

# GREEN LINE

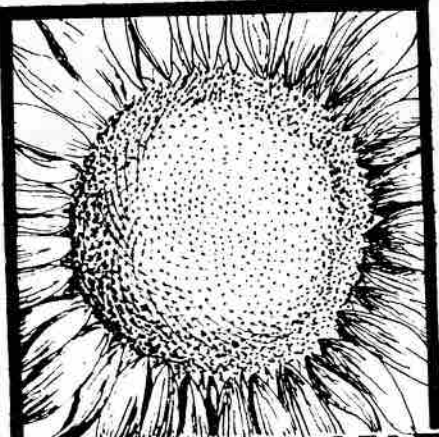
No. 8

Magazine of the green movement. New Year Issue. 30p.



A PLACE FOR US ALL





## GREEN LINE No.8 New Year Issue

Editorial address: 14 Alexandra Road, Oxford (0865 245301/246079).

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WELCOME TO MIDWINTER! Green Line is going into the new year on an optimistic note: each of the last three issues has sold out, and our print order for this issue is an all-high 1200.

More about Green Line on page 12.

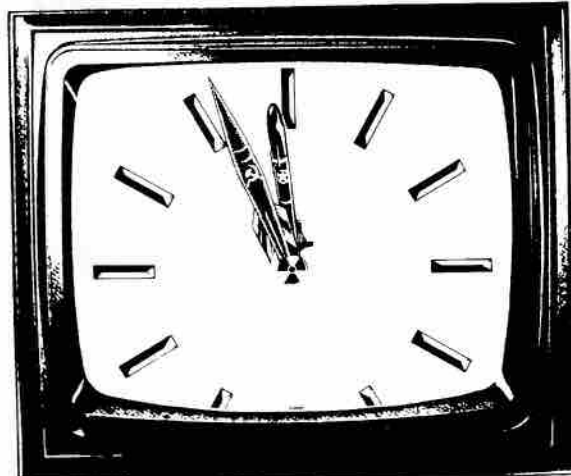


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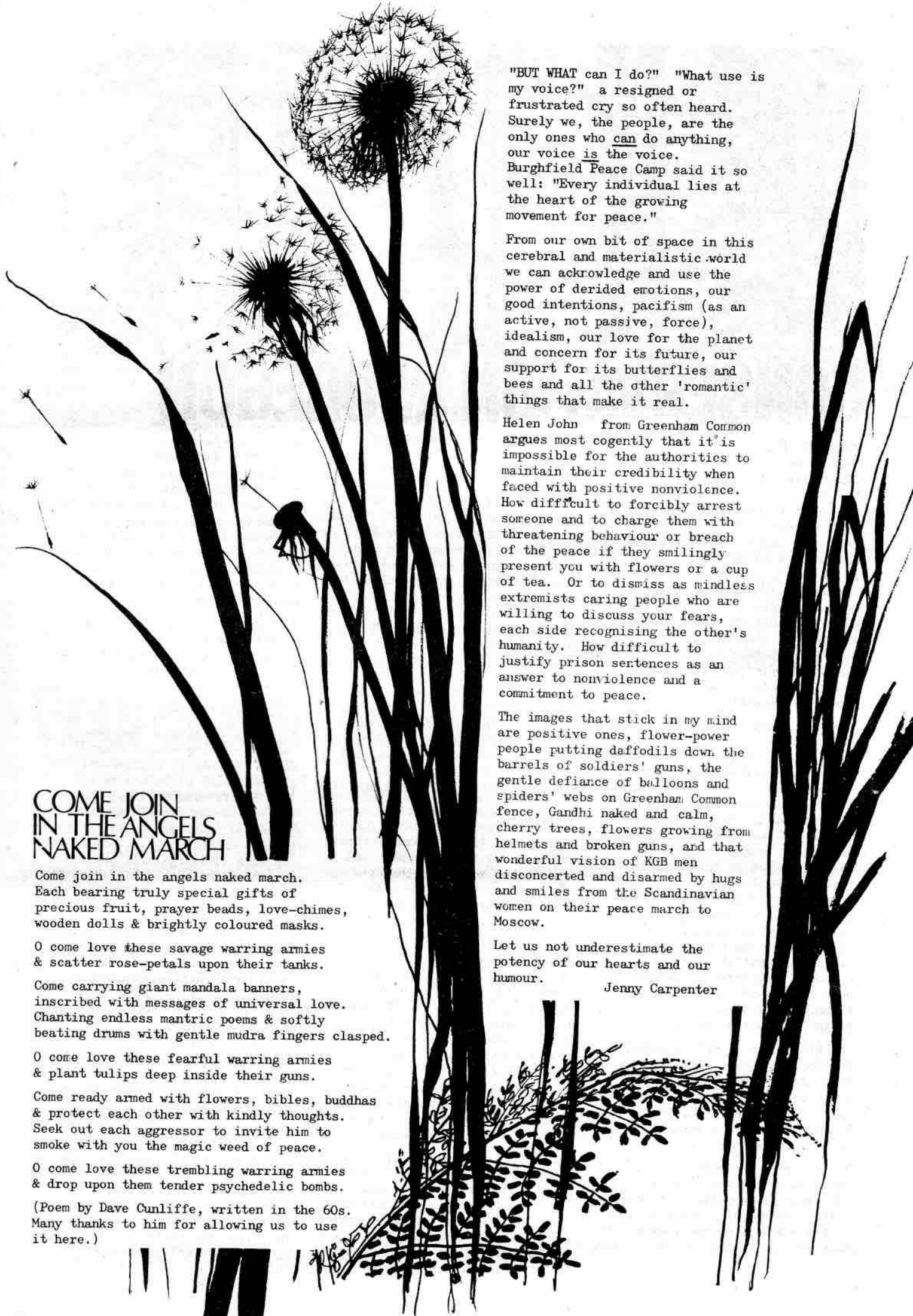
## small ADS 5p a word

