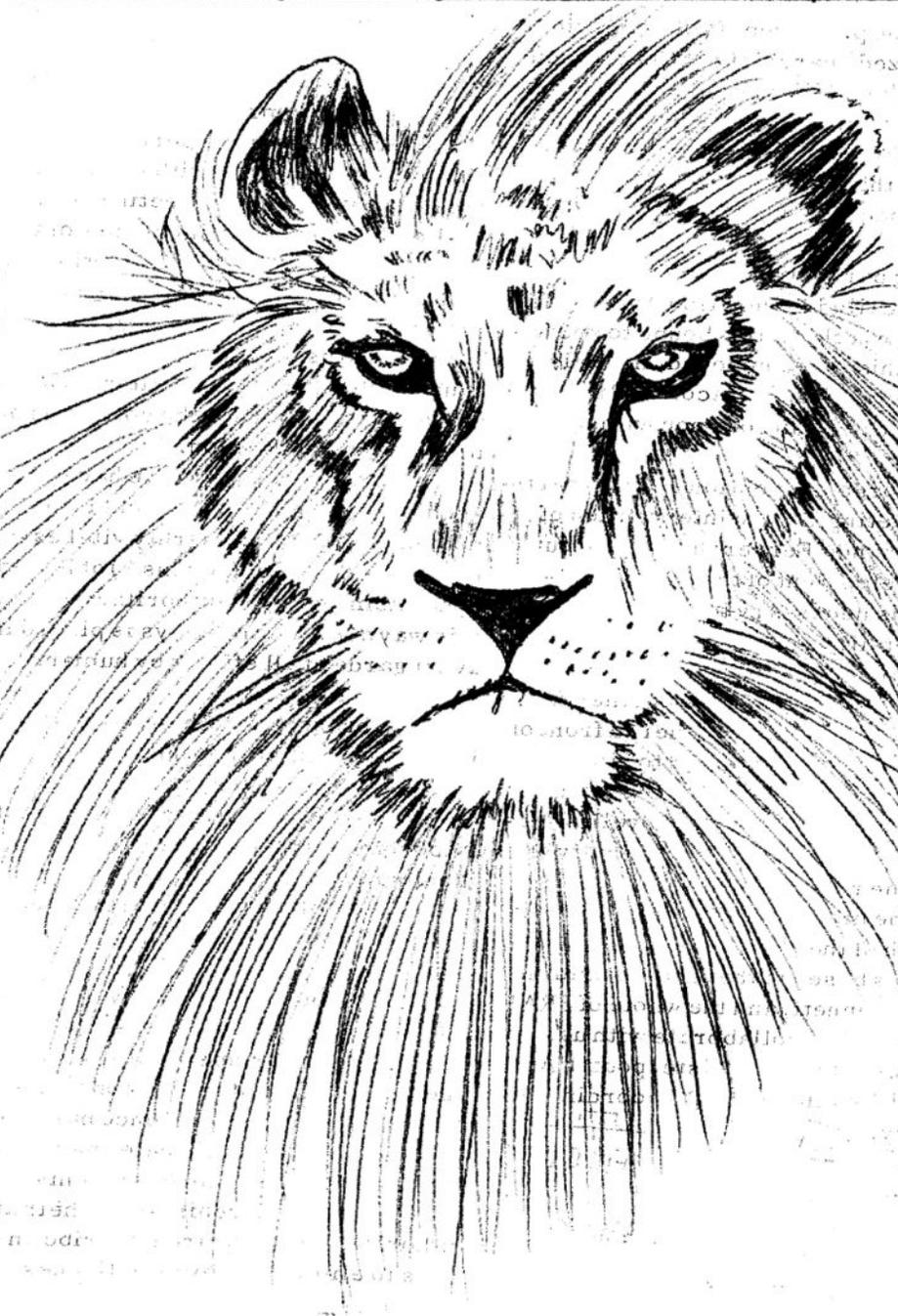


FOR ANARCHIST AGITATORS  
SRA FEDERATION BULLETIN ★★29

# ANARCHIST AGITATORS

Information & correspondence organ of the Social-Revolutionary Anarchist Fed



FREE DOM

cover graphic by S. McCarty

L'ALLIANCE OUVRIERE ANARCHISTE (France): (excuse the poor translation from the French) by Jim Bumpas)

Dear Comrades,

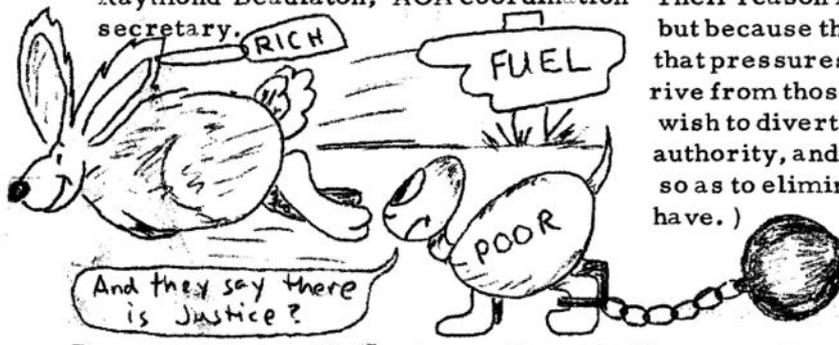
In your bulletin #26, comrade Jim Bennett of Tucson, made on p. 2, a report of the world meeting of organized anarchists at Chateau-du-Loir (France) by the L'Alliance Ouvriere Anarchiste (AOA) last July.

We think that friend Bennett did not understand the sense of this meeting. The AOA isn't as Bennett said, made up of a "small grouping in southern europe." It musters, on the contrary, the greater part of french anarchists. The organization called Federation Anarchiste française, is not anarchist, it is bound to social-democrats, it is uniquely composed, in Paris, of several bourgeois "franc-maçons" (? trans ?) and our AOA has no point in common with that organization.

Jim Bennett forgot to mention spanish participation at the meeting and the intervention of our comrade Fernando Ferrer; he pointed out nothing of the development of the AOA in Belgium. We feel it is necessary to make these corrections in detail.

If for Jim Bennett, the meeting was the occasion for some people coming together from distant points to sympathize together in front of some bottles of Cotes du Rhone and to sing triomphe de l'anarchie, we think that Bennett did not understand the discussions very well. Perhaps language differences and the difficulty of translation are the reason. Nevertheless we can affirm that the meeting of Chateau-du-Loir has seen the birth of the Mouvement Anarchiste Mondial which has bases in the entire world and we wish that Jim Bennett, and the whole of SRAF share their support and collaborate with us.

Fraternal salut anarchiste, pour l'AOA, Raymond Beaulaton, AOA coordination secretary.



(the following is translated from #96 of "l'anarchie, Journal of Order" Information and coordination bulletin between anarchists throughout the world, produced by the AOA, January issue, 1974):

"Small corrections after the World Meeting of July:"

In the bulletin "Anarchist Agitators" #26 (organ of information & correspondence of our american comrades), friend Jim Bennett made certain errors of perception. Bennett misunderstood, along with some other comrades, the value of our meeting at Chateau-du-Loir. From the point of view of ideology, we have developed the initial anti-authoritarian revolt of St. Imier which verified to them the final goal of libertarian communism but which to us immobilizes anarchism. This is understood when the militant anarchist movement was born in the confusion of the International of London.

At Chateau-du-Loir, we have given anarchism its true shape, its character of permanent revolution, its truly vital essence for the "perennite" (? trans ?) of its nihilist dynamism and anti-authoritarianism, in this way anarchism always is placed in the avant garde of all efforts by humans to free themselves.

The presence at Chateau-du-Loir of japanese, spanish, american, italian, belgian, and french comrades, as well as some from countries of the East, etc. is of secondary importance, relatively, in the face of the ideological clearing up and of the clear definition of "Integral Anarchism" necessary to our epoch.

Ennio Mattias

(srafpint note: to the AOA, the concept of "Integral Anarchism" is basically a refusal to hyphenate anarchism with any other word. Their reason is not mere economy of words, but because their experience has shown them that pressures to hyphenate anarchism derive from those hostile to anarchism and who wish to divert anarchists from their attack on authority, and to so circumscribe anarchism so as to eliminate any effectiveness it might have.)

SRA Federztion Bulletin #29, -- page three

CU-SRAF (Champaign, Illinois):

Fellow mammals, Thought I would say hi for the first time. I've been in SRAF for about a year, have been reading the bulletin with interest, yet am not into writing letters much. The bulletin is good, though limited. What north american anarchists need more is US-Canada periodic l that could bring good quality news analysis and propaganda to the street. I suggest the idea of having rotating editorial groups between capable and willing anarchist collectives. People would then submit articles to the group doing that issue.

Having a uniform lay out plan and getting details together would require a conference. Is anyone interested in a date this summer?

US-Canada is at a point where I think a paper of this sort could be economically feasible. It would mean that one editorial group would not be burdened with the job. Time is hard to dig up I know for most people.

Just got back from Beloit College, initial response to the literature table I set up was really good. There is a real necessity for action in the university. A whole generation separated from the 60's in many ways looks for where the "Revolution" went. I feel one of the best ways of helping radicalize people is thoughtful revolutionary analysis of what is going on in their mostly bullshit bourgeois classes. If you never hear the alternative to Honk Liberalism or Leninism it's easy to give up hope for freedom and give in to one of the above. As the struggle continues outside the universities where its emphasis should be, there is a function for radical social science and education as counter forces within the idiot factories. "Academic" revolutionaries that act (rather than the parlor pink professors) are vital.

In warmth and anarchist struggle,  
Scott

CHICAGO, ILLINOIS:

Dear Comrades, Enclosed is \$5 to help out in '74. Keep up the good work. What we need to do is to impeach the whole capitalist system.  
yours in solidarity,

Mike Parisi

CHICAGO, ILLINOIS:

Dear SRA Feds -- Been reading the bulletin & enjoying it more. Enclosed is some \$ for a continuance of the bull & for some buttons. Also, if there has been any new SRA Flets in the last year, please send a copy of each. (srafprint note: the first of the "new approach" series seems to be near camera-ready completion, & we have arranged to have a good quality printing job done near here when we receive it. We'll send a sample copy to each member of SRAF).

We were in CU-SRAF and worked on the Walrus, but since moving to Chicago, we've been kinda inactive -- becuz of financial problems, our geographic immobility, and our concentration on setting up a stable household for a 2 year old barbarian (like Conan).

However, we still have strong contact with CU-SRAF, and are developing ties with Chicagoland anarchists & socialists. We sell the Seed when possible. Enclosed is a leaflet we helped put out along with a few other revolutionaries here. We've sent one leaflet to all other SRAF groups. Hopefully, people will provide criticisms -- but, more importantly, others will start exchanging propaganda materials between fellow activists. We would gladly exchange or correspond with anyone or group. We are an amorfous collective with no name (tho i personally like "The Dalton Gang"). Our address is D. Selock, 7501 N. Seeley, Chicago, IL 60645.

black & red, Dean

(srafprint won't reprint the whole leaflet, since all groups have it, but here are some of the good quotes used there):

"We were so fed up we just had to take control." -- Chrysler worker during the Aug. 73 factory take-over.

"Life was so miserable here we just stopped paying rent." -- high rise apartment dweller during rent strike.

"There's a man riding on my back. He says he'd do anything to lessen my burden except get off my back." -- Leo Tolstoy.

"Politics is a trade at which only the most despicable scoundrels and swindlers can hope to succeed." -- Thomas Paine.

SRAF-ANN ARBOR (Michigan):

.... I'm not opposed to all questionnaires, just to specific questions. I think questionnaires can be harmful, and are often potentially useful to govt agencies.

.... the govt has more information than it can now handle, and... cooperation between the various govt agencies is not now very good. But its downright dangerous to think this cannot be rectified! If I've got it correctly, that is exactly what the govt is now in the midst of doing. Moreover, I know that there is interchange of information between (competing) govt agencies: their problem is that such interchange is neither automatic nor universal, but rather, it occurs almost solely in tit-for-tat exchanges, and, more importantly in specific cases....

