital. The prisoners were said to be in good condition.
SEIZE THE FACTORY!  SEIZE YOUR LIFE!

JOHN LOH looks at the real industrial anarchy

In JULY this year, assembly line workers at Ford's Broadmeadows plant "rioted." Similar actions have occurred in the huge car plants of Detroit, Milan, France and Britain. In each case massive, often violent, confrontations have taken place between workers, management and the union leadership. To me the interesting thing is that where the cruelty and stupidity of capitalist production methods are at their worst, the initiative for extraordinary actions has come from the blakes on the line themselves.

At the Ford plant in Australia the workers attacked the union leaders with a bitter fury for dragging them back through the gates. At the Fiat plant in Milan during the "Hot Autumn" of 1969 the workers marched out of the plant, uprooted a tree in the factory grounds and used it to demolish the management offices, that demand they marched around the corner and set the tree at the heart of the bosses position.

Taken together these two demands, that the workers wanted their own organisation to control the plant. In the Australian context there were extremely advanced demands, coming from a society traditionally bound by the glorious land the sky/Work and pray/Live on hay/You'll get your). In the Fiat plant in Milan, things were a bit of pushing and shoving developed yet the tradesmen could not get back to collect their tools they found they couldn't. Temps were fired and a bit of pushing and showing developed yet the tradesmen could not get back to organise a meeting to decide on a move. They lacked the experience and confidence in their ability to put organisers that the Blaks had gained.

The way in which this same job workers' autonomy movement began as an informal loosey structured network of active workers groups inside the plants. It is almost a name given to a mass consciousness, what Sydney Blaks have women and workers women and workers elected this is a result of the company union executive committee of the assembly line, a demand to abolish the union. In terms of consciousness, the breakdown of the union's credibility has had a snowballing effect.

Again we see a pattern. The Italian `workers autonomy' movement began as an informal loosey structured network of active workers groups inside the plants. It is almost a name given to a mass consciousness, what Sydney Blaks have women and workers elected this is a result of the company union executive committee of the assembly line, a demand to abolish the union. In terms of consciousness, the breakdown of the union's credibility has had a snowballing effect.

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O Rourke’s Living Songbook

ONE OF the most intense, if untraditional, of the world’s anarchic traditions has given rise to this, probably the most powerful and angry song of radical tradition, and one of the greatest songs of any English-speaking country. The wild colonial boy combines larrikinism and idealism in a flavonome Australian blend that owes much to his Irish antecedents. It is a pity that this country has so betrayed the kind of people who made and sang this song. It was raised on their backs after all, and was a new country back then; now it is truly a colony. Tune and text (with slight variations) from A.L. Lloyd.

The Wild Colonial Boy

To a wild colonial boy, Jack Doolan was his name.

[Verse 1]
He broke free once more and raised his triumphant voice to complete her triumphant voice to complete

[Chorus]
As the shepherd boys we'll howl. As the shepherd boys we'll howl.

[Verse 2]
Three mounted troopers rode along, Kelly, Darro and Fitzroy.

[Chorus]
And we’ll scorn to live in slavery, and we’ll scorn to live in slavery,

[Verse 3]
Together we will plunder, together we will ride.

[Chorus]
We'll scour along the valleys and we’ll scour along the valleys,

[Verse 4]
And that was how they captured the capture of the Wild Colonial Boy.

[Chorus]
Bound down with iron chains, bound down with iron chains.
Kids contributions can be sent to either the Sydney or Melbourne monitor. If you live elsewhere enclose a stamped self-addressed envelope. MELBOURNE: Rob King, "Lodge Ranch", David Road, Lilydale, SYDNEY: John Grebe, 11 Bridge street, Balmain 2041.

EDUCATION FOR LEISURE
Schools are so repressive and inefficient that some learning takes place within them. Schools fail in achieving their own conservative aims. More people could learn about more different things if schools ceased to exist.

COMMUNITY CENTRES
Can be located in existing school buildings—something will have to be done with schools when we’ve de-schooled—to use existing school facilities—rooms for meetings, labs, libraries, gym, gardens, video etc. Centre for local community to use LEARNING WEB. Play centre for kids. Important actualisation is meeting and playing with other kids. Also child-minding role for parents when at work.