ECOLOGY OF FREEDOM - Murray Bookchin £6.95; The Nuclear Fix (Guide to Nuclear Activities in the Third World) - W.I.S.E. £4.50; The Church and the Bomb - £4.50; Lifestyle, a Parable of Sharing - A H Dammers £4.95; Gaia - Lovelock £2.95; Whose Land is it Anyway? - Richard Norton-Taylor £6.95; Common Security (Palme Report) £1.95; Ecology for Beginners £1.95; War Plan UK - Duncan Campbell £6.95. Books POST FREE from: EOA Books, 34 Cowley Road, Oxford.

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"BUT WHAT can I do?" "What use is my voice?" a resigned or frustrated cry so often heard. Surely we, the people, are the only ones who can do anything, our voice is the voice. Burghfield Peace Camp said it so well: "Every individual lies at the heart of the growing movement for peace."

From our own bit of space in this cerebral and materialistic world we can acknowledge and use the power of derided emotions, our good intentions, pacifism (as an active, not passive, force), idealism, our love for the planet and concern for its future, our support for its butterflies and bees and all the other 'romantic' things that make it real.

Helen John from Greenham Common argues most cogently that it is impossible for the authorities to maintain their credibility when faced with positive nonviolence. How difficult to forcibly arrest someone and to charge them with threatening behaviour or breach of the peace if they smilingly present you with flowers or a cup of tea. Or to dismiss as mindless extremists caring people who are willing to discuss your fears, each side recognising the other's humanity. How difficult to justify prison sentences as an answer to nonviolence and a commitment to peace.

The images that stick in my mind are positive ones, flower-power people putting daffodils down the barrels of soldiers' guns, the gentle defiance of balloons and spiders' webs on Greenham Common fence, Gandhi naked and calm, cherry trees, flowers growing from helmets and broken guns, and that wonderful vision of KGB men disconcerted and disarmed by hugs and smiles from the Scandinavian women on their peace march to Moscow.

Let us not underestimate the potency of our hearts and our humour.

Jenny Carpenter

## COME JOIN IN THE ANGELS NAKED MARCH

Come join in the angels naked march.  
Each bearing truly special gifts of  
precious fruit, prayer beads, love-chimes,  
wooden dolls & brightly coloured masks.

O come love these savage warring armies  
& scatter rose-petals upon their tanks.

Come carrying giant mandala banners,  
inscribed with messages of universal love.  
Chanting endless mantric poems & softly  
beating drums with gentle mudra fingers clasped.

O come love these fearful warring armies  
& plant tulips deep inside their guns.

Come ready armed with flowers, bibles, buddhas  
& protect each other with kindly thoughts.  
Seek out each aggressor to invite him to  
smoke with you the magic weed of peace.

O come love these trembling warring armies  
& drop upon them tender psychedelic bombs.

(Poem by Dave Cunliffe, written in the 60s.  
Many thanks to him for allowing us to use  
it here.)



GERALDINE GOLLER

# CONSERVATION IN OREGON

PORTLAND, OREGON, USA is a city that seems to have one of everything, from the sleek multi-activity sports centre to the tiny basement theatre with bar tables instead of rows of seats. With the other towns now adjoining it, Portland has about a third to half the population of the state of Oregon living in it - that is, about a million people. If it is known at all by the British, it is for its ecological laws, especially its successful bottle bill, which has now been copied by seven other states in America and may well be adopted nationally.

The bill means that all beverage containers - beer cans and glass and plastic bottles (but not wine) - must be returnable and carry a refund value of at least 5 cents. The 1972 law has become more and more acceptable to everyone as it has dramatically reduced litter, especially broken glass on beaches, saved on resources and increased employment. By putting a value on 'rubbish' it has also given anyone who cares to collect it a means of making some money on the side; and I have seen many old tramps shuffling around with a sack or supermarket trolley of beer cans. And fishermen are bringing containers and cans out of the rivers and the sea.