... surveys and studies are used to manipulate (or try to manipulate) people.... both domestically and abroad the govt has based program after program (counterinsurgency, pacification, etc) on such studies -- and not... simply on the conclusions of such studies. In fact, the govt usually ignores the conclusions, and bases its conclusions on the factual content of the surveys and studies. (One may) point to the use of brute force by the govt as proof that they are unable to effectively manipulate people, yet, if that is so, they why -- since the problems are still unsolved -- have we had so few "uprisings" like Watts in the last few years? I submit that it is precisely because of all the studies and surveys which, following the major "riots", have allowed the govt to use more subtle means to temporarily pacify urban blacks.

.... both we and the govt can at least potentially benefit from a detailed analysis of anarchists. A questionnaire like SRAF's is potentially useful both to anarchists and to govt. I am very interested myself in finding out more about SRAFeds. But, on several fronts, in several aspects, we should be careful in formulating the questions. Where... the answer would be potentially "useful" to govt -- we should not ask the question... (we) should think, "if a govt was compiling a dossier or interrogating an anarchist, would this information be of any assistance?"

.... My two main points, again: 1) we ought not to help the govt by doing something that might benefit the govt more than it does us; 2) we ought not to underestimate the govt's strength, nor over-estimate our own. Finally, once more, I'm not opposed to questionnaires, but to potentially harmful questions. Okay?....

Yours for the works, Beni

DETROIT, MICHIGAN:

Dear Folks - A Center for Detroit-area movement folks is now being set up. "Earth Center", located at 11464 Mitchell St. in Hamtramck, MI, will contain a vegetarian restaurant, free school, art gallery, movement library, and will have low-cost weekly film showings and monthly rock concerts. Plans are now being made for an organic bakery, newspaper, children's programs and foreign language programs (for the many old folks in the area from other countries). "Earth Center" will be available for low-cost rental for all movement groups and people. We are non-sectarian (tho some of us have anarchist/surrealist tendencies) and we will be open and fair to all movement people who wish to use the Center. Each aspect of the center will be operated by the people who work with it. All profit from their activities will be distributed equally among themselves (with a small percentage going for the Center's mortgage payment). There will be a local of the IWW set up for all workers at the center. Any people or groups in the Detroit area who wish to work with this project can contact us at the above address. We would like to hear from other people who are doing similar things no matter where they might be so that we could exchange ideas, suggestions, criticisms, advice, etc.

Yrs till the snakes go deaf --

Tom Wiloch

Simple Simon (the Energy czar) says: "Gee, if you boys have more oil reserves in storage now than ever before, then, well, ah, er... where's the crisis?"

ROCHESTER, MICHIGAN:

Brothers and Sisters, I have been receiving SRAF correspondence for a year and I'm sorry I haven't written till now.

The last year has not been an especially good one for me, as I've tried to help several organizations, but I was usually sort of left out of the decision making process and couldn't meet people I could relate well to. However, what happens to me personally is not important and not what you wish to read.

One thing that I have not seen mentioned by anyone lately is the fact that amerika and a great part of the world -- or more specifically the govts that exist -- are being trusted by people less than ever.

The main reason for this is that scarcity is replacing war as the big builder of patriotism. As the Vietnam war was dragged on by amerika for over 10 years the rulers of amerika saw that a very large number of people were no longer fooled by many (though not all) of their lies about the war that were circulated to build patriotism.

The Watergate incident had people trusting "their" govt even less. So the politicians and the big businessmen of amerika then hit on a new idea -- scarcity. They figured that the problems that created scarcities would cause people to look to govt for help since they have been conditioned to think they can't solve any problem. Since the amerikan govt is controlled by those that created the scarcities to increase profits this is like asking a fox to protect chickens. A large percentge of the amerikan people and millions of others who are being affected smell this hoax but after a few years, as I imagine happened when wars were first used, they will look to "their" govt for answers and will accept them patriotically. As we know this will entail even further control by govts over an individual's life.

The conclusion I've come to is that we need to set up collectives that will work to provide people's needs rather than create scarcity.

I'll say more next letter as I'm very busy hassled for time now.

Freedom, Dan

Gregory  
SRA  
and

SRAF-AWL (Spokane, Washington):

Fellow anarchists, Some of the people here wanted me to make myself clearer about the things I said in regard to anarchist theory in my last letter to you. I'm not against theory, because they can be used as valuable educational and organizational tools. BUT, reading and debating anarchist theories exclusively doesn't amount to shit and it isn't going to make a revolution. A lot of armchair anarchist theorists do very little to free anyone outside of words (people are hungry and cold you know) and yet they unjustly criticize other anarchists. Anarchy means action not boredom! When anarchists do nothing but debate and criticize they do two things: 1. they bore the people who they should be attracting, and 2. they hurt the work of anarchists who are very active and dedicated to serving the cause of anarchy.

Another thing, why do some SRAFeds get down on YIP and WAP for using the word "party"? I was explained that anarchists mistrust the word "party". Shit, I mistrust the word "feds"! What is a name? I'm sorry that WAP and YIP take the energy to answer shit like the "party controversy". It isn't no big fucking deal. I believe they should let their actions speak and not their words. If they did, SRAF would have a hell of a lot of explaining to do. Oh well.

thanks, yours in the spirit of love and anarchist revolution, Rick

Fellow outlaws and anarchist maniacs,

Since our last letter we have gone through a few changes, the most major being that it looks as if we are going to dissolve the Spokane YIP chapter. The reason for this is that we are finding people in YIP who are endorsing aggressive violence to accomplish our goals. We at Spokane YIP do not endorse terrorism as a means of making revolution although we believe that the individual has the human and legal right to defend themselves against attacks of aggression if they choose to do so. We believed that YIP had more potential and energy than any anarchist group around but it seems that it is all being channelled in a negative direction. Other YIP groups, by endorsing violent actions, have become no

better than the govt that tries to hold us in fear. Also, they have destroyed YIP's power to grow and have hurt our credibility in our communities, thus have hindered our organizing efforts.

Another reason we have decided to dissolve YIP here is because YIP is at times tied back to the 60's because of the Jerry and Abbie thing and a lot of YIP groups are still struggling to get out of the yippie freak-out trip, but cannot do so because of the yippie myth. We also came to our senses and realized that the concept of a New Nation was bullshit and will never happen (none of us are free until all of us are free and we have purged "nations" from the face of the earth).

We have decided to join the Woodstock Anarchist Party because it defines us better. WAP is growing and is full of new life and untapped energy and resources and, as a new group, it has no ghosts from the past to hinder it. WAP also endorses the policy of non-terrorist action, as we do.

In my last letter I also said a few nasty remarks about theory and shit. What I meant was that theory backed by words and not action does not amount to anything. Theorists that just mouth off and debate this and that are boring! I get off on Bakunin, Kropotkin, Emma and the rest too, but their theories were backed by action. Anarchists who do nothing but theorize also hurt our credibility! But, still, I would like to apologize to all you anarchists out there that I said were fucked because you read books on anarchy. Hope you forgive me and I hope I've explained myself better. Anarchy!

yours in the spirit of love and revolution,  
Rik Smith, c/o WAP/SRAF,  
Box 672, Spokane, WN 99210

#### SEATTLE, WASHINGTON:

Fellow woutcasts, I'm finishing my third year of making the govt pay for me. I pay no income taxes because I have no taxable income. I live on what my economics text calls transfer payments. All power to the dole. The Chi-Town pig chariots say "we serve & protect" -- the govt has never protected me from anyone/thing but I'll make it serve me if I can.

Finding myself more & more alienated from

the macho mainstream of SRAF, but still enjoy reading Bob Wilson and can sympathize w/Tyrone. Rarely see any of my old drinking buddies at Mother Earth, can't afford to keep up w/them at the local taverns. Still fairly close friends w/the 18th Street gang -- Louise & George, mainly because we are their dog food connection.

Anarchism in general is still a beautiful ideal to me but I am no longer psychotic enough to believe that there is any possibility of attaining it. Especially in view of the plethora of illogical, nonsensical, impractical, scatterbrained, self defeating, or redundant proposals made in the pages of this bulletin. Admittedly the bulletin has improved a bit since I wrote last -- Enrique Leon seems to have finally burned himself out. On the whole however it still seems to be the only group therapy by mail that I know of.

It's been raining here now for the last 6 weeks and the only thing that keeps my spirits up is knowing that no amount of rain will douse the fire under our great and glorious president, beloved friend of the widows and orphans of petroleum maggots.

Had some more thoughts on armed struggle. I'm not a pacifist but somehow can't stomach the thought of attacking any other person. Self defense is a different matter. When attacked, the most violent possible response is necessary to insure personal survival and dignity.

This is getting too long -- on the whole I've been getting into karate, economics, trade unionism, cannabis sativa in large quantities, pan-sexualism, an occasional job to keep the unemployment checks coming, wolfhounds, watching the rain form lakes in my front yard, living alone in the suburbs seeing how america really lives, and cruising around in my 1947 chevy. I have been spending absolutely no time with self sacrificing movement guilt trips, no meetings, no picketing, and no midnight leaflet production. Before any of you criticize my "counter-revolutionary hedonism" I must say that I still am a revolutionary. The duty of a revolutionary is to change life, and my means to that end are valid as any others and a little more fun.

PS. I for one approve of the abbreviations -- they may make me do a little more work to find out what is meant but I don't mind thinking about what I'm reading. As long as the bulletin is legible, eg, no big globs of ink, no sentences run off the page, etc. I have no complaints. The suggestion of a pica type face wld probably help too.

Keep smoking, Jim Carlson

TROY, NEW YORK:

Dear Friends, Enclosed, a check, much belated, for "renewal of subscription" or whatever is the word for it. May I express my appreciation of the time and effort you have put into the bulletin. It turns out most of the regular contributors to the bulletin don't have much to express except resentment -- a sense of personal frustration, rather than feeling for fellow human beings, sense of justice, etc -- and that this resentment takes the form of bitterness and anger at those who are supposed to be comrades. This is a shame, because there are a lot of people around, from the 60's generations, who think of themselves as anarchist, and I can hardly imagine that the more serious of them would care to relate to the felling-style and thought-style that has tended to dominate in the bulletin. I gather that you are aware of this problem -- the Linda Bumpas statement some numbers back was an eloquent appeal. But within the design of the bulletin I don't know what can be done about it, except speak to it as you try to.

The level of discussion of ideas in the bulletin is certainly not very good, and for this the compilers of the bulletin might feel some responsibility. Jim Bumpas' remarks on p. 17 of #27, about 19th century anarchism, are incredibly misinformed. The thoroughness of the anarchist critique of power relationships in all spheres of life was what set anarchism in sharpest opposition to marxism. Do you really believe that anarchists just now discovered the evils of hierarchy and bossism in our own organizations? What do you think the anarchist-marxist battle in the First International was about? Do you really believe that anarchists just now discovered the question of liberty in our private personal relationships? Did you

ever hear of William Godwin? Or Josiah Warren? Or Emma Goldman? Or of the numerous anarchist experiments, communal & otherwise, in family, school, sex and love relationships, and the like? The one issue on which 19th century anarchists could be criticized -- so far as such "personal" or "life" issues was concerned -- was the gay issue, but only the limited sense that they shared the inability of all but a very few in that era to conceive of homosexual relationships as potentially equally or valuable as heterosexual relationships (assumption that heterosexuality was simply "natural"). Nevertheless, the principle was certainly generally accepted by anarchists that the sexual freedom of homosexuals should not be interfered with. Finally, it is incredible to see it written that the 19th century anarchist movements were "identified only with the labor movement." Unless you are confusing anarchism with anarcho-syndicalism, I don't know what in the world that means. And even with respect to anarcho-syndicalism, you should find out about the kind of issues that the CNT concerned itself with, the kind of topics that were discussed, even in the midst of insurrections and strikes and all kinds of activism, as the Saragossa Congress (I believe it was) on the eve of July 1936. You would find out that the "personal" aspects of anarchism are not a recent discovery, and that such a thoroughly non-middle class movement as the CNT took those aspects very seriously.