EDUCATION FOR LEISURE
If industry becomes increasingly mechanical—computer controlled 20-hour working week increased leisure time—paid time for learning. Lifelong education industry provides educational leave—workers entitled—time for parents to participate in learning process with their kids.

THE EMPHASIS UPON THE DISCOVERY MUST SHIFT TO THE DISCOVERING
NO DISCRIMINATION
ON BASES OF CERTIFICATION OR SCHOOLING
NO TEACHER TRAINING
Because the large army of authoritarian child molesters will be given the sack—no teachers, no teacher training. Students have responsibility of learning, not teachers.

ANARCHISTIC EDUCATION
The responsibility for learning rests solely on the learner. There are no predetermined values on what should be learnt, or what age any particular thing should be learnt. Or to what depth a topic should be investigated, or what combinations of subjects can be made. Kids have full rights for responsible decision making.

DESCHOOLING IS LEARNING WITHOUT SCHOOLS
Industry must accept an educational function as well as its production function. Industry becomes open for learners to observe/participate as a primary learning process. Workers will have teaching roles. Trade unions cooperation—involved in education.

LEARNING WEBS
Match teachers with learners. Computer index of potential teachers and their specialities. Learner uses on the line console at community centre to locate nearest suitable teacher.

NO TEXTBOOKS
Knowing thru primary experience—new thru second hand related experience thru text books.

NO ASSESSMENT
Learning is destroyed by imposition of arbitrary standards on what is learnt. Admissions to tertiary education can be via extreme tests for those who want to do them whenever they feel ready to do them. There is no rationale to make all kids at school follow a syllabus for university matriculation which involves only 10 percent of school leavers. Employment by aptitude test. IBM do not value HSC or uni degrees. Employers design aptitude tests suitable for particular positions. Employers accept job training as part of employment function.

BUCKET OR SEARCHLIGHT
Traditional learning theory says people learn like a bucket fills with water or a bank account fills with money—which you cash in by gaining employment from a good exam pass. This is crap. Obsolete pre-exam tension from waiting and cramming—there is no bucket. "New" theory says we perceive like a searchlight—non linear multidimensional perceiving—any connections are possible if not disqualified before one starts.

A QUESTION OF SURVIVAL
The most fundamental question: How can man survive? is not asked or overruled by the school. Teaching a lifestyle which doesn’t work is a social crime and must be stopped immediately. The multitude of ideas arising from dis-schooled anarchistic learning will provide many alternatives answers to the survival question, and thus increase man’s chances of surviving.

S FUNDING 5
Less than existing direct educational funding: new plant—recycle: existing schools for less shared people educational responsibility and part financing to be shared by community/industry.

Being a representation of a conversation between Laura, Anne and Sue who have finished school, Danny and John who want schools finished, and Paul who is sceptical. Start anywhere and go wherever you like.
Wing chun attacking weapons are simple and direct—mainly straight punch and vertical fist. A jab or punch can be of two types: inside gate or outside gate.

In the traditional classical wing chun kung-fu, these weapons are used most frequently: straight punch, finger jab, finger sweep, vertical palm, sideward palm, downward palm, straight kick, and side downward kick.

**Inner Gate Punch**

1. When facing an opponent, execute the inside gate punch from the square stance.
2. As your opponent begins his punch from the waist, begin your punch from the middle of your chest.
3. Make sure your arm goes to the inside of your opponent’s arm.
4. Strike your opponent in the face while blocking his punch with your striking arm.
5. As you withdraw your right arm, begin a left inside gate punch.
6. Execute the left inside gate punch as you did the right.
7. Deflect your opponent’s blow with your striking arm. A finger jab can be used in the same way.

The top view of the inside gate punch clearly shows how your opponent’s punch is deflected. The attacking hand is also the blocking hand.

(A) To execute the inside gate punch (noi min chauie), assume the basic square stance. (B) Start the punch from the middle of your chest, and (C) extend your arm so that your hand intersects the centerline.

(A) Begin the outside gate punch by first assuming the basic square stance. (B) Start your punch from the side of your chest, and (C) intersect the centerline with your fist.
Outer Gate Punch

(1) When facing an opponent, execute the outside gate punch from the square stance. (2) As your opponent starts his punch from the waist, start your punch from the side of your chest. (3) In this case your arm goes outside of your opponent's arm. (4) Strike your opponent in the face while forcing his punch inward and away from your face. (5) Withdraw your right arm and start a left outside gate punch. (6) The inside of your left elbow begins to deflect your opponent's punch at this point. (7) Strike your opponent's face at nose level.