The bill has not even increased bureaucracy in the state government, as the whole business of collection and refunding is handled by the public and retailers. Ninety percent of beverage containers are now recycled.

Recycling is certainly everyday business in Oregon. 55% of newspaper is recycled - the highest rate of newspaper recycling in the nation - and it normal practice to take your newspapers to one of the

many containers or depots in supermarket car parks in the city. There is apparently no problem with fire, despite the containers being made of wood: maybe there are no vandals in Portland! Depots are run by groups of individuals or businesses and do not make much profit at the moment because of the recession in the paper products industry.

Used motor oil is now collected by 450 collection sites over the state - mainly in garages and car workshops - and re-used in dry eastern Oregon for oiling the roads, or cleaned up so that it can be used again and the debris burned for fuel. The idea of motor oil recycling was started in 1978 by a state programme of education and grants; now it is actually slightly profitable to collect it.

A few of the many recycling companies are aided by tax concessions from the state. These are the ones the state does not want to see go out of business, often those that employ a lot of people. Many of these make a profit.

In fact there is so much recycling going on that there is a battle taking place about a garbage burner that will produce energy but will divert recyclable materials to the burner. An article in Clinton Street Quarterly, Portland's most radical journal, says: "If this facility is built, some time in the next 25 years we'll likely find ourselves in the preposterous situation of importing garbage and/or banning recycling."

Incredibly democratically, there is a system here which has existed since 1901 whereby if enough petition signatures are collected from the public on an issue that could be ruled upon it must be put to the public vote. The number

that needs to be collected depends on whether it affects a town or the whole state, also on the number of votes the governor received when elected to office; at present the number needed to put a statutory law on the ballot is 54,669. Actual voting takes place at general elections which are every two years. What the public then votes becomes law.

Thus it was that in 1980 Ballot Measure 7 was passed by a wide majority. This said that no more nuclear power stations could be built in the state until a method of disposing of the waste products could be found. The new law was the final death blow for two nuclear power stations planned for Pebble Springs in north-east Oregon: about \$140m had to be written off, and the loss was covered by the two electricity companies that were building them - because another popular ballot law had made it illegal for power companies to charge ratepayers for their planning and construction costs.

The one existing nuclear power station in Oregon - Trojan, about 40 miles outside Portland - provides a small percentage of Oregon's electricity, as does coal, by far the greatest percentage being provided by the enormous hydro-system on the Columbia River. Portland General Electric, the power company that owns Trojan, is according to the Oregon Environment Council very conservation-conscious, and indeed it and all the other power companies provide loans to enable people who use electricity for heating and water to properly insulate their walls and roofs. People who use oil or gas get help from the state, which used to pay for electricity users too.



Apparently the power companies were quite happy to take over this expense because in the long run it saved them money by not having to build new power stations. In fact they do well out of it because of tax allowances.

Oregon and the whole timber-producing area of the north-west is going through a worse recession than most places in America because there is so little house-building going on, and timber is used for this purpose. Unemployment is very high. Oregon itself is larger than England, rich in natural resources, yet conservation is very acceptable here, not a dirty word as it sometimes seems to be in overcrowded, resourceless Britain.

The people are generally conservative, affluent, non-political and health-conscious in Portland, though less conservative and more 'cultural' than in the more rural areas in Oregon. Nobody has heard of battery hens and few discuss the ethics of communism. There is a market at weekends where local craftspeople sell their wooden furniture, original jewelry, their driftwood and flint musical mobiles and their woven clothes.

Near the fire-eating juggler are a few 'political' stalls, but few seem very revolutionary and certainly they raise little of the violent argument such stalls inspire in Britain. Perhaps it is the sense of space and wealth that makes Oregonians less tortured about the situation in the world than people I know in Britain.

There is also a much freer attitude towards work here. Young women drive trucks or heave undergrowth about in the parks, while unemployed lawyers mow lawns or sell their works of art in the weekend market. Though meeting (I am told) unusual people, I am amazed at the lack of those I have met who are actually working in regular jobs, or even employed by someone else at all. I've met carpenters (one a former maths teacher), furniture makers, an acupuncturist, a Reichian therapist who used to be a landscape gardener, a housecleaning woman who used to be a physicist, odd-job women and men, a film-maker and an inventor of video-gadgets all self-employed. It seems to be so easy here to be enterprising. Whether this is really because there are less

problems with rent, space, money and so on, or that people are more liberated in their outlook on work and are free from the inhibiting feeling that if you teach you are a teacher and nothing but an identity-shattering crisis can make you change your job, I don't know. But whatever the reason these people are certainly not particularly politically minded, let alone radical.

Why is it then that Oregon is blessed with these wonderful laws? Partly it is because there are a lot of 'outdoor' people living here - climbers, hikers and campers who have always pressed for conservation. Also I think conservation and ecology are not nearly so tied-up in people's minds with right or left wing politics as they are in Britain. Common sense, not revolution, is what makes Oregonians desire these laws. It must also be said that most of the pressure towards conservation has come from fairly recent settlers in the state, not the 'rednecks' who have lived here a long time; people actually move to Oregon because of the laws and thus the laws thrive.