The same answer that could have been made to Tyrone can be made to those feminists who think that anarchism is merely an anti-state ideology. The answer is that anarchism has always been the effort to articulate and develop and realize a generic anti-power position, whether the power be that of capitalists, kings and presidents, priests, generals, revolutionary intellectuals, husbands and other men, teachers, or whatever. Particular anarchists had certain limitations -- say, Proudhon on women and the family. If anyone wants to make something of that, let them.

SRAF Federation Bulletin #29 -- page eight

So, let's find out about anarchism first, before inventing it all over again. The, I think you will realize that rather than being mired down in 19th century thinking, anarchism was too far ahead of its time, and if it ever has a proper historic moment, that moment is somewhere in the future rather than in the past. Not that 19th century anarchism was exempt from serious weaknesses, but they are of a different order than are the matters discussed above. But then the irony would be that Bakunin, whose revolutionary romanticism was the focal point of that weakness, is the 19th century anarchist figure who has so much appeal to revolutionary romantics now a days.

I see that I have put these critical remarks rather severely. But as I re-read the Jim Bumapas statement more closely, I found myself getting indignant. I don't mean to retract my initial words of appreciation. With best wishes,

David Wieck

CHICAGO, ILLINOIS:

Dear SRAF--I just got a piece of scurrilous filth which purports to be SRAF Bull#28.

Having followed SRAF off and on for most of its life, this counterfeit was instantly obvious if only because every page is legible. You can imagine my dismay when I could find almost no bickering or name-calling in the entire thing, indeed, almost nothing but discussions of anarchism!

I am at a loss to explain this departure from the SRAF tradition, but I'm willing to play along. The form seems to be to reply to other letters and then to enumerate one's own brilliances.

Bob Shea -- I think you're entirely correct that the #1 problem confronting the anarchist movement in America is its size. Really, to call it a "movement" at all is close to being empty rhetoric. However, theoretical examinations of strategy and tactics should never completely cease; we need to be active on all levels at once.

Jesus freaks -- I heartily recommend "Those Incredible Christians" by Schonfield(sp?). It's a history of Christianity and Christian belief from the crucifixion to Constantine.

Black Rose -- right on!

Everett Luoma -- thank you for the most

concrete and valuable piece I can recall having ever seen in SRAF.

About WAP -- I have been in touch with them (off and on, being a little slippy) for close to 2 years. Although my disagreement on some small points upsets red, I think WAP is one of the best, most down-to-earth groups around. Certainly their newsletter is more intimately related to daily life than anyone else's I've seen. One of the historic paradoxes of revolution is that most of the talking about it gets done by very middle-class types. WAP is working class.

Now to two questions of my own. One has to do with another definition of "authority" -- someone who knows a whole lot about something. With the information explosion, it's probably the kind of authority that's been increasing most. It's real too. A good cardiologist or chemical engineer may be the beneficiary of the social structure, but also is valuably skilled. How do we deal with this indispensable sort of authority, which gives many small groups disproportionate power over society?

Other question. Anarchism has traditionally been hostile to "managers". But administration is not only a legitimate, necessary social and economic function, but with the growth of technology and population, has grown in necessity and importance. (I'm NOT talking about any specific "administrator", most of whom I completely agree are bogus.) So what about the individuals who are particularly talented at administration? Wouldn't it be foolish and wasteful for The Revolution to say, "Sorry, universal self-management has made your abilities obsolete." I want to be doctored by someone good at doctoring, I want to ride a car designed by someone good at designing (see previous paragraph), so what about having someone good at co-ordinating and communicating help me with that, too?

By the way, I don't know if SRAF Bull has mentioned the Technologic American Party (formerly Youth International Party Line), a group recently expanded from phone phreaking to general technologic survival, counter-

measures, and ripoffs. Their November newsletter was devoted to electric meters, and the December issue included the 1974 telephone credit card code. \$2/yr. from TAP, room 504, 152 W. 42nd, NYC 10036.

Keep your sunny side up,

Neil, Holligan, second class

Dear SRA Friends, Okay, I grant that my suggestion (#28) that we stop discussing violence vs. non-violence was made mainly for rhetorical purposes. Many people who advocate that anarchists plan on an ultimate violent revolution to bring down the state write as if all we have to do is sow pamphlets and the anarchist troops will spring up out of the ground. I'm tired of this bloodyminded fantasizing, and I'd hoped that insisting on a simple, practical question like, "where are you going to get the bodies from?" would be one way to put a stop to it. Actually, I'd be the last person to suggest seriously that we foreclose discussion on any issue.

Anyway, the issue is not simply one of violence or non-violence, nor is it just a question of revolutionary tactics. I'm not a believer in non-violence as an absolute principle; I accept the necessity for people to use force on occasion to defend themselves. I reject both the ideas of terrorism and massive armed revolution. So I'm somewhere in between those who eschew violence of all kinds and those who insist that we can free ourselves only by force. Also, what's involved is not just a question of revolution, it's also the question of what degree of violence anarchists would accept in an anarchist society. Here I would distinguish between invasive and defensive force. It seems to me that the only justification for the use of force, to an anarchist, can be to defend himself against force used by an invader.

But whereas violence is central to the state, it is peripheral to anarchism because anarchism is anti-state. Life, for statists, revolves around the question of who has the biggest guns and the biggest battalions. A perfect example is the fact that most of the US federal budget is spent on the armed forces. The anarchist is a guy who simply wants to do his thing in peace without the intervention of the state, and his

thing is something creative, constructive, life-enhancing. The anarchist wants to live in harmony with his fellow man. He takes up the gun, if at all, with the greatest reluctance, and he is really uninterested in fighting. I suppose all those "he's" will excite people who are perpetually looking for signs of sexism in language; I find the neologisms designed to refer to both sexes to be strange and clumsy; ~~by prose~~ often strange and clumsy anyway, and I have no wish to make it worse.)

Historically, it appears clear that the state must have been originated by men who wanted to organize violence to protect themselves and attack others. So, if you want to get rid of the state, it means you want to get rid of organized violence. To talk about organizing an army to do away with organized violence strikes me as the same sort of deception as, "Peace is our profession", "A war to end wars", and "Make the world safe for democracy".

Bob Shea

SRA Feds: 1954 A Madrid grande manifestazione studentesca contro il regime franchista. In the year of the bomb -- xxix.

The reproduction of my letter in SRA F Bull #27 was abominable. I found it difficult to follow, and thought I might be slipping until I compared it sentence by sentence with copy of original, which showed what a botch-up had come off in SRA F Bull. I showed a copy to a friend, who is no dummy, and she gave up on it, partly, I'm sure, because of the botch-ups introduced at SRA F print. The cumulative effect of SRA F print contractions (contractions not my own) were horrible and depressing (up to now I've tried to tolerate them). A good deal of the difficulty is introduced by the typist not capitalizing where I do capitalize. My thought does not survive sloppiness very well. The result is that McCam has communicated his distortions of my views better than I have had a chance to rebut them. P. 19, line 24: a period after beast, followed by elipse, followed by capital D in Distorting. Line 25: between theory and but insert: " ('a filthy lie, 'p. 21, col. 2) ". Line 33: between der standing and taxation, insert "that". Line 41: comma at end of line, P, 20, col. 1, line 9: "U. S.", not us. Line 15: period after education. Capital M in Most. Line 19:

period at end of line. Line 20 starts with capital E in Evan. Line 23: an n following first parenthesis, followed by space separating n from next word. Line 25: insert "that" between me and in. Line 27: put c-c-j-t in parenthesis. Line 36: "constitution was", not constitution's. Same page, col. 2, line 12: last word on line is sects. Line 37: add "and" to complete the line. Line 3 from bottom: "cur-" at end of line. P. 21 line 12: the word is "may" not man. I don't want you to think that these remarks deal with everything that is incomplete or which is toether than what I wrote.

"Anarchia" seems to misrepresent SRA Federation to some extent. "Il loro bolletino... riunisc() gli articoli di tutti i gruppi..." SRA Fed Bull prints letters not articles. "... ed e finanziato da ognuno secondo i propri mezzi". While not untrue, yet \$3 is indicated as a norm to be aimed at in subscribing. "Tutti gli anni i compagni organizzano un congresso continentale con quelli del Canada". So far there has been but one congress (a camp-out), and it was more a gathering of the english speaking than a continental congress. Can you imagine a continental congress without Mexican participation? (SRA Fed print note: Mexicans do not consider themselves to be "norteamericans", but I'm sure no SRA Fed objects to participation in SRA Fed by comrades whose local groups are not in the US or Canada. JB)

Rick Smith signs himself "for an anarchist revolution", but an anarchist revolution is not nation building, it is nation-state wrecking. "Secession" has some validity if it can be understood as an anti-political act, but becomes a worthless bohemian stunt when interpreted in terms of nationalism.

Our Goodfriend, Nora Koven, asks: "Shd we use public education as vehicle for reaching people we might otherwise not reach?" I was screened out of the education dept. at Roosevelt U. because I was considered too radical and non-conformist, eg, I wear bermuda shorts. Therefore I am not qualified to teach hi school. A teacher who threw open his english classes to me as a guest lecturer, did not want me to burn the flag, so the attack on patriotism was blunted. A teacher at Hyde Park Hi did not have me to address

a filosofy group because I don't wear a tie. I was stopped in the middle of a talk to a student group at Highland Park Hi because I was using the poetry of fuck-letter words. If you are an an-archist NGK, can you get into a public school? And if you are doing a bang-up job for an-archism, how long can you stay? Any school that turns in names to selective service shd be subject to sabotage like any draft board. And if you want to reach people with an-archism, how do you explain withholding tax on your teacher's pay? Do you teach by example as well? You got me to thinking, NGK, that burning down schools may not be such a bad idea after all.

From Copeland's review of the Free Socialist, it wd appear that those libertarians are more into violence than into an-archism since they support the liberation front in SE Asia. And Tyrone is so hung up on traditional (eg, 19th century) revolutionary violence that he has no answers (or only frightening answers) to questions regarding the obtention and deployment of hydrogen bombs.

T. Scherbenko writes: "When confronted physically by the bourgeoisie (?), the working class, the anarchists included, must respond physically!" While TS is busy confronting the bourgeoisie (?) with valor, the m-l gang will be busy confronting the back of his head with M-1 or M-21. Where have the flowers gone? As for confronting the bourgeoisie: one Bill Ryan went to Spain to kill fascists and found himself machine-gunning teen-age draftees. He quit in the middle of the war, and after doing ww2 in Sandstone, he told me about it when he came to edit the Industrial Worker. TS also writes: "... this pacifist philosophy will keep these anarchists from fighting (?) when the battle starts -- (?) & I guarantee you, as soon as the going gets hot, the upper class is going to start fighting -- ..." (like they did in Spain?) Pacifists don't wait until the battle starts: they are refusing the draft, refusing taxes, ie, tearing down the state NOW (in other words, disarming the upper class who TS expects to start the fighting). Violentists leave the initiative to the ruling class: is it any wonder they always lose. Nonviolence is more aggressive, and like Thorau, clings with its whole weight. On a day to

day basis, violent "revolutionaries" are clinging to the system and therefore contradicting and cancelling out the movement of pacifists to smash the system. Violent "revolutionaries" are objectively counterrevolutionary on a day to day basis. (Of course, do-nothing "pacifists" are the same as violent "revolutionaries" in this respect).

MacLeod has an interesting notion where he defines "middle class" to mean "the enemies of anarchy". By this measure, Russia, China, E. Germany are the most middle class countries in the world. Considering the special malice they wreak on an-archists, we might say that they are lower middle class -- if we follow Erich Fromm in the judgment that the lower middle class (where most of us come from?) is the most retrograde of all the strata. So it appears that those who shoot capitalists are more middle class than those whom they shoot. Another testament (if the definitions hold) of the futility of violence.