A. A strip of paper that's black on one side and white on the other can be used to explain the concept of lin sil die dar. The white stands for a block, and the black stands for an attack.

B. This stands for a structurally slow style. The black and white don't merge.

C. By twisting the paper, black runs into white and white runs into black. Block and attack become one, representing a structurally fast style.

The top view of the outer gate punch block shows how you deflect your opponent's punch inward.

SIMULTANEOUS ATTACK AND DEFENCE

Any practice in which you block and then hit is structurally slow. A physically fast man will never attain full realization of his aim in a structurally slow style. The object of wing chun, a structurally fast style, is to develop physical speed. It teaches the use of offense as defense. If you sense that your opponent is going to throw a hook to your face, beat him to the punch with a finger jab.

CHI SAU (sticking hands)

It is impossible to learn chi sao from a book, but it is even worse to try to learn this form by self-experimentation. Self-practice will only develop a jerky, up and down, left to right wrestling contest which can be easily penetrated by a sharp wing chun practitioner. The "springing out" of constant, forward energy can only be acquired from practice with an experienced teacher—it can never be captured on film or paper. Chi sao demonstrations have been filmed and run in slow motion by instructors from other styles who have wanted to learn the secret. Alas! All they could copy were the arm movements.

Chi sao is not a method of fighting. It is a method of developing sensitivity in the arms so you can feel your opponent's intentions and moves. Chi sao teaches correct elbow position, the right type of energy, feeling for an opponent's emptiness, and defending with minimum motion by keeping within the nucleus of the four corners. Movement in chi sao is like a flowing stream—never still. It avoids the "clinging stage" (the mind stopping to abide) and the attaching of one's self to a particular object rather than flowing from one object to another. If you set yourself against an opponent, your mind will be carried away by him. Don't think of victory or of yourself.

My emphasis has been on the constant flow of energy. Such energy should not be misinterpreted as being a secret, mysterious, or internal power. The primary approach to chi sao practice is to hone technical skill to a razor's edge for instinctive hand placement so basic in the wing chun style. The better and more constant your flow (which is only developed by sticking hands with a competent teacher), the more you can take advantage of the opponent's most minute openings.
DO IT YOURSELF KUN

(1) In daoan chi sau the two opponents face each other in sil lim tao's basic
bent-knee-pigeon-toed-half-squat position. (You should not move from this
stance during sticking hands practice.) To begin, the person on the left extends
his arm in a palm-up block. The person to the right puts his right arm on top
of his opponent's left arm in a bent-arm, elbow-in block (fook sao).

(2) Left uses the palm-up block to open up his opponent's centerline so he
can strike with a vertical palm (yun jeong). The person on the right "feels"
his opponent's vertical palm and goes into an elbow-in block by dropping his
elbow downward and inward to deflect the vertical palm.

(3) From the elbow-in block, the man on the right tries a vertical fist toward
his opponent's face. The man on the left "feels" the vertical fist attempt and
goes from a vertical palm to an elbow-up block, which deflects the straight
punch.

(4) The hands return to the original positions, with the person on the left
extending his arm in a palm-up block and the person on the right putting his
right arm on top of his opponent's. The arms are touching throughout the
exercise. (In practice, repeat this procedure several times.)

In essence, the sticking hands practice is like the Oriental game
of paper, scissors, rock. Scissors can cut paper, a rock can crush
scissors, and paper can envelop rock. Similarly, when your
opponent uses a palm-up block, you should execute an elbow-in
block. When your opponent strikes from the elbow-in block,
change to an elbow-up block. The one who can't change
effortlessly will be defeated.

PAPER
SCISSORS

THE END

FILMMAKERS CINEMA
St. Peters Lane,
DARLINGHURST.
31.3237

FILMS ON CHINA
THURS-SAT. 8.15 PM
SUNDAY 6.00 PM

GUILD OF UNDERGRADUATES
THE UNIVERSITY OF WESTERN AUSTRALIA
The Guild of Undergraduates comprises all undergraduates students at the
University of Western Australia and is controlled by a system of student
elected councils. The Guild provides welfare, sporting, recreational and
cultural activities in addition to running catering and other commercial
activities. The Guild also provides means for students to develop and express
policies on a wide range of social and political issues.