# Ecoropa on Defence

DEFENDING BRITAIN Without the Bomb is the title of Ecoropa's latest Information Sheet. If, like me, you are not one of those creatures who enjoy great blocks of print and bright orange headings, you too will feel just a touch depressed when one of these leaflets falls into your hands. As usual with Ecoropa, the leaflet comprises a selection of topical questions which are then answered in a seemingly factual, forthright and authoritative manner. Their first leaflet (about nuclear power) was indeed so convincing that it stung the CEBG into producing a special leaflet in reply.

This one is not, I'm afraid in the same bracket. Indeed, it must have felt rather at home when it found itself, ghastly liberal-coloured headings and all, resting on the corner of my desk alongside the SDP's Green Paper, 'Defence and Disarmament in Europe'.

Nonviolent resistance is marginalised early on in the leaflet as "extreme". In fact it only

merits eight lines in a leaflet of some four hundred. It gets less than half the space given to Ecoropa's case for re-introducing national conscription. Social defence is not mentioned once. Defence is seen solely in terms of "territorial integrity" and the maintenance of "our way of life in Britain". We need to prevent the emergence from within of totalitarian forces which threaten our sovereignty and democratic rights. We have fought two world wars for these freedoms and must forever be prepared to fight to gain them again.

What about the technocratic and industrial/military system which is plundering the environment and irrevocably damaging our delicately balanced eco-system?

I ask myself: That is the reality of 'our way of life in Britain'. Isn't environmental defence a major part of an alternative defence programme?

At the end of the leaflet they include a set of policy proposals which:

- look for "agreement with the USSR on no use of biological or chemical weapons"
  - argue for a "progressive multilateral reduction in intermediate and strategic nuclear weapons"
  - suggest "a token of unilateral nuclear disarmament to establish whether an equivalent Soviet response is forthcoming"
  - propose a "British safety catch on any US weapons remaining on British soil"
  - seek "the creation of a realistic civil defence system"
- Green CND's long-awaited pamphlet on a 'Green View of Peace' will make refreshing reading after this.
- David Taylor

Ecoropa has just produced another leaflet, Atomic Energy and Nuclear Weapons - the intimate connection. Ed. Dr Frank Barnaby. Ecoropa, Crickhowell, Powys, Wales, NP8 1TA.



# UNDER NO UMBRELLA BUT THE SKY



I HAD a good experience of the Ecology Party Summer Gathering in 1981. This year I helped encourage friends and contacts to come to its 'Green Gathering' successor event, and again it turned out to be a high point in the year for me personally.

I came away with a sense of some mysterious grafting process at work: lesbian separatists who gave this mixed event a go this year... but who wouldn't have in past years; freaks just beginning (13 years after the rise of the Women's Liberation Movement!) to let anti-sexism get to them personally; pagans surfacing with missing dimensions of myths/ritual appropriate to the Green movement; ... the mutual grafting of insights and concerns in and between different currents and movements...

However, if such gatherings are to fulfil their potential in the future I think we need to become critically aware of the often unspoken assumptions which underlie the way they are organised. As I hope to argue we need to move from a 'Green Umbrella' model to a Camp of Camps or Rainbow Circle model. Let me try to explain...

There were more people present than last year - which some, I felt, took to be almost an end in itself. More people each year would lead to the word getting around that, despite the setbacks of other movements, 'the Greens are Growing'...

I'd define growth more in terms of the growth in quality and volume of the inter-group and inter-movement political business we learn to do with each other at such gatherings. For me a smaller event might have been more

productive, organised as a camp of many encampments/movements which attempted to set up conditions for more systematic political bargaining, occasions where in and through our different groupings we learnt to reach out to each other and jointly experimented in the arts of pluralistic political communication.

One way of encouraging this might be to produce over the week a collective document containing the maximum agreements reachable, plus various explicit positions from the different 'camps' on the different areas where serious splits remain - e.g. policy on future events; closed shop; paedophilia; 'free speech'; etc. (There was a manifesto produced for a press release, but since this didn't really represent the fruit of any collective process it aroused much apathy and some resentment.)

By contrast I sense that the most influential - if ~~un~~theorised - assumptions among the organisers are to do with (a) getting more each year; (b) miscellaneous individuals and Freak Festival circuit attenders will help swell the numbers of this 'festival' (oops! - 'Gathering'); (c) this mass of individuals and groups will eventually and somehow 'gel' into a new kind of holistic movement (unity-in-diversity) provided that (d) the organisers can somehow bend flexibly to accommodate all and sundry who are enticed to turn up.