The subject matter, in the WAP workers' demonstration of local autonomy in WAP, demonstrates preoccupations which are alien to an-archy. In the WAP (newsletter) Workers' example, party members in Crabbtree Tasmania are into recalling "their mayor". Firstly, an-archists don't have a mayor because they don't have a govt. Secondly, an-archists cannot be into recall, because an-archist activity is to destroy the possibility of recall by getting rid of the whole structure of laws (govt) which spells out recall. An-archists do not seek divorces from governors because they are not married to govt in the first place. WAP newsletter workers do not understand this, that is why their party is political, not "anti-political". Therefore WAP, as a party, is incompatible with an-archist concept. Everytime the electoral issue comes up, WAP newsletter workers demonstrate that they don't know what to do about it except to do the wrong thing. And therefore, the neutral and vapid definition that WAP workers give for "party" is a treacherous piece of ambiguity. In practice (electoral practice) vapidness is replaced by error. SRAF can never have a coherent an-archist profile as long as WAP is hanging in there.

I am glad Greg O'Brien can say that mind fucks "are no substitute for real material action to change daily life", but it is pretty sad to see him write that mind fucks are the best that can be done. One tax-refuser is worth a whole an-archist movement doing mind fucks and situationistic manifestos. You can be a non-payer of taxes, Greg O'Brien, if you are not one already. Nonpaying is a "real material action". (It changed Agnew's life dramatically, but I am talking about open, conscientious non-payment, with an-archist reasons attached.)

Is "E=MC<sup>2</sup>" upper middle class or lower middle class?

Joffre Stewart, advocate of the anti-christ, 6114 S. May St., 60621

WATERVLIET, NEW YORK:

to the SRAFederation: 50th anniversary of the death of Lenin.

What gives? I never rec'd a copy of SRAF 27? Am I being "black" listed? Was it something I said? If anyone has an extra copy, please mail me one, I'll even accept it postage due if you can't afford it. This goes for SRAF-print too -- I'm still not sure that you folks don't deliberately drop me from your mailing list. (srafprint note: you have not been dropped from the mailing list. The error must be in the US postal system. We will not remove any anarchist from our list of those receiving the bulletin as long as we receive communication from them at least once a year, or else a local SRAF group indicates one is still active and interested in the SRAF project. Non-anarchists (self-defined) are not provided this service so generously and so are required to maintain financial support to cover the costs of issues to them.) I suppose the inane letters persisted in 27, though. You folks are pushing me back to m'l'ism. Let me say a few more words on that. A marxist-leninist group need not be hierarchical or elitist. Most are, Spartacist League being the best example. But it must be remembered that leninism only becomes elitist when applied to certain areas -- as Russia was, an isolated, not fully developed socialist society. If the concepts of State and Revolution" were applied to the US, or USSR at this time in history, an elitist party could not grow, as the

working class would shoot it down. I will never deny that Lenin and the right and center "wings" of the Bolshevik Party acted hierarchical after 1918, but even then I can see that their reasons were justified -- they were not merely the actions of power-hungry men. I direct those anarcho-communists who have become fed up with the inactivity and predominant "libertarian-individualistic" sections in the anarchist movement to reexamine (or examine, if such is the case) marxism-leninism. Please write to me if you are worried or enraged about my feelings. One more thing: the Discordian Society is probably an organization of infiltrators and agents. I have heard it said that Thomas McNamara dropped an "a" from his name so that he would not be discovered as being related to the former defense secretary. Robert Anton Wilson is an anagram for Warren Shoot Libbot, illegitimate son of Louis XVI, born posthumously on February 30, 1795, a known monarchist. Well, I wanted to end on a note of humor.

Tom Scherbenko, 2410 3rd Ave.  
Watervliet, NY 12189  
(srafrprint note: just checked the above address. Tom, you never told us of your change of address until now.)

NEW YORK CITY:

Dear SRAF: While studying your slogan "There's no government like no government" I realized that you're counting the poor and downtrodden of the world out by advocating such nonsense. If the govt disappeared tomorrow what would the people do for welfare checks and food stamps? It's all very well for middle class people who are relatively economically independent to advocate no govt but for most of America's poor your words have a hollow ring!

What America needs is socialist govt that does not interfere in the lives of its people unless their thing is ripping off everyone around them for time and money -- then they should come down hard. In other words if we dissolved the Federal State and Local govts tomorrow the capitalists would still be in control only they'd have to rule in baronies and we'd be back in the dark ages.

Come out of your armchairs and into the streets people. You've made anarchism into a debating society rather than an inter-National

Liberation Army of Freedom loving people. All I see in your publication is Tyrone, Tyrone, Tyrone -- who cares about Tyrone? He's an obvious gerk-off. Why I swear, after putting everything down everyone else was suggesting he suggested in all serious that everyone gerk-off. All he does is masturbate all over your paper! Joe Hill woulda thought he was nuts!

So all I am saying is let's be anarchists but let's be communists or extreme socialists too -- else ways we'll be forgetting about the struggle of so many fucked upon people who are gasping for a breath of life in a universe of disease, deprivation and overwork.

Let's attack the real enemies of freedom, Nixon and his lackies, and anyone in or out of the movement who kisses his ass. And when he's gone lets make sure he can never rear his ugly face on the American scene again. Super-fascist types will be wiped off the face of the earth someday -- how do I know -- the bible tells me so.

I really don't know for sure -- it's up to you. Let's fight back starting with oppressive reefer laws, putting blacks and latins in jail while cutting middle class kids like ourselves loose. Let's smoke in and march and organize and do what is appropriate.

The next Yipster Times will contain exact pictures of E. Howard Hunt and Frank Sturgis disguised as bums being led away from behind the grassy knoll 15 minutes after JFK was shot. For a free copy write: YIP, Box 392, Canal St. Station, NYC 10013

ORONO, MAINE:

Fellow workers, What's the story? I haven't received a bulletin since #26. Have I been purged or what? I know I haven't contributed to the bulletin in recent months but that does not mean that I do not wish to receive it. After all, I did send you \$2 for the year. As I said in my last letter, if I don't have anything worthwhile to contribute I won't clutter up space in the bulletin with a lot of jive. I want to keep in touch. (srafrprint note: we apologize. Our skill at esp is not well developed. It is hard for us to figure out your new address when you don't tell us until you complain about non-

receipt of the bulletin. Try to remember, everybody. When you don't tell us of new addresses, bulletins get wasted and the postal tax is 10¢ for each returned piece. Then when we finally do learn your address, we may not have copies of all the issues you missed. And the ones we do have cost an additional 8¢ tax to mail it out.)

During the xmas holidays I became greatly disturbed over the oppressive feeling I got from watching the television and reading the newspapers. Fascism is in the air. I could feel it. I could almost taste it. On the boob tube there is nothing but cop shows. It is obvious that the ruling class is attempting to brainwash people into accepting their lan'n' order line. What with economic conditions deteriorating, due to the fact that US imperialism has been forced to retreat all over the world—a fact that is creating shortages for the amerikan middle class which has been living off the fat of the rest of the world, it is not surprising that the ruling class should be trying to promote, and get the people ready for, an authoritarian solution. It appears now that all the candidates in '76 will be law'n' order types: Rockefeller, the butcher of Attica; Reagan, "if it takes a bloodbath, then let it be."; Jackson, zionist stooge; and Wallace, "Ah jus luv dem neegroes." This is how the line-up looks unless Kennedy runs, in which case his vp choice is bound to be a fascist of some sort.

Probably the only encouraging signs countering this trend has been the truckers revolt. Who knows but that the truckers protest may be the opening shot for a militant workers' movement in the '70's just as the sit-in at Woolworths was the opening shot in the '60's revolt. In the next year several major unions are going to the bargaining table. Perhaps the most important are the steelworkers and the mine workers. The new leadership of the UMW is sounding militant, a reflection no doubt of rank and file sentiment, and are threatening a shut down and if the strike of the british miners is any indication such a move could be disastrous for capitalism. The steelworkers contract will be a test for the class collaborationist policy of I. W. Abel. It should be interesting to see if the rank and file strikes against Abel's no-strike clause. Anyway you slice it it appears that the class-struggle will sharpen in the '70's. Which way it will turn, to-

wards fascism or freedom, depends on whether or not revolutionaries can meet the challenge.

Solidarity, Mike Hargis

#### SOMERVILLE, MASSACHUSETTS:

Friends, Enclosed is a copy of our editorial statement for Black Rose magazine. We hope you'll print it without annoying abbreviations, as it indicates the directions we intend to pursue in the magazine thanks.

We can only afford to send a copy of the magazine for free to you at Mountain View. If other SRAF groups want copies they'll have to pay for them. Sorry. (srafprint note: we haven't seen a copy as of this writing, so we can't report the price of a copy. Send them a reasonable donation to: Box 474, Somerville, MA 02144.)

Black Rose, published by the Black Rose Collective, a group of anarchists from the Boston area, is intended primarily as a creative theoretical contribution to left anarchist and libertarian socialist thought and praxis.

There can be no question of the need for such a journal at this time. The theoretical and practical confusion that marked the New Left and continues to permeate its remnants makes one thing perfectly clear: what is needed is a rediscovery and reformulation of the revolutionary project itself in a manner adequate not only to the present but also to the future. For us, this can only mean the maximization of freedom through the elimination of all forms of domination by one person, or group of persons, over others -- the abolition of alienation through the conscious creation of a self-managed stateless society.

To us self-management is not the right to engage in partial control of one's own alienation through the "management" of a workplace which retains work in the authoritarian and pointless forms in which it exists today, nor is it the management of a workplace which is "owned" by an agent distinct from those who labor at its base and who inhabit the community of which it is a part, whether that agent be an individual or a party purporting to speak in the name of the people. As self-management is the realisation in one's daily life of the needs and desires of the "self becoming conscious",

it cannot co-exist with the nuclear family, with sexual role distinctions, or with dominance and submission in any form. The viability of self-sufficiency corresponds to the exigency of an economy that is not based on the blood and toil of peoples in the Third World countries. Its implications for a revolutionary movement are enormous. Not only need people suffer no longer from lack of vital necessities, but the need for a "transitional stage" in the traditional sense from capitalism to a classless anarchist society is rendered obsolete. The development of a potentially liberatory technology means that work need no longer be synonymous with oppression.

With the objective technological means at hand, subjectivity, "the question of consciousness", assumes paramount importance. A self-managed society can only be achieved by individuals capable of self-management, a simple tautology whose realisation is impeded by the psychic legacy of centuries of sexual and hierarchical domination. This calls for a new and wider understanding of the class struggle: the proletariat, interpreted as all those who lack control over their own lives, is not the class of the developing economy in the sense the bourgeoisie was. Rather it is the class of developing consciousness. Thus, "the highest form of class consciousness becomes self consciousness" and the goal of revolution the total transformation of daily life. "The world already possesses in the form of a dream a reality of which it need only become conscious in order to obtain it."

This realistic dream of the future need not blind us to the realities of the present. We are not interested in developing a dogma and passing abstract judgment from the lofty throne of an imagined ideological superiority. We do not "stand aloof in giant ignorance" from movements for social change, but realise that the unfolding dialectic of the revolutionary process encompasses a myriad of struggles any number of which could be seen out of the context of the entirety of this process as fragmentary or partial. To those who have control over not a single facet of their lives even the most fragmented or partial vision of liberation can be "revolutionary" and we support all peoples who are actively engaged in the struggle for self-determi-

nation. We seek the development of a creative revolutionary theory based on and in turn conditioning an evolving revolutionary practice, a task which involves everyone, and we welcome communication from all who would join us as comrades.

--The Black Rose Collective

#### BROCKTON, MASSACHUSETTS:

Fellow workers: For those interested, here are some further revelations by the "highest human probability of truth": last summer, about the time Watergate was at its hottest, an E. european astronomer, Kohoutek, was alleged to have discovered a comet. His american colleagues, who needed something about that time to take their minds off black holes and political agony, promptly predicted that comet Kohoutek would be more conspicuous than Halley's comet, brighter even than the full moon ('come out with me, my dearie-o, neath the old comet-light'). As things turned out, I am not even sure if there was such a thing as Kohoutek, because it was never visible to the naked eye. (The lower limit of naked-eye visibility is about magnitude +6. The full moon is about magnitude -10. This means that the observed brightness of the comet was less than 1/10,000 of the predicted value, or a %age of error of about one million.) If we can't get any nearer to the truth than that, we must all be morons, a thing which I refuse to credit, against the evidence, of course.