Applications are invited for the following positions:

RESOURCE OFFICER
RESPONSIBILITIES: The Resource Officer shall be responsible for initiating
and administering programmes and activities in areas relating to social
political and educational issues. Information retrieval and dissemination
would be a prime responsibility of the Resource Officer in these areas as laid down by Guild decision making bodies. Educational issues will
receive a special emphasis in the duties of the Resource Officer and he
will be responsible in particular to the Education Council of the Guild.

QUALIFICATIONS AND EXPERIENCE: No specific qualifications are
required but applicants should have experience of tertiary educational
institutions and preferably with student organisations. Applicants
should be able to show they have a potential for carrying out their
responsibilities.

SALARY AND CONDITIONS: Initial salary would be by negotiation within
the range $4,500-$5,500 and thereafter tied to an equivalent public
service salary scale. Contributory superannuation is available after an
initial qualifying period. The successful applicant would be appointed
for a term of three years subject to a probationary term of 6 months.

CULTURAL AFFAIRS OFFICER
RESPONSIBILITIES: The Cultural Affairs Officer shall be responsible for initiating and administering cultural projects and advising the Societies Council of the Guild and Guild Council on cultural matters. He will be
responsible directly to the Societies Council of the Guild.

QUALIFICATIONS AND EXPERIENCE: No specific qualifications are
required but applicants should have experience of tertiary educational
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APPLICATIONS should be made to:

The President,
The Guild of Undergraduates,
University of Western Australia,
NEDLANDS 6009
WESTERN AUSTRALIA.
by 15th January giving full details of qualifications and experience, and
the names of two referees.
It has been called the Vietnam of the 30's and it is still going on. Then it was a battle that symbolised the internationalist spirit of the Left in it's most fiery, noble and permissive form. The cause is still there but the spirit needs rekindling.

The totalitarianism of General Franco's government was built on the bodies of thousands of murdered Spanish working men and women.

Franco survives because of his sheer ruthlessness towards the Spanish people; they are suppressed with all available weapons - physical and psychological. Statutory law is used only when convenient. Franco's major methods of social control are the thugs of the Spanish state, the army, the police and the church.

Without being in any way complete, the following information gives an idea of the brutal repression of young libertarian workers and students now taking place. Puerto de Santa Maria, in the province of Cadiz, situated by the sea, is an old penal establishment whose grim history is bewailed in the folksong: "Mejor cuisera estar muerte che enterrao.

Prisoners tested of all political prisoners are those locked in the prison of Ocana, 40 miles from Madrid on the road to Andalusia. In the summer it is insufferably hot and in the winter unbearably cold. Until recently it did not even have running water. Prisoners have testified about the cruelty and lack of humanity of the warders in Ocana.

As mentioned before it is mainly the young libertarian workers and students who are suffering at the hands of Franco's police state. For example, Pedro Gonzales Rubio, 16, a metal worker who was detained in the Vallecas district by the BPS (Brigada Policial Social). From the first moments of his detention, Pedro was tortured and beaten over his entire body with truncheons. He was interrogated by the state security police five times - three hours at a stretch. During these interrogations he was clubbed in the face, and forced to kneel so that his captors could beat his arms, ribs, legs and back. Ricardo Jose Chano Masa, 17, a student, was picked up with Pedro. He was also tortured and interrogated. During one interrogation he was made to sit with his hands and feet tied to a chair; he was then beaten on his neck, shoulders, arms, feet and testicles. Every time Ricardo collapsed to the ground he was picked up by his hair, doused with water to revive him, and then tortured again.

Probably the most well known libertarian prisoner held in Franco's prisons is Julian Milam Hernandez who was found guilty of rebuilding the CNT (National Confederation of Trade Unions). For this, he received 18 years jail. The CNT was a labor organisation which received the gratitude and support of the Spanish people to get up and strike the death blow to a ruling class which has suppressed them with violence since 1939. But difficuit times of intensive fighting are approaching for the growing number of anti-Franco prisoners and their families. For this, they need your support.