Well, I guess 'successful' politics is about ambiguity and compromises and reconciling tensions, but it worries me that the organisers seem reluctant to make admission to the gathering conditional on the signing at the gate of clear pre-designated and advertised

pledges incorporating a few basic anti-sexist norms. 'No, man, it's not cool to whistle at ANY woman, or play loud music late at night.' 'No, Peter Cadogan, you too stay at home please unless you are prepared to give up interrupting and overriding women at meetings.' (Dale Spender found that 98% of interruptions in mixed conversations come from men. See 'Guardian', 23.8.82).

Other minimal pledges to do with anti-classism, anti-racism and so on could be developed over the years, and deciding on next year's formulae seems to be a more fruitful thing to be negotiating around than disputes about After the Revolution (Green or Red or Black as may be). Of course autonomous groups within the gathering could come to follow the women's example and develop their own additional entry norms for their various sub-territories.

Surprisingly, I don't think we scored very principled even on the ecology front: if we cleared up our own mess (net) I doubt we made any progress on ecological restoration of one corner of the field that had been devastated with litter left after the big CND festival (equals how many cows hurt by metal beer-pulls?).

And if we went forward this year in various ways (e.g. women's tent; claimants' union summer camp presence; strong programmes round an Alternative Health/Healing marquee; introductory talks to 'young greens'), we made little progress in other ways (non-participation of black/Asian/Jewish groups; continued under-representation of older people; absence of groups of ex-internees such as prisoners and 'patients'.)

In some other respects we slipped back. There was virtually no gay



men's presence this year (at least a little last year) and the creche, late in coming together again this year, was less successful for small children and their parents due to not being centrally placed with its own enclosed tent space for security - £50 allocation out of a budget of £3,500 reflects a low political priority on the needs of small children.

To remedy these shortcomings it's not a question of a core of harrassed 'Green' organisers (mostly male and mostly middle-class) rushing around ever faster. Nor will better advance publicity emphasising participant self-management touch the problem.

It's all very well assuming that the Green movement 'embraces' many

different campaigns - but some of us have heard such talk from the Left with their 'front organisations'! What people like me want to know is, "What's the CONSTITUTIONAL DEAL? Where will the real say lie, among how many and which others?" For many of us (newcomers and veteran activists alike from different quarters of the socio-political geography) 'informality' and 'structurelessness' can be every bit as alienating as excessive bureaucracy.

To be blunt about it: the 'Green Gathering Collective(s)' need to stop imagining that they can or should hold an umbrella up for all the different movements they (rightly) want to encourage to draw together. Co-opting random

volunteers isn't a substitute for serious work and explicit bids to involve various constituencies to ensure they send delegates or representatives-in-good-standing to advance planning meetings and to on-site organisers' meetings.

To involve the women's movement, gays, claimants, labour movement, ethnic and other groups you need to be prepared to offer them a real piece of the pie of decision making. And if you do this then you must be prepared to withdraw to, say, a green quarter (?) of a Rainbow circle composed confederally of activists from different movements who are learning to come together in a camp of camps - under no umbrella but the Sky!

Keith Motherson

# Green CND is gaining strength

AS GREEN CND approaches its second anniversary there is a strong feeling of optimism and strength. Ideas are coming forward and being implemented. We are gradually carving a niche for ourselves, both in some of the most vital campaigns (Greenham and Sizewell), and on an ideological level.

We are presently organised into five sub-groups.

Our NVDA/Cruise group organised, jointly with Youth CND, the Hallowe'en Gathering at Greenham Common. In addition to being a short and memorable holiday at one of Britain's most sensitive bases, this was also a good opportunity for Green CND supporters to begin planning their role in the on-going campaign against Cruise. We came up with a series of ideas for a campaign against the main construction company, Tarmac, and are now looking for details of international connections, sub-contractors, and unionisation. This will all be used in our next leaflet which will concentrate on the construction companies involved at Greenham.

Earlier in the year Green CND successfully proposed that CND should actively oppose the proposed power station at Sizewell and prepare a case for the Public Inquiry next January. We have now set up a group to organise that involvement and link up with other groups. We believe the Inquiry will be useful but only insofar as it allows CND to publicly align

itself with the anti-nuclear power movement and embarrass the government with details of the PWR programme's links with the weapons industry. In addition, Green CND is a co-launcher, together with the Ecology Party and Greenpeace, of the Sizewell Action Fund. This has been set up to raise funds for activities outside the Inquiry. As an affiliate of the East Anglian Alliance Against Nuclear Power, we shall be involved in the planning of a campaign to mobilise general opposition to the new reactor.

Green CND needs to communicate with CND supporters in other green organisations (Animal Aid, Conservation Society, Vegan Society, etc.), so please contact us if you have any such links. Our major role here is to press the urgency of the CND message and make disarmament relevant to greens, or potential greens, of all shades.

Our long-awaited pamphlet, 'A Green View of Peace', is now into its third draft. It not only digs very deep in exposing the root causes of war, it also presents a powerful vision of green-peace. We expect the pamphlet to create quite a stir throughout the movement as we are presenting a concept that, for the first time, links a powerful range of groups in an overall political vision.