About the time the alleged comet popped out, a local tv meteorologist remarked that considering the ragging weathermen all get, he took a certain perverse pleasure in seeing another sector of the scientific community get egg on their faces. He had reason to be perverse, for on the extensive snow- and ice-storms we had then he was not right once.

But all this is gossip. Let's get down to theory. This time I wish to expose physics and chemistry especially from the point of view of limits. Like all these matters, the concept of a limit in calculus is hard to explain clearly in a short space. In any case, I shall do my best. Suppose you are a physicist and you are graphing distance travelled by a

projectile against time. Now, the geometrical tangent to the graphed curve you get has a numerical counterpart, the slope of the curve given by rise over run or  $dx/dt$ . This is important, because it is the speed of the projectile. (If the object travelled 15 miles in a half hour, rise/run gives a velocity of 30mph.) But if, as in our case, the speed varies over time so that the graph is not a straight-line segment but a curve, the following difficulty arises: now the curve, the secant to it and the tangent, far from coinciding as with the straight line, are different. In particular, for a given time-point on the curve, the secant whose slope approximates the velocity and the tangent whose slope is exactly the velocity coincide only for  $rise=dx=0$  and  $run=dt=0$ . Now,  $0/0$  has no legitimate value. So it becomes necessary to take the value of the secant's slope as the rate or velocity and say that it differs from the true value by less than any preassigned tolerance.

Now, since this works perfectly well in practice, why not accept it? My answer is that this concept is just another manifestation of the empirical mind with all its crude inexactness which we may well not be obliged to accept. The theory is flawed! It says, if  $dt=0$ ,  $dx/dt$  still has a calculable value. But if we take this on its face, all of algebra and logic must be undone!

Bob Wilson's comment about a generalized theory ("Px") seems to me to gloss over the real conflicts in science. For example, contemporary theory of evolution does not generalize from the conflicting views of Darwin (growth by struggle) and Lamarck (growth by volition). In the US, it takes over Darwin virtually entire; in the SU, it does the same for Lamarck. The case is much the same with Freud and Pavlov.

Of course, no one has a method giving perfect certainty as yet. But if we stay on the bourgeois, English, so-called scientific track we will never get it. I'd like to direct the attention of potential inquirers to the rationalistic method of Leibniz and, to a lesser extent, Noam Chomsky. This method is deterministic, argues from the structure of rational thought to the world, and posits a universal demonstrability in the world. "Nothing exists without a reason" is its motto.

So much for Science and Method. I'd just add before closing that I really sympathize with Tyrone Walls. I think the treatment accorded him by the house orthodox was itself not very much in keeping with anarchistic ethics. Women are more interested in sexual stability than men, and I don't think there's something wrong with a man who says so. If this keeps up, and SRAFs are influential in the next Revolution, probably SRAF freedom will consist of a more-than-50-year Dictatorship of the Anarchs. My frank appraisal of all this right now is that we all need anarchy and I in particular need the SRAF-Bull, but nonetheless something appears to be wrong. I hope fw Bumpas isn't laughing at me for my naivete.

In the Struggle, John MacLeod

VIRGINIA, MINNESOTA:

Dear SRAFeds: Sen. William Saxbe, the Ohio Republican, expressed his concern in early September about the trend in US politics. He said he was tortured with the idea that the national revulsion over Watergate will turn the country away from moderate conservatism and the levers of power will soon be back in the hands of "the misery lobby and the social planners".

Sen Saxbe need not be concerned. In fact, he misreads the liberals. In the antagonism toward Nixon, this writer has yet to see one liberal use as his base the program upon which Nixon won his overwhelming victory. No one has come forth stating Sen. McGovern's \$1000 a head welfare is a good idea after all; there is no new cry for a Marshall Plan for the cities, and only someone with his head in the sand believes wage and price controls halts inflation.

This isn't surprising. The effort of the liberals, of course, was to promote dependence; the belief being that if all people could be made to stand in line and wait for their particular handout, utopia would result.

Those parents who didn't want their children bused to the next county prior to Watergate are not now petitioning for buses. Nor does the disgust with official lawbreaking mean the public will now turn away from "law and order" as an issue.

This doesn't mean that Republicans haven't

been hurt by Watergate. The GOP may well lose many House and Senate seats in 1974 and the announced retirement of many Republicans demonstrates that they also read the signs.

But this doesn't mean that the pendulum that appeared to sweep away from liberalism has suddenly stopped moving. Politicians of both parties recognize that Watergate is a scandal of means not ends. By a 60 to 40 margin the electorate chose active conservatism over orthodox liberalism and to demonstrate the pendulum has not stopped, Sen. Howard Baker, a moderate conservative, was beating Sen. Kennedy in trial heats and even Agnew was rising in popularity.

The point is that the overwhelming majority of the populace is not liberal. Thus, it is only by means of the least democratic institutions that liberal ideas can be made law. Liberals cherish dependence and thus promote concepts to make everyone dependent. However, because the public is conservative, liberals must use bureaucratic means to promote this dependence.

The hostility toward Nixon, therefore, is a hostility toward a bureaucracy that was essential for promoting liberalism. That the object of this hostility is a conservative hides the issue that what the system desires to remove is the emphasis on the ends promoted by the liberals and shift the emphasis onto means. The Democratic Party thus becomes reborn as a party concerned with means rather than ends. The result will be that a Democratic president, supported by liberals, reborn through Watergate, can again be elected in 1976. And if the international situation deteriorates further, a party that promotes dependence may be essential for new ends.

Everett Luoma, Box 232, 55792

Some agitational materials received:

SOLIDARITY Newsletter, issue #7-8, 25¢ from Philadelphia Solidarity, GPO Box 13011 Philadelphia, PA 19101.

Industrial Union Newsletter, c/o Box 306, Stn. E, Toronto 4, Ontario, Canada.

ANARCHY, vol. I, #11, 50¢ from 29 Grosvenor Ave., London, N. 5. England.

BLACK FLAG, vol. 3, #7, 10¢ from 83a Haverstock Hill, London N. W. 3, England  
US subscriptions: \$3.75

COLUMBIA, MISSOURI:

Dear comrades, Things are moving slowly here in Columbia. The antipolitics "class" that I wanted to organize has not yet materialized, but my weekly radio program called "antipolitics" has been getting better since it began in October. This week's program is "The Myth of Lenin". A review of the accomplishments of the greatest counter-revolutionary of the 20th century. If anyone is interested in the possibilities of radio as a medium of anarchist/feminist/situationist communication, write to me at 301 Waugh St. Columbia, MO 65201, and I'll give you information on the possibilities of what you can do and what I'd like to see done. All it takes is a quiet space, a mediocre tape recorder, and a good microphone, and maybe some good music, to do a tape (anything from one minute to a couple hours would be acceptable). Or if that is impossible, ideas and written material can be sent to me to be used, read, or performed.

To Nora Goodfriend-Kovén: I've thought seriously about becoming a public school teacher. The only way I could do it is to approach it as a situation which could only be temporary ie, ending up with my being fired. The only way to reach people with anarchist ideas in a school is to tell them what is really being done to them and encouraging them to rebel against every constraint. This would obviously not be possible if you wanted to keep your job. To tell kids about anarchist ideas within the framework of school power without encouraging them to destroy the roles of teacher and student would separate theory from practice with counterproductive results.

Getting down to specifics from my general criticism of SRAF in #26 (which undoubtedly was understood by people in a much more narrow way than it was meant.) I want to talk about ideology. According to our name, we are a federation of social-revolutionary anarchists. To me that is a redundancy, whose existence points out a real problem. To be social-revolutionary is to be anti-ideological (ideology as a justification of power, of vested interests) We are split between those who would eliminate ideology and those who can't live without it, just as the anarchist tradition has been historically

split on this issue. This is what makes anarchism incoherent for most people. They see it as an ideology of freedom. There are enough forces acting on people already, leading them to metamorphose revolutionary theory into ideology to conform with "reality" as it is portrayed by power, without people who call themselves "anarchists" adding to their mystification. Ideology, needless to say, can never be instrumental in changing the world. There are 2 kinds of ideology. Both justify power, but they take opposing positions in a mock battle for supremacy. The ideology of the powers that be in continually at war with "critical" ideologies, though at this stage of history, neither can exist without the other. To the extent that the truly critical revolutionary force behind anarchist and socialist theory and practice is perverted by their reification in ideology and in a practice which reduces people to things (hierarchy); it is turned against us and becomes a weapon for the suppression of revolution. To their credit, Marx and others have tried to transcend "critical" ideology and move into the area of a critical theory of praxis. They tried to point out existing forces which would create socialism, and didn't merely oppose an abstract ideal to the "reality" of capitalism. Apparently, most of us have yet to advance as far. Not only have we reduced anarchism to an ideology, but, according to the logic of the self-reflexive nature of an ideology of freedom; we have created the confusion of countless ideologies of freedom (eg, anarcho-pacifism, anarcho-capitalism, etc) including (in its most consistent form) an ideology which demands the freedom of all ideologies of freedom (eg, Fred Woodworth's). It's time we scrapped all ideology and idealism with their abstractions and reifications, and started talking about changing life. I would recommend for a start that people read Stirner's "The Ego and His Own." We must begin, not with a fight for undefined freedom, but in a fight of revolutionary egoism in the realization that it is the only base from which a successful revolution will ever be launched. I hope this clarifies what I said in #26.

Live for yourself! Randal A. Rehling

PORTLAND, OREGON:

The BULLETIN of the General Defense Committee, c/o 3620 SE Hawthorne, Portland, OR 97214, reports attacks, burglaries, and assaults on workers in the Portland area.

DALLAS, PENNSYLVANIA:

Dear Friends, In receipt of the SRAF paper. I have read a good part of it already and I really enjoyed a lot of the articles.

Enclosed please find cover graphic for #28 for your next issue (too late, it appears here on #29), and some cartoons, if you want to use them. I enjoy doing work for your paper, and I will try to be more consistent, because before I'd miss a month than do one. I should be able to do it every month if you wish.

I think it is time for me to give a comment on the kind of revolutionary movement I believe in and stand with: I'm in an organization known as the National Revolutionary Peoples Party (which we sometimes call the American Revolutionary Party). We are against all capitalism, imperialism, and fascism. This means I'm personally against the rich and powerful, and for the poor and oppressed. I detest all modern commercialism since in America it is in extremes, which takes advantage of the layman and poor. It all fits together: the bureaucrats (political and otherwise), the police agencies (known for their brutal and sneaky tactics), the industrial capitalists (legalized thieves), and the opportunists of various classes that afflict the layman and the poor. The whole thing is one great big circus starring the most notorious liars, thieves, and murderers in the world.

What about violence? Where does it come into play? Well, let me say this, violence is an instrument, which like anything else is to be used when and only when the hand calls for such. If something can be accomplished without violence, then this is what should be done. There are many, many ways of doing various things, but the biggest way is by rapping, organizing, spanning out, planning, setting a goal, then forcing changes through mass support--the people. To do all of this though the party in concern must maintain infinite appeal and discipline, otherwise the people will never gain interest in the party nor the necessary

faith. If the party shows appeal at first, then lets up, this would even be more disastrous because you would turn the people against you plus instilling doubt in their minds about the effectiveness and purpose of the American Revolution and everything associated with it.

Just like pennies make dollars, individuals make masses. Each and every individual is important to the revolution regardless of their status or position in other matters. Out of these individuals will come great leaders and spokesmen, and great soldiers of the revolution.