The Spanish Ambassador, 19 Deagle Road, Red Hill, Canberra. Excellency, Snr. Polo De Franco, Palacio del Pardo, El Pardo, Madrid, Spain. You can also send money orders for food parcels to Spanish prisoners or direct money to a prisoner. For addresses in Spain contact Acacia, C/o PO Box 45, North Richmond, Victoria.

A red flag to Spanish bulls: To wear this magnificent scarf in Spain today is to risk seven years jail. The scarves are made in France and smuggled over the border. FAI stands for Federacion Anarquista Iberica, an anarchist federation founded in Spain in 1927 and still going strong. CNT is the anarchist syndicalist trade union movement that Franco has been trying to suppress for 40 years.
THE PILGRIM'S PROGRESS?

NUMBA 3.

LAST WEEK FOUND THE PILGRIM IN THE GUISE OF Krazy Kat GOING ROUND IN COILES, CUFFING NOWHERE, VERY FAST...

LIKE KOHOUTEK...
LIKE EARTH...
LIKE...

GOOD LORD WHAT AM I DOING HERE ???

DON'T ASK ME YOU BLOODY FOOL!

ANARCHY IS RELATIVE

SHARP.

TO BE CONTINUED...
MELBOURNE

Tuesday

ROCK
MISSISSIPPI, Station Hotel, 10.30.

FOLK
PETER JOHN LYNCH, Frank Traynor, 8.30.

JAZZ
NIGHT: 33a Glebe Point Road, Glebe. Info: 76.9601.

MUSIC
MR GEORGE: Oceanic Hotel.

THURSDAY

ROCK
MYRIAD, afternoon.

FILM
THE HENCHMEN: Croxton Park.

FESTIVAL
TOLL (NRC) and THEatrE: Flagstaff Gardens, Cyril Street, Carlton, Info: 544.0811/3992 (AH)

MELBOURNE

MONITOR: Chris & Eva S 51 9563 or s18 214, write Flat 8, No 7 Irving Ave, Windsor, 3801.

TUESDAY

ROCK
MISSISSIPPI, Station Hotel, 10.30.

FOLK
PETER JOHN LYNCH, Frank Traynor, 8.30.

JAZZ
NIGHT: 33a Glebe Point Road, Glebe. Info: 76.9601.

MUSIC
MR GEORGE: Oceanic Hotel.

THURSDAY

ROCK
MYRIAD, after afternoon.

FILM
THE HENCHMEN: Croxton Park.

FESTIVAL
TOLL (NRC) and THEatrE: Flagstaff Gardens, Cyril Street, Carlton, Info: 544.0811/3992 (AH)

SYDNEY

Tuesday

THEATRE

FILM
LA DE DA: Chezam.

FESTIVAL
TV: RADI0
NIGHTS OF SHOCK: Academy TV, TV, Radio.

FILM
FILMMAKERS: Every Monday, 1.30.

FILM
NIGHT: 33a Glebe Point Road, Glebe. Info: 76.9601.

CLASSICAL
TALKING TO THE NIGHT: Monika Zermana: Martineke Theatre, Opera House, 11.00.

TUESDAY

ROCK
LOC, Westfield Fielden Vini, 7.30.

KIDS
KIDS MEETINGS: YOUTH COUNCIL: (131 Kent Street, South Yarra, Info: 255 8883.

MUSIC
TREES AT BOX HILL: Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna- tasis at Box Hill, Nuna-
Dalliance

Adelaide. Professional male, 42, divorced, would appreciate friendship/romantic relationship with female who likes to make love. Replies will receive a personal reply from me. INC box 7343.

Adelaide. Male, 28, lonely right now, dresses as if from 18th century. I am kind and gentle, share love of nature, philosophy, poetry, communication. Box 745, short and plump. INC box 7334.

Advertise on this line. Shy, very frustrated, very wanted, very 27, probably involved for the moment, a company of warm and sympathetic (fif­erably older), for friendship, dalli­experienced, seeks company of Brisbane. Shy, very frustrated advertising. Box 7336.

Refund. Wheels an asset. Also any­ist, 19, dreads thought of spend­Queensland. Camp teacher, 22, Sydney around mid January for­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, good body,­ing young guy, 23, 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Dwellings

Pacifist, anarchist, vegetarian, ecologist, Stones (P.A.V.E. stones) — send stamped addressed envelope for free information booklet (on pre-printed form). Box 25, PO, Warrnong, 3202.