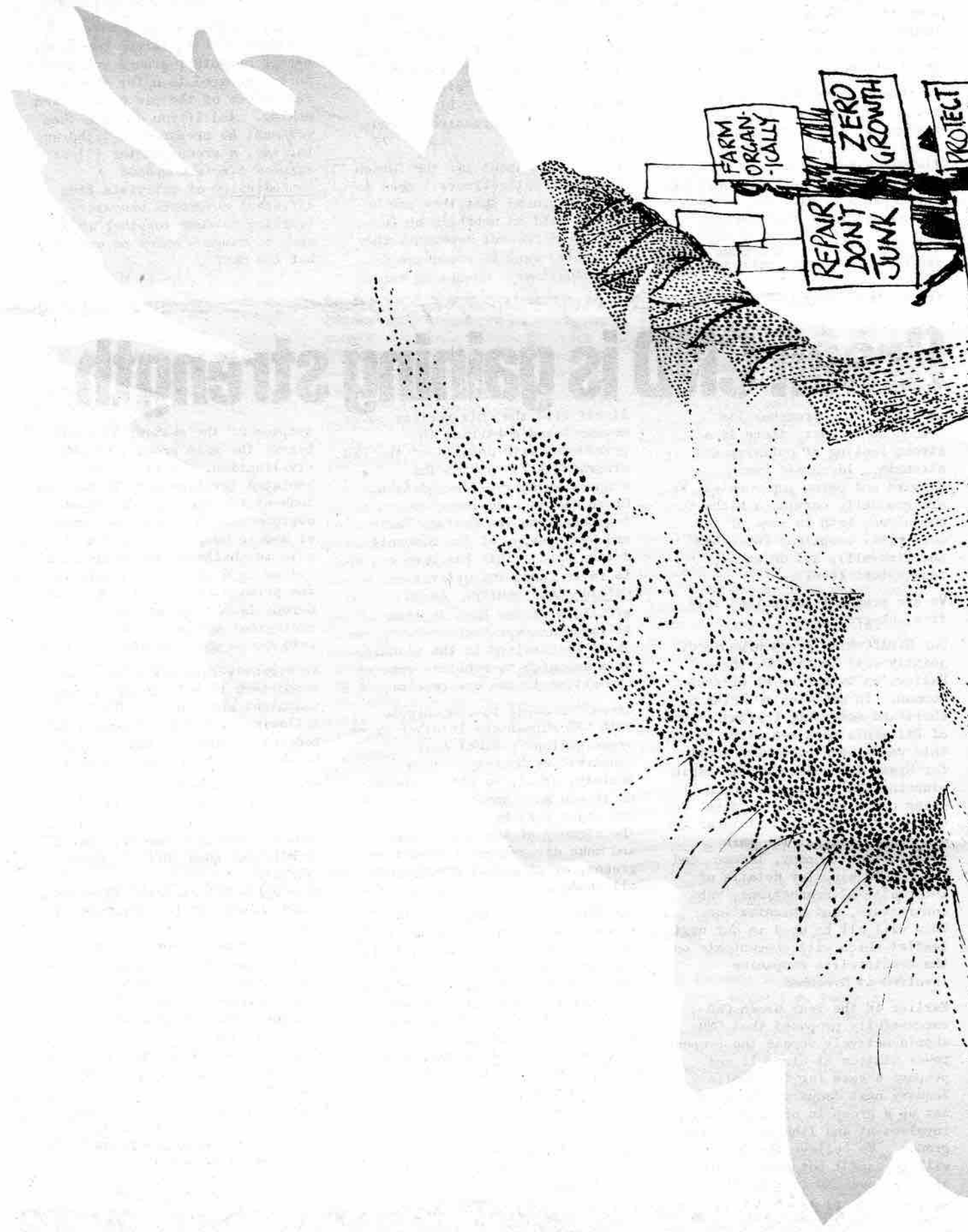
At the Ecology Party AGM, Rudolf Bahro summed up the purpose of Green CND very clearly when he stated that "the Bomb is a

symptom of the system; it could become the main product of our civilisation, but it is not an isolated development. We have to look at the causes. We cannot overcome the Bomb and the threat of atomic weapons if we are not able to challenge the industrial system as a whole... I believe the primary task of all of us in Europe is to combine the ecological and peace movements into one - and only one - movement."

We urgently need new members and supporters to help in all these campaigns and others. The following is a list of people to contact if there is any way you think you might be able to help.

- NVDA/Cruise - Bruce Garrard, 4 Chase Crescent, Woodcutts, Salisbury, Wilts (07255-652).
- Tarmac - Suzette Starmer, Flat 2, 9 Polstead Road, Oxford (0865-53718).
- Sizewell - Rob Jarrett, 33 Mildmay Road, London N7 (01-254-0548 x37 days).
- International - Peter Cadogan, 1 Hampstead Hill Gardens, London NW3 (01-794 5590).
- Green Movement - Janet Sly, 57 Sandmere Road, London SW4 (01-733 9324).
- Pamphlet - Jonathon Porritt, 57 Hamilton Terrace, London NW8 (01-286 6695).
- Membership (£2, unwaged £1) and Newsletter - Linda Churnside, 15 Hoblands, Haywards Heath, W Sussex. (0444-453572).