Every person calling themselves a revolutionary should be giving the gospel of the revolution daily, just as the evangelists go out and preach on god and try to win people over to their version of things. Everything we do for the revolution, the revolution will do for us, and more. In the name of the people,

Comrade Salt McCarty, MO679,  
Drawer K, Dallas, PA 18612

BERKELEY, CALIFORNIA:

SRAF Fellow workers:

An Open Letter To My Love

Diamond Lil O'Neill, Sycamore Arms Hotel,  
Singapore.

Dear Lil: I love you still / Though times are bad,  
you know / And aint no Wob has got no job /  
Despite the CIO.

Well damn the bastards twice times three  
And damn them once again / You're sipping tea  
from China / I stand in the pouring rain.

I know you love your diamonds / And you take  
your champagne neat / While I'm out in the  
breadline, honey, / Lookin for a bite to eat.

You glow like a bunsen burner, Lil  
They call you Scarlet Madge / You grin and roll  
the union on / And come out without a scratch.

They wonder how you do it / How can you  
come out so fine / Where do you get that Cadillac  
And drink the finest wine.

She's Diamond Lil, my OBU, / Her lines are  
clean and sleek / She's fat on cream and curds,  
my boys / Though it hasn't turned her meek.

They call her OBU, my boys, that's  
One Big Union Grand / That's why she's got  
three coronets / Upon her evening stand.

She's royalty and more, my boys,  
The Queen that Fadore / They call her One  
Big Union, also / Sometimes Scarlet Whore!

Hey Lady, where do you roll tonight  
When life's brief sleep is gone / In crystal  
goblets take your pleasure, / Roll the  
Union on!

Let every worker be a King, let every  
King be none / Industrial Democracy!  
Hurr ah! The day is won!

Dear Lil, you know I love you still  
And silent watchtowers peep / Into your  
velvet bed and keep watchful / Eye upon  
your sleep.

Farewell, dear Lil, I'm off to fight  
In the class war for our rights / I'll bear your  
image in my heart / And I'll cherish it  
o' nights.

Many regards, O'Claerach

SAN FRANCISCO, CALIFORNIA:

dear SRA Fers -- Here I am up more than half  
the nite. I wud like to onct a gin entertain you  
in my usual inimitable style, but there are 2  
really pressing concerns methinks we should  
all take notice and action on. One is the so-  
called "Omnibus Crime Bill" now in both  
houses of Congress. This is the most fascis-  
tic, atrocious, absurd (except it's for real)  
piece of alleged "legislation" ever to be draft-  
ed and seriously considered in this country.  
In fact maybe in any country. Even gud olde  
Uncle Adolf wud haff been proud of such a mea-  
sure. And tho there is little chance it will be  
passed, we shd let them know our outrage at  
this piece of totalitarian garbage and th t it is  
an insult to every thinking person. If this was  
made law, the revolution would no longer be a  
talking matter because all of us, for sure, wud  
definitely be imprisoned because among the  
many measures outlawing just about every-  
thing in this neo-nazi dreamwork is, of course  
a provision making it a very severe crime to  
be members of any organization "opposed" to  
any current political regime in power. You  
know, advocating the... etc. Or even, it seem  
allegedly advocating the overthrow (read char  
of the govt. There's all sorts of nice codicils  
or whatever covering everything, ie, promo  
ing a riot can get you 100 yrs and 2 dark days.

A riot is just 5 people! I always thot that was 1/2 a minyan. Or possessing, reading, writing "pornography". Eckcetra, ecksetra. I mean you gotta read this thing for urself. Write yr bonehaid in Vashington and tell him to move his carcass to skotch this travesty or u'll put someone else in his seat next hustings (that always shakes 'em up and is vurry anarchistic pool-playing). Also have 'em send you a copy. Ask for House Bill 6046 or Senate Bill S14000, they're the same thing. Wot to do then? Publicize the hell out of them. Write letters to the editors of all kinds of papers the straighter the better but many of the "alternative papers" seem to be uaware of this, too. Bother the hell outta 'em all. When people read and learn about this they'll see that it cud put anybody and everybody behind the chicken wire fences under where the guardtower spotlights search at night. U've seen the pitchers. Okay, the other thing is on the surface a California concern. Here I'm taling about Ronnie Raygun's effort to establish a "Center for the Prevention of Violence" or whatever. What this means is that he and his sickies not only want to phase out the state mental hospitals which are not bad as some states but institute psychsurgery as a matter of "treating" so-called "psychopaths", "criminals", "sexual deviants", "sociopaths". As you've been reading, Ronnie is gonna make a try for the Throne and this just may trip him up when the public gets wind of it. Let them know in any way you can. Best source of info on this I know of is Madness Network News, Bx 684, SF 94101, a beautifully produced newspaper that carries the torch for anti-psychiatry, mental patient lib. and general enlightenment. I think most SRAfers will dig it. Sub is only \$3/yr. After getting the info, do the same thing. Let everybody know the best way you can. I am going to write up both of these for New York News Service which disseminates info to over 150 alternative papers but there's lot we all should do on these things and those like them. Let them know we're not going to let them shit on the Bill of Rights! Oh, my slowgun for anti-psychosturgeonry is "are you gonna let Ronnie Raygun bite your brain?" Are ya, SRAfers?

Tom McNamara, Professional paranoid

Gee whiz! How cum the bulletin doesn't print addresses so maybe people cud write to people. Nothing dulls my day more than not even getting a bill or something. Anything! Mine is 1437 Polk St., SF 94109. I will promise free magick lessons to any sincere aspirant who writes before noon the day after tomorrow. Do not wilt, learn the whole of the Law! (Wilson will cast a spell on me for that one.) "A genius is someone who doesn't know what the word means." --Rupert Krufnick, 1764. "I shudda been a plumber." --Albert Einstein.

Dear SRAfers: Rarely does anything I read in the bulletin convince me to do anything, whether I agree or disagree with it, but Bob Shea's idea that we need more anarchists or whatever it is we really are lit up the olde pinball so I got to my typer and pianoed out an article called "Beyond the Revolution: Anarchism in a New Key" about SRAF and WAP and suchlike. Maybe it can be printed and distributed with this. (nope, 4 pages. Too long.) Anyhow, it isn't as comprehensible as it shd be but I sent it to New York News Service in hopes they'd move it to their 150 newspapers of an alternative nature and told them I'd do a follow-up. This is where you all come in because I'd like the next article to represent all the diverse viewpoints of everyone in SRAF. So, take a minute and type (if possible) or scribble a letter along the lines of: 1) yr definition of anarchism; 2) how long you've considered yourself one; 3) limitations of being one; 4) pluses; 5) how politically active as you as an An.; 6) why shd others join us and anything else you'd like to say. Tell me also if, for some strange reason you don't want yr name used (u can participate anonymously but it's much much better if we prove we are hoomin beans, me-thinks.) Include statistics age, vocation, occupation (if any), schooling -- whatever's right and ush it to me at 1437 Polk St, SF 94109. Do it this week for sure, tonight if possible. After collating or whatever, I'll pass all the results along to SRAF central and maybe they can digest them. It's a little different from the survey & maybe we'll all learn something. The first 5 respondents will rcve a special present by return mail. Hoo boy! T. McNamara

Dear SRA Fers: Do what thou wilt shall be the whole of the law.

I was touched and delighted to read Arlene Meyers' unexpectedly generous remark that my opinions are not actually criminal. Alas, I was then disenchanted to read on and find that the opinions were the result, according to Arlene, of my "lack of awareness of women's oppression". Since I live with 4 very liberated females, the only way I could maintain such lack of awareness is by being deaf, dumb and blind. It is also curious that none of them feel that I lack awareness of their needs, problems, etc., especially since the oldest is a 3rd generation feminist and the others are 4th generation feminists. They all think I'm cute, loveable, sympatico, concerned, compassionate and cuddly as a teddy-bear, and, by god, I agree with them.

Of course, Arlene's attribution of "lack of awareness" is much kinder than the previous writings of her group, accusing me of sexism, chauvinism, piggery, shittery, pissery, etc., but it is the same technique of argument, or of avoidance of argument. By constantly centering on what's wrong with me, the whole group can fill endless pages of alleged "debate" without once ever dealing with the actual logical (and factual) correctness (or incorrectness) of my ideas. I still say that love can only be free, and that anything called love which is unfree is not love but slavery. If Deb Brewster insists that this is wordplay, well, logic is indeed a game. I merely point out that the logic game is on a higher (more precise, acute, more delicate dextrous) level than the emotional rage game.

Bob Shea asks me to try to write a popularized exposition of Dr. Timothy Leary's new neurological system, in the space of a SRAF letter. Wow. I'll attempt to expaon 3 circuits only. The original attack on Joffre Stewart was an example of what Leary calls 2nd circuit behavior, emotional-glandular reflexes based on mammalian fear-rage secretions. "I" intervened, pretending to be a logical biocomputer, and attempted to uplevel the debate to Leary's 3rd circuit: reason, dexterity, precision. Unable to understand or use the more recent 3rd circuit brain functions (dating to 40,000BC), the attackers assumed that my words were a more elaborate form of mammalian 2nd circuit snarl-

threat reflexes (dating from several million BC). They thereupon, as good mammals, turned their rage from Joffre to me. The joke (as only Neil Rest realized) was that the real "me" is not a 3rd circuit logic programmer but a 5th circuit exctatic meta-programmer. ("I" don't believe in the validity, objectively, of 3rd circuit reason any more than "I" believe in the objective validity of 2nd circuit emotion. Logic is more advanced, complex, precise than emotion, but equally mechanical and dangerous if trusted blindly.)

"I" have found the attacks on "me" amusing, and have enjoyed this whole circus, because "I" am aware of the arbitrary imprinting of the rational ego as well as the emotional glandular id.

I suppose the 3rd circuit rationalists will not spend 1974 being as pissed off with "me" as the 2nd circuit emotionalists were in 1973. The earthside carnival continues.

Love is the law, love under will.

Robert Anton Wilson

#### FAT CITY, CALIFORNIA:

Brothers & Sisters, The Bumpas-Warthan debate on the yellow page of #27 should draw comments in this issue. We have had letters (a few) all seeming to support our right to name ourselves -- no doubt the bull will draw more anti-party word mail (our mail was 2/3 Wap-Sraf & 1/3 Wap on this issue). My real reason in writing in this matter however is due to the fact that Roger McCain (Wap-Sraf) has stirred up Joffre Stewart. Perhaps JS' reference to our "removal" is only in idea (the 42% SRAF votes by SRAF's own survey). Roger is wrong that Joff has "purged Wap from SRAF" Joff is wrong in saying that "Wap does it" (remove itself). WAP is not a part of SRAF (ie, a subgroup of SRAF). Tho of 19 SRAF chapters 3 are also Wap National or State Info Xchange (ie, same address. One other SRAF chapter the address of a Wap member, another is in doubt Champaign as we have a Sate Info Xchaj there which is the Walrus & list Wap & Sraf as a federated to in its paper as well as some other groups. 2 more have mixblood, thus at least SRAF chapters have Wap membership). This doesn't make Wap part of Sraf or Sraf part of

Wap. This only means there are persons who are members of Wap & Sraf. There are also members of Wap & Yip -- ABC & Wap & many other combinations. WAP - WIX is not listed as a chapter of SRAF, tho there are 3 or more members of SRAF in Fat City. I would also like to point out that 42% of SRAF votes & many are members of political parties. Yet Wap (& Yip) get hell for being an anti-political party. I'd bet that over 1/2 of Wap is opposed to voting (tho I have no survey to prove such). Back to voting anarchist -- voting Waps -- register (in Calif. anyway) as WAP on their registration. Thus we are open about our anarchism & declare that we are members of a party of anarchists. Not hidden or lost someplace in Peace & Freedom, Peoples, Rainbow Peoples, Democratic, etc. (all of which are working to install &/or keep in power a form of govt where Wap works to bring about an anarchy thru collectives, media, etc.) Another point before I am put before the firing squad for treason to the cause -- YIP as Joff said started wild & went to electoral. WAP started off as a local political party (the offspring of a more terroristic political party gang, the Peoples Anarchist Party, which at one time had 35 members in Stockton, registered.) Pap reformed without its terrorist elements as Wap (we are changing our fraze: Wap is not into armed revolution to not into terrorism, as AR has confused some persons into thinking we do not believe in self-defense (we do have some 100% pacifists, but we have no terrorists nor capitalists or members of political parties). I for one believe you shouldn't be a member or something unless you agree with ints principles. At least in party -- hence I cannot see members of a political party getting down on anarchists in "wapartys" & "yipartys" & "200th birthday partys" & "Tect American partys" etc, all of which are partys formed or reformed for anti or even (non)political reasons.