A MOVEMENT for the TODAY PEOPLE. Send five cent stamps to ask for obligation free Information Brochure sent in Sydney. Person needed to share ecological. Stones (P.A.V.E. stones — send stamped addressed envelope to P. Stones, Box 25, Warrnong, 3202. Be the first on your block — show it to your friends at school.

THE Federation of Australian Anarchists had as much trouble deciding on their articles of association as the Australian Procrastinators League did in calling their first meeting. Nevertheless the FAA puts out an irregular bulletin on the state of the art in Oz. In addition they publish a booklet with which you can increase your knowledge and with which they can increase their cash flow. Hot stuff for anarchists. FAA, Box 294, PO, Collingwood, 3066.

I COULDN'T dig up anything published by Britse anarchists while "researching" this column; I am not sure there's a special reason. With premier Joh's jodhpurs Araldi- tated to the Queensland saddle, I'm sure a donation of stamp would help.

THE Sydney Anarchist Group puts out a mag titled Red and Black, spasmodically. I haven't seen a copy yet and after this week's column is printed I'm unlikely to receive a freebie in the post. My local anarchist source must be as popular as hamburgers at a Hare Krishna free feed. If there is anything to be found on anarchy in Brisbane, it should be at the Red and Black Bookshop, 22 Elizabeth arcade, Elizabeth street, Brisbane.

MERE anarchy, a poetry mag, is available free of charge from 21 arcade, Elizabeth street, Brisbane. It's fairly safe.

OTHER anarchist papers tell the same old story. I haven't read this far, is yet another interesting and tame with a small "i". Still, maybe this reflects the state of anarchist activity in Australia at the moment. It may be inaccurate. Still, here's what I found.

PACIFIST anarchist vegetarian ecological stones (PAVE stones! Set it so! Like H.C. Ash in Black Books. Number two is now available, number three "very early next year."

I could send self-addressed envelope to P. Stones, Box 25, Warrnong, 3202. Be the first on your block — show it to your friends at school.

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LETTERS &

Wishy washy vegetarians

IN ANSWER to Herbie Vaugh's thing in TLD 8, sipped herbivores prowl the planet, chopsticks and carrot in hand, masticating less anti-esthetic hippies. They are hungry and constipated.

They can only occasionally be seen, as they are rare in number, gliding one foot above the ground with a "healthier than thou" expression flying assiduously across their etherealised, feminised and passive faces.

When asked why they do not eat meat, and they are asked rarely (as their eating habits and associated behavior alienate them from the general brutish run of businessmen, students, workers, the middle class, etc., etc.), their answers, quietly and sincerely put, are astonishingly weak. I am always disoriented by the wishy-washy replies, and any realistic chase to find a solid basis for their eating habits usually ends in a total quagmire of their personally associated behavior alienate them from the general brutish run of businessmen, students, workers, the middle class, etc., etc., etc.).

Their mysticism is always different from, and usually contrary to that of other vegetarians, yet eating habits usually ends in a total quagmire of their personally associated behavior alienate them from the general brutish run of businessmen, students, workers, the middle class, etc., etc., etc.).

Vegetarians are vegetarians because they feel meat to be bad and only that. And they feel that it's bad because of their own lack of aggressive success in the all-too-real world out there.

Meat is such a fleshy, physical thing. To quote Herbie Vaugh, "like most pleasures of the flesh, it's not good for you!" To answer his meagre arguments:

"Meat is big business." Vegetables are big business, too. "Meat in excess is unhealthy." Anything eaten in excess is unhealthy.

F E T E R A N D R E W S,
Oyster Bay, NSW

Leunig bombs out

I T MAY SEEM LIKE ANARCHY BUT IT'S ONLY irresponsibility.

L O V E L O U E N I G

Fear and loathing

IN A recent issue of TLD, you mentioned— as have other newspapers — that Yevgeny Yevtushenko refused to answer ALL political questions.

I deny that, in part. I filmed a long exclusive interview with him at the photographic exhibition on October 31. In the segment I edited for telecasting, he talked about the Jewish question freely, but taking it further, he gave a clear indication of his fear in answering such questions.

Here is a transcript of a relevant part of that interview:

S I N C L A I R : "In 'Rabi Yar' you are especially outspoken about the plight of the Jews. . . ."