David Taylor



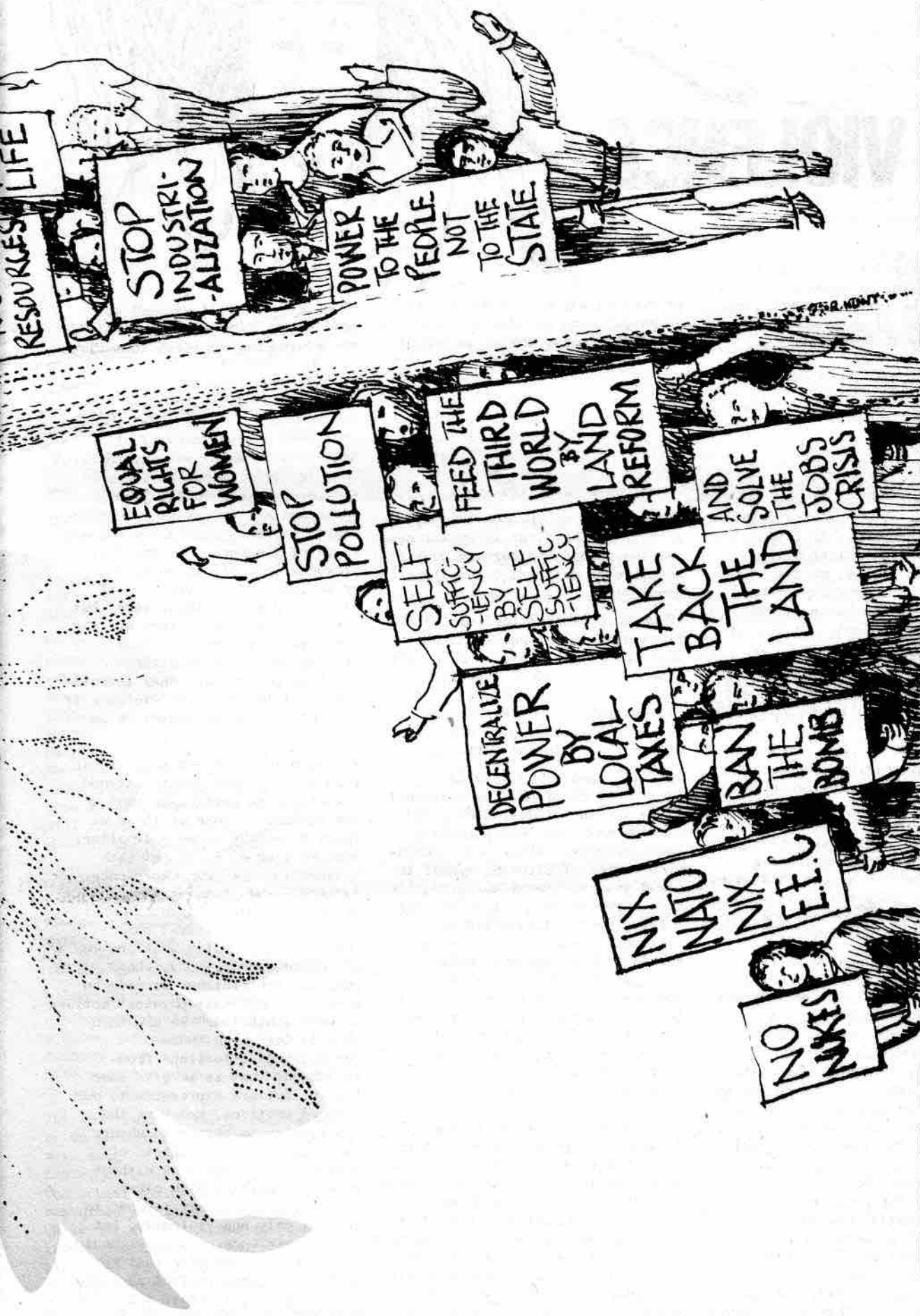
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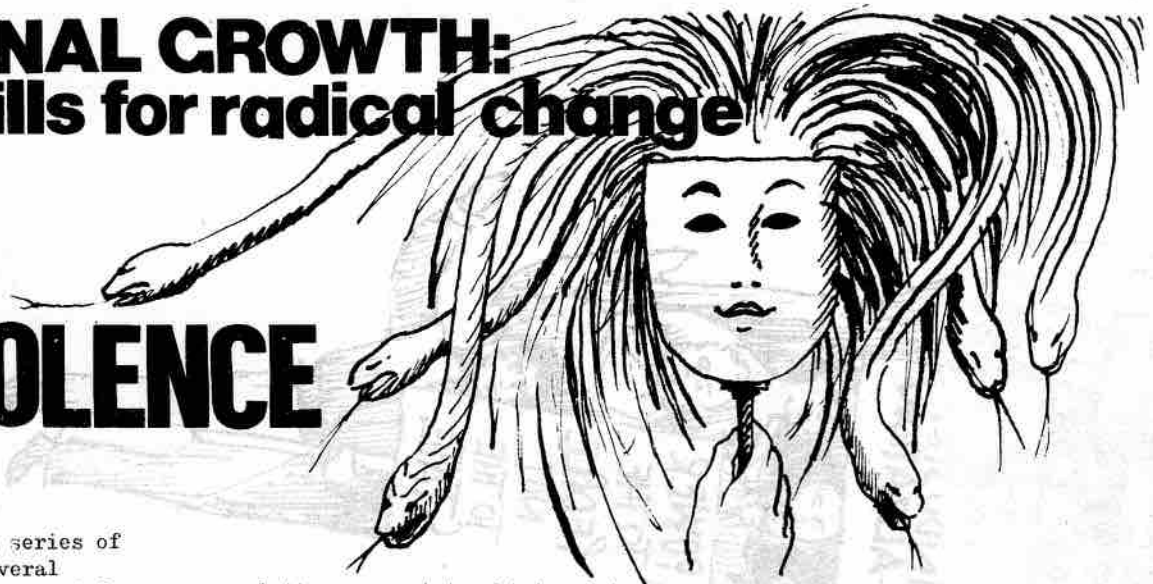
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# MARCH WITH THE GREENS