Well I stated all my reasons for the right of self naming of one's self or a groups right to name itself. We are not membership hungry enuf to change our name & win new friends with the "new" Wap (remember the "new" Nixon). If Wap is a bad idea I'm sure it will die like Hoffman's YIP. We got an unsolicited volunteer for

candidate for president last month. A new comrade. After explaining our trip for publicity would be mostly the effort of the WAP committee for the election of nobody to "office" (president, governor, mayor, etc) he agreed it was a better idea -- so Wap is a "can of worms" as Joff says but we seek to educate the libertarian element into anarchists. I wrote last year of a brother who joined Wap (an old member of PAP) & tried to turn us to terrorism. We boycotted his idea, told him, if he wanted to play football to join a football team not to ask a baseball team to join him. He quit to seek out the "weathermen type". He's back now, wants to do vblunteer work, help people & build the new system withing the old with us without terrorism. On voting again, "lesser evil" is still an evil, true for Nixon v. McGovern. But how about Prop. 22 that would have taken away the United Farm workers only weapon, the boycott, if passed. Were we wrong in Calif. in voting "No" on this grapegrowers prop? In closing this part of my letter I might say "party" might scare off some anarchists from Wap (due to misunderstanding, I'm sure) as advocate of the anti-christ scares some atheists (me for one) from Joff S. (an athiest). This is also due to misunderstanding I'm sure, but I don't have the time to get into Joff's anti-christ trip & he doesn't have time to get into Wap. Yet I'm sure we both serve the advancement of freedom in different ways (we might catch a libertarian voter now & then & I bet he gets a devil worshipper once in awhile) I want to thank Bumpas for his debate letter as it drew us about 6 new members -- mostly from SRAF (the Bumpas - Warthan debate was in the Wap news letter & the SRAF Bull). This reminds me also of a letter from London ABC where misunderstanding caused the Black Flag editor to say Wap & ABC were different & uncommon (the non armed revolution fraze again). Had he checked our list of xchanges he would have found 2 that I know of to be ABC chapters (a 3rd is thinking of it). There is a lot of misunderstanding -- true -- between Wap & non Wap (also 3 YIP chapters are Wap xchanges). True Waps are getting it "together" -- we have purpose -- anarchy with a free or gift economy. All anarchists are welcome to join except terrorists, capitalists,

& members of political partys. Thanks Joff for the publicity (the best way to advertize sometimes is to attack it). Since I believe at times the best defense is no defense I do not take part in inter anarcho-bickering. Please excuse my long letter, Jim, I hope you allow me to exceed one page (as Joff often does) this time. Anyway whether you all love Wap or not, I love you all. Now can Wap services help any of you. We have our own jacket patches for jp lovers. Do Srafer's have enuf people (5) for a jacket patch, like A for \$7 each or less -- perhaps our Spokane people who are doing Wap logo tea shirts for \$1.60 postpaid. Could do a # for Srafeds if there is a market or need (Wap never makes a profit on our "black market" items: flags, patches, buttons, stickers, etc. Sometimes we must use capitalist supplies to make them or have caps made them, but we do the art, & a lot of the labor & mailing, etc. at no cost). Let us know & we'll report the facts in the next issue of the SRAF Bull. as to # of requests for patches or stickers or tea shirts & cost per item if agreeable & made. Our Wap logo patches are \$7 & A having less detail should run the same as Wap logo (tho these are in the planning stage at this time). Perhaps "anarchy" on a tea shirt -- bumper stickers cost \$10.45 per 300 & postage. We don't just talk & print propoganda -- we try to be of service to our brothers & sisters, or as one SRAF-WAP said, Wap is more out to share than to get power. Local examples here at the farm (IWW-110) we cut the rabbits loose (they had been in a 15x20 barn). They returned -- now they go in & out. If the bunnies want to be domesticated we will give them away as pets (as we do lobo's pups) for free at the flea mart parking lot. Thus competing with the capitalists to lower pet prices or at least we get pets to people who couldn't afford them otherwise (\$3 for a kitten at the "human" society that was distempered & died.) \$5 for pups -- we could get \$2.50 for bunnies at easter -- I don't know what they sell them for. For answers, info, sample newsletter, matches, buttons, etc, about Wap, write us (we don't have fang teeth). Peace, love, life, liberty, Red Warthan, 2906 Carpenter Road, Stockton, CA 95206

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#### KELOWNA, BRITISH COLUMBIA:

Dear Friendly SRAFeds, Rob Innes query in #27 about any "anarchist/libertarian socialist magazine concentrating on fiction and poetry" really hits the mark. Personally I don't know of any such publication, but I'd certainly like to see one in which both reprints and new anarchist stories and verse would appear. Scenarios of various anarchistic and libertarian life-styles are most effective in promoting discussion among those who are as unfamiliar with our feelings as with our ideas.

One sure fire way of reaching high school students with the libertarian pacifist perspective is to distribute Eric Frank Russel's highly entertaining and amusing short story, "And Then There Were None...", to be found in his collection, "The Great Explosion". In this tale we learn of a military spaceship sent from imperial earth to recolonize an anarchist planet. After the "take me to your leader" gambit and numerous light misadventures, the frustrated commander is forced to take off again for earth before all his men desert him for the free and happy life of the Gands.

I'd like to see SRAF's own Joffre Stewart's poems in an anarchist literary magazine, altho they should by no means be confined only to an anarchist "ghetto" publication. Joffre's best writing is his poetry rather than his prose.

Of course anarchism's "heavy" in the poetry dept is none other than the incomparable Percy Bysshe Shelley and one could do worse than read or reread "Prometheus Unbound", a verse drama wherein Shelley champions the rebellion of the individual against the twin tyrannies of religion and the state over our minds and our bodies. Shelley's Prometheus doesn't compromise with any oppressor of humanity but symbolizes our desire for complete spiritual and intellectual freedom.

"The loathsome mask has fallen, the man remains, -- / Scepterless, free, uncircumscribed, but man: / Equal, unclassed, tribeless, and nationless, Exempt from awe, worship, degree, the king / Over himself; just, gentle, wise: but man. / Passinless? no: --- yet free from guilt or pain, ---"

Those that feel that anarchism should have more teeth will be interested in Edward Bulwer-Lytton's "The Coming Race", a social science-fiction novel published over a century ago. Its basic weakness in plot and characterization is more than made up for by the exciting idea at its core, namely that if an unlimited amount of power were distributed in the hands of all people, we could pluck the flower freedom and safety out of the balance of terror. Bulwer-Lytton a hundred years ago could only speak theoretically about such a possibility, but now today that an extraordinarily cheap weapon of mass destruction far more potent than any nuclear weapons system has been developed in this country, 6 people (if necessary) could readily dispose of 6 million aggressors. But no aggressor could use this weapon for his own gain without the almost certain risk of similar treatment. Thus everyone would walk on eggs and be most careful not to exploit or give anyone any cause for grievance. That is why no govt in the world dare openly discuss this weapon; for just as feudalism fell with the development of firearms so would the possibility of govtal control disappear entirely with this extraordinary technical breakthrough which is behind the end of the cold war and Nixon's recent chumminess with Brezhnev and Mao Tee-tung. However, since I am a non-violent anarchist, it would be most irresponsible for me to reveal the nature of this development, since I like my fellow human beings too much to see any of them die in my or anyone else's cause.

A recent paperback novel, Mack Reynold's "Communes 2000 AD" describes a society in which everyone is supplied with a Universal Guaranteed Income that covers not only the necessities, but many of the luxuries of existence. With the fertilizer of UGI a number of communes spring up with a rich variety of lifestyles to choose from ranging from bible freaks, sports freaks, artistic colonies, and the usual homophile, swinging singles, and bisexual bodies. But the elite that runs this cybernated "paradise" sees little reason for supporting 90% of the population in unemployed bliss, so they (a) decide to cut off the right to vote for all those who do not send in detailed reports to the

data banks, and the implication is that (b) their UGI would be ultimately cut off if they no longer conform. The hero of this tale is at first unwittingly recruited to spy for the police by being directed to do his post-doctoral thesis on the various communes which the state intends to destroy. When he finally gets wise to the fact that he is being used as an informer, he joins the underground.

Yes, I couldn't agree more with Rob Innes' that "too many polemics make Jack a dull revolution". Would Rob or anyone else be interested in beginning with me an anarchist short story and verse broadsheet that we could have first inserted with the SRAF bulletin as a literary supplement provided we pay the extra shot for paper, postage and stencils? (sraf-print note: we'll do it if you prepare the stencils & mail them ready to go onto our gestetner).

Take the best, and leave the rest,

Bill Hall

Dear MATCH-makers, R. Ansay's misanthropic advice to a couple considering kids (don't!) on the ground that in an "overcrowded" world offspring are condemned to misery was just the kind of a stringent mouthwash needed to reawaken near-moribund anarchists like myself. But they what does an anarchist say to these neo-malthusians? Plenty! Malthus' essay on population and miserisation was really an elitist, statist response to William Godwin's classic "Enquiry into the Nature of Political Justice". Of course by making most people "superfluous" thru invoking artificial scarcities, any of our genocide machines mis-called govts, can nudge the rest of us down the well greased slide to extinction; the way of the Shakers. As Professor Schaar points out in his machiavellian study on "Power and Purity"

"... We have built a civilization of great power for a few and much comfort for many. The price is now clear: an unlivable world; a huge population, most of whom are simply superfluous, whose creative and productive capabilities are not needed for the maintenance of the system. The necessary work of this society could be done perhaps by 25 or 30 million people. The old, the young, the black, the poorly trained, and most 'ordinary' men and women have been reduced, in social and communal

terms, to a nullity--in this society that claims to value human life above all. The order does not need them, and in that most important sense it has wrecked them. They are ciphers in a social process--the wad, as Mailer calls them--of significance to the system mainly as consumers and as actual or potential troublemakers. . . ."

As "actual and potential troublemakers" to the genocide machine, anarchists may find a ready answer in our own William Godwin whom Malthus failed to refute. Obviously if we bring kids of average ability into the world, then we may indeed condemn them to a life of increasing misery and despair. Yet suppose we raise much brighter children than the average by our personally undertaking all their formal education, and like William Godwin refuse to submit the minds and bodies of our offspring to the mind-murdering institutions of the genocide machine, the state schools? Again, as did Godwin, I am sure we would find quite a different result.

By providing the children of anarchists with an active environment combined with early education (especially from the time of birth to the age of 6), all of our kids will be much brighter than average and not a few will be geniuses or near geniuses able to both assist themselves and the less gifted out of the genocide machine's well-laid ecological trap. William Godwin showed how to raise a child of exceptional talent by applying his educational ideas to raising Mary Wollstonecraft who was later to outshine her father in popularity with her novel "Frankenstein" and as a pioneer in women's liberation.

The evidence that genius can be manufactured, rather than born, is found in the early childhood upbringing of Karl Witte's son (Witte, an Austrian clergyman, had apparently read Godwin's theories on education), John Stuart Mill, Lord Kelvin, and Norbert Weiner of cybernetics fame whose high speed electronic computers so ironically have advanced the efficiency of the genocide machine. An active environment, however, does not mean laying one's own trip on the kids--even an anarchist trip, for a large part of its secret lies in the child's ability to create at a very early phase his own alternatives rather than to choose among only those alternatives provided by adults. Creativity is the other side

of freedom's coin and is not the multiple-choice test that is provided us by the state in the guise of "freedom" as it is embodied in the electoral system. The ability to do one's own thing, but a hell of a lot better comes neither from Summerhillian neglect nor state repression. However the products of genius can be used for the benefit of all rather than the few once we are liberated from some of the popular myths concerning genius. Our Prometheans will come if we create them and do not passively await them!