YEVTSHENKO: "Well, there are a lot of things. But nobody, no friends of mine, are anti-Semites. I, for instance, hate all kinds of chauvinism. I hate anti-Semitism. If we have it — sometimes your press exaggerates — I will lie if I will try this question doesn't exist like a question. But don't forget about the past, because the anti-Semitism is a legacy of our past, so it's impossible to abolish it absolutely so soon. But we will try. Now, if you compare our present with our past, it's completely incomparable.

S I N C L A I R : "Do you in fact have anything to do with it?"

YEVTSHENKO: "Why must I form you about my actions?"

S I N C L A I R : "Do you in fact have anything to do with it?"

YEVTSHENKO: "Well, I have no more necessity to give you proof that I am an honest man."

S I N C L A I R : "Yes — but you talk all through your poetry . . . it's humanity, humanity. Do you do any more than write about it?"

YEVTSHENKO: "Yes — er — yes. But I prefer not to give you information, because in the eyes of some people it might be changed . . . should for the right, then back to me . . . it might look like a report . . . might form a report about myself."

Simple fear, as obvious. But he did talk freely about his ideas on God and other subjects.

R A Y S I N C L A I R ,
The Eye Witness News,
Sydney, NSW

What does it mean

T H E S E facetious, petulant, petty, witty snippets have appeared on your back page every week.

Vol 1, No 1. A tree died for this newspaper.

No 2. One bright reader is worth one-thousand headshakes.

No 3. Australian born, Australian bred/Long in the leg, Short in the head.

No 4. Fixed like a plant to his peculiar spot/T'd draw nutrition, prop­ sake, and roll.

No 5. Freedom of the press is guaranteed only to those who own one.

No 6. It's better to be wanted for murder than not to be wanted at all.

No 7. Music is the brandy of the damned.

And as for getting rid of me personally, I will always fight on. There's lots of things that I'm for, perhaps you all have guessed my name, but I will always fight on.

B E R N I L L,
Bayswater, Vic.

The graffiti man

I AM THE one who writes on walls and my style is not boisterous perhaps you all have guessed my name.

If not, it's William Posters.

I never will run out of things to write about, that's sure there's lots of things that I'm against and nothing that I'm for.

I run around and scribble words like "You can all get rooted!" ignoring all the idle threats Bill Poster put on trial.

For they have never caught me yet in fact it makes me smile to think that they could ever get Bill Poster up on trial.

And as for getting rid of us well, I will always fight on as long as I've a paint brush left and there are walls to write on.

P E T E R S M I T H and B U L Y,
Bulla, NSW

This correspondence is now closed. — RDS.
The original anarchists

PETER GARDNER

LIKE their ancestors they produced a music that was of the moment, a music that coloured life at the moment of its being. The original anarchists spent their days quietly wandering the bush of Australia, a music that was of the aboriginal way of life was anarchic, a music that was of the 20th century defned to appeal to anarchists today. To begin with, the organisation of aboriginal tribes was highly decentralised. The basic unit being an extended family of 10-20 members living communally. The tribe (a collection of all the basic family groups sharing the common bond of language) was only united for intertribal warfare or for special ceremonies or rituals.

Aboriginals had no concept of casualty was defned. As such it was required to be a rejection of the aged.

The practice of making kings in tribes by electing a man subject to ridicule by the natives unless the ‘king’ happened to be a respected tribesman.

Another anarchic aspect of aboriginal society was their system of mutual exchange. Game caught by one hunter was shared among all the members of the group including unsuccessful hunters. Over a long period the practices of sharing and exchange were taking on the form of an exchange of all members of the group and required equal effort by all participants.

Tied in with this primitive socialism were many interesting characteristics. Two admirable characteristics were the absence of ambition and the lack of competition. More important, the group and its members would only work long enough to provide for its simple requirements, leaving many hours for rest and play.

Moreover, the aboriginals had no sense of property as we understand it. They possessed few items of personal property. In terms of territory, however, definite boundaries marked by unique features was claimed by all tribes. However, they did not consider themselves the owners of the land but rather part of it, living close to nature and the need to practice conservation ensured the evolution of a type of pantheism. An idea compatible with certain strains of anarchism.

Tribal warfare as it existed before the white man was present had no days of fame. The conflict usually ceased with both sides withdrawing after the first few hours for rest and play.

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