As an evolutionary anarchist and a teacher I urge other evolutionary anarchists and teachers to raise as many "super-kids" of their own as they can, R. Ansay and the genocide machine notwithstanding. If some of the anarchist communes would get off their anti-intellectual and anti-thinking emotional binge trips, they just might be able to raise a crop of really bright and beautiful youngsters instead of the handful of retarded neurotics that I have seen. Parents are potentially the best rather than the worst teachers, and ideally should be the first teachers.

For those anarchists who believe that they are benefitting themselves and the world by not raising kids of their own, let me introduce you to 2 outstanding aids to early childhood education in an active environment: Joan Beck, "How to Raise a Brighter Child: The Case for Early Learning", Trident Press, New York, 1967; Siegfried & Therese Engelmann, "Give Your Child a Superior Mind", Simon & Schuster, New York, 1966.

Yours for brighter, happier kids,  
Bill Hall

BURNABY, BRITISH COLUMBIA:  
Enclosed another \$2. In answer to your question if I could aid anyone wanting to learn Esperanto by mail, I would say yes. But I must mention here that Esperanto is very easy to learn from a Teach Yourself Book by John Cresswell & John Hartley which is \$2.45. More information can be obtained from Esperanto Book Service, Box 508, Burlingame, CA 94010, (415)342-1796. I think the best way would be to get the Teach Yourself Esperanto book and I would supplement it with exercises by letter to

anyone who wished so. With some effort it could be learned in 5 months so that one could put it to practice at the various congresses or cultural events in Europe or elsewhere. The coming Nonnationalist Congress will be held in Bergamo Italy, August 3-9, 1974. Anarchists from several countries speaking Esperanto are hoping to make new acquaintances and take new ideas of a world Federation of Anarchists into consideration. So as I have already said I shall do my best to aid anyone wanting to learn Esperanto and get acquainted with the Nonnationalist Association (SAT). We could maybe use the SRAF Bulletin to communicate to one another in Esperanto and have our comrades from around the world participating also using Esperanto. We could visit one another on our travels and exchange experiences and etc, etc, etc.

Justice, Reason, Jurgen Kuhl  
#412-371 S. Ellesmere Ave., Burnaby, BC, Canada V5B3T1

ARGENTINA:

La Protesta, anarchist publication, c/o Hector A. Charrelli, Cas. de Correo N. 24, Sucursal 39-B, Buenos Aires, Argentina, reports a declaration by the Society of Worker-Student Resistance (affiliated with the FORA) which calls for direct action against those fomenting and pursuing a wave of violence against anarchist and workers projects. Emilio Zola, the oldest and largest anarchist library in the world was burned to the ground (the comrades in Argentina are rebuilding it); daily newspapers Clarin, La Capital of Mar del Plata, and La Capital of Rosario destruction was attempted; student facilities have been destroyed; the paper El Mundo was closed; and Channel 9 tv was silenced. A workers assembly in Cordoba was attacked. All this is happening since last September. They fight against the totalitarianism which is sweeping their own country as it has in Brasil, Bolivia, Uruguay and Chile.

We learned only today  
Comet Kohoutek  
suffered a brown-out!

SRAFprint Co-op (Mountain View, California);

Fellow workers, I want to apologize to you all for my careless & inaccurate generalization of "19th century anarchism". My thanks to David Wieck for pointing this out. But I still think "bossism" in anarchist organizations is a problem in spite of the fact that our perspectives maintain a sharp & ruthless critique of such practice. In Spain, "leading & respected" comrades entered the govt entirely on the initiative of a "central committee" with no reference to the whole federation for approval. Even after the fact. Criticism was muted & ineffectual in removing any of the collaborators from the CNT until after the war. It appears that anarchists are almost as susceptible to such distortions of the perspectives of self-mgmt as are overt authoritarians.

When I favor sharp & ruthless critiques as a corrective, I don't mean to encourage people to engage in personal criticism or ad hominem attacks. I intend something more of the nature of absolute levelling. Nonne's opinion should be given more deference or respect than another's for any reason which does not relate to the clarity & importance of that opinion itself.

John MacLeon, I don't laugh at your naivete, or anyone else's. I agree that we stand almost as severely in danger of creating a dictatorship as the overt authoritarians. Our advantage is that we recognize the destructive nature of the problem and fight against it as we go.

About the AOA in France; as I understand it (if my translation of R. Beaulaton's letter is accurate), the secretariat of the AOA has proposed some form of formal collaboration between our organizations. The idea appeals to my own sense of solidarity, and I'm convinced that the energy we will share with our comrades in Europe will benefit us all. I propose that the SRAFederation issue a statement to this effect as long as at least 90% of SRAFeds responding to the question approve the idea. This is virtual unanimity. Send in your proposed drafts, we will print a synthesis to be approved by us all.

Neil, the problem of functional authority which you raise can only be solved in the long run by opening up all fields of human activity to anyone with the inclination, interest and energy. In the short run the problem is more

dangerous to our perspectives, because people don't become cardiologists overnight. I guess we'll just have to depend upon enough highly-skilled technicians of all sorts becoming sensitive to revolutionary needs, or at least neutral, so that those who need their skills won't be injured by any refusal on their part to help people during a revolutionary period. Most highly skilled persons have internalized, at least somewhat, the idea that their skills are a human service and will render that service to those with needs under a wide range of social circumstances. It is also true that many may look for another society where their skills are more rewarded in terms of respect, power and wealth than is true in an egalitarian society. So there very well may be a shortage of needed skills to provide society with all the services to which the wealthy at least, have become accustomed. Recovery from this disability will only take as long as it takes interested people to complete their training.

Admittedly some people are more skilled at administrative tasks than others, but this fact of human nature is no justification for the principal of one man management, in spite of all Lenin's clumsy arguments trying to prove it. It is consistent with collective self-management to assign and rotate tasks among members of the group.

Tom Scherbenko, it is not necessary to see Lenin & the Bolshevik hierarchy as "power hungry men" to deny their claim to justification for their counterrevolutionary practice. One can accept that they may very well have sincerely thought they acted in and for the best interests of the working class. Even when they suppressed the workers' own organizations, their protests, their strikes and rebellions. Revolutionaries are no less subject to such megalomania when placed in positions of such awesome power as are such midgets of humanity like Nixon. Just as I reject any justification for marxist-leninism, I also reject the idea that an m-l group can be anything but hierarchical & elitist. In fact, the major contribution to revolutionary theory which is credited to Lenin is in the concept of party and one man management. Tightly enforced discipline to the party hierarchy is endemic to leninist practice, and the great bulk of Lenin's writings

conform to this practice. It is true that "State and Revolution" and the "April Theses" are inconsistent with the bulk of his writing. Written in 1917, they served to cause social democrats to call him a Bakuninist, and anarchists were encouraged by these writings to cooperate with the Bolsheviks. But I challenge you to demonstrate where Lenin's practice ever coincided with the popular understanding of "State and Revolution". The most generous thing I can say is that Lenin may have been so caught up in the popular revolutionary enthusiasm of 1917 that he tried in "State and Revolution" to give his expression of that enthusiasm. Some analysts claim the book was a dishonest attempt to disarm possible revolutionary opposition to the plans for Bolshevik seizure of power over Soviet society.

Scott at CU-SRAF, you raise again the question of an all-SRAF propaganda journal which has been favorably discussed among SRAFeds a lot in the last few months. Some initiative was to follow the August conference. Your idea of rotating the editing is good, but to be most efficient the rotating jobs should include everything up to and including the preparation of final layout of the "camera-ready" copy & air-mailing it to the location where it will be printed & mailed out to subscribers of bundles & individual copies. The actual printing & mailing can best be done at a permanent location. Postal taxes are less with a permit & costs of printing can be minimized with a long-term contract. Also, each group taking the job should do 3 or 4 issues before rotating it so that something can be learned from the experience & also so they have more time to collect material from contributors. Of course those who work at the mailing point & any other local SRAF group should forward all contributions promptly.

A lot of thought should go into how to pay for the costs of the effort. There are a couple of realistic proposals which can work, in combination, or separately. We have to dismiss both subscriptions (individual) & advertising as a source of much significant help. Especially at first. We must do it ourselves. And if we can link a distribution plan with the plan to pay for it we can solve both problems

at once. First of all, I propose every local SRAF group commit itself to distribute and pay for a bundle of each issue averaging 100 copies. If the cost of production & mailing is 10¢ per copy, that is \$10 per issue (monthly, quarterly, or whatever the production schedule is). We here in Mtn. View will distribute 200 copies of each issue on such a plan. If we all average 100 copies for each SRAF group, there is 2000 paid circulation already. And local groups can use this publication as a source of some income, or just distribute it for free, as they wish.

In addition, we can ask all SRAFeds to commit themselves to create a press fund by donating, say, 25¢ or maybe 50¢ per month to this fund. Some definite figure. Then each member who contributes to the press fund receives a bundle of 5 or 10 copies of each issue. This might realistically add another 500 or so to the circulation. Then each SRAFed should be sent a free subscription as a benefit of membership in the federation, but encouraged to donate to the press fund. A certain number of samples each issue should be sent out. Within a short time on a plan such as this, the circulation could reach anywhere from 3000 to 4000 if the journal is well produced. I think we have the talent and ability. The only question is energy.

I believe from the August conference, that Seattle will be willing to take a turn at production. I guess CU-SRAF could, too, with their Walnut experience. We here would be willing to take a turn if we could rotate the bulletin job while we did the journal. Since we already do have the postal permit, we could get the printing done and mail the bundles & copies.

Now all it takes to get the project off the ground is for those who are willing to volunteer to help distribute and pay for it. A large commitment is not needed from any one group, or individual, since we are comparatively numerous now, compared to a year or 2 ago. A group needs to volunteer to compile, edit, & layout the first 3 or 4 issues and send, by air mail, the camera ready copy to us.

On the subject of new periodicals, a word about Equality, 2510 Channing Way, Berkeley, CA 94704, which has just appeared. I appear

as a contributor, although my contributions were minor. I like the paper and think it's a very good effort. But, as usual, I have some objections which I want to set out with some clarity. The editorial on the need for an Egalitarian Federation sets out the general tone and direction of the paper. It does not suggest how the development or structure of such a federation might evolve, but it does ask for interested people & groups to communicate through the paper and presumably develop the needed clarity on this question. I hope this occurs in subsequent issues.

My other disclaimer is I do not at all share the apparent unqualified respect for the US Declaration of Independence and the revolutionary heroes of 1776 which is expressed in the paper.

The 1776 Declaration is, at best, an ambiguous document on the question of equality. It begins with a bold assertion, but later language about savage Indians compromises it. The heroes of 1776 have contributed snatches and glimpses of insights which can be used today (much as Joffe quotes Jesus), but on the whole I think it a few steps backwards to set these heroes up for emulation & to expect that people today will make a revolution in part because they made one in 1776. We have our own tasks to accomplish, and the heroes of 76 are too diluted with nationalism to be ultimately valuable to us. While the "revolutionary" aura accompanying the bicentennial year explains a momentary relapse into a nationalistic state of mind, it does not justify such an error. The revolutionary overthrow of the bosses on our backs cannot be claimed as the property of any nation, nor can it be denied to any people even if they're not white w/ an English common law background. Revolution belongs to all oppressed people. The 76 revolution wasn't the 1st; it wasn't far reaching; its most significant advances were reversed w/in 2 decades (look at Canada if you think we advanced by it); the armed struggle of the "revolution" was won more by the armed forces of monarchist France in India & the western hemisphere than by the blundering G. Washington, and his motley gang of misled & starved conscripts. Let's pop these nationalistic myths & show how they're used to keep us down.

Yours for liberty, equality, joy, Jim