# PERSONAL GROWTH: Life-skills for radical change

## ON VIOLENCE



This is the first of a series of articles looking at several aspects of the green movement from the standpoint of personal growth, in the belief that through a disciplined approach to studying ourselves more deeply comes greater effectiveness in bringing about the sort of society we would like to live in.

The first article is concerned with nonviolence, perhaps the bedrock of the movement and certainly one of our most widely accepted principles. In future articles, Robert Fielder will look at human rights, social justice, direct democracy, the feminine/masculine balance, and spiritual development.



TO ACT without violence, under provocation, requires presence of mind, restraint, self-discipline. Physical violence is however only the tip of the iceberg: a small part that we can identify clearly and avoid, the remainder being hidden in the depths (in this case, of our total consciousness) which, if we have not mapped out and charted, can be our downfall.

If we avoid violence by self-control - that is, if we feel it but do not express it - we may act nonviolently, but we are not without violence. In any emotionally charged situation, this suppressed violence may find its way out in other ways if we are not vigilant, and in any event we must avoid putting out 'bad vibes' which can inflame the atmosphere. Self-control, while necessary, takes up energy: energy that becomes unavailable for positive, creative action. Usually this self-restraint is a temporary expedient which can be relaxed ('murdering' cushion or kicking a football, etc.) when appropriate, and the energy released. This system of

regulation was not taught to most of us (or even allowed) during childhood, alas, and so we learnt to repress certain feelings. If we repress our feelings - that is, put them out of conscious awareness - we tie up our energies and are liable to turn the violence against ourselves, unwittingly putting stresses on the system which can be debilitating.

There are in my opinion two major pitfalls. The first is unawareness and the second, failure to work at negative or destructive emotions creatively.

If we have violent feelings, we first need to recognise and admit that fact to ourselves. As I have learnt from personal experience, this is not always as easy to do as it appears, since the idea that we have violent tendencies conflicts with our non-violent self-image.

Some time ago I was working on a feeling of distress. My emotional state was one of despondency and sadness and I was exceptionally low in energy. After some considerable time of allowing myself to stand as a victim, I was gradually able to claim the emotion of anger. Slowly I learned to allow my feelings of anger (in a therapeutic setting) to emerge more strongly until I was further able to claim the desire to retaliate, at first furtively and later quite violently. Still later I was able to relate the violent response to a number of early - childhood - experiences. Thus, by starting from a point at which there was no direct violent feeling, I was enabled to uncover 'learned' responses in my history which had restricted my choices 30 years later, to respond effectively to a threatening and violent situation. During this period, which was several months, I was able to deal with the actual situation with increasing poise and strength, and able to release a great deal of energy to creative ends.

The second pitfall is that our bottled-up emotions, especially if repressed, may manifest themselves in other ways: in gesture, words, or some other form of action which is deliberately spiteful or aimed at causing emotional distress. To call such action 'nonviolent' because it does no one any physical harm is, to my mind, an abuse of the term. Harsh words, jeering, spite and all manner of intent to 'hurt' psychologically are outward signs of violence. We may feel provoked in a situation to behave, or to react to the violence of others, in any of these ways; but they solve nothing. They are the 'deterrent' system of 'peace' keeping; they are excellent starting points for inner investigation of the roots of violence if only we will catch ourselves in the act.

We learn many, if not all, of our responses to emotionally charged situations in particular when we are children. Some of these we learn to modify as we grow older: some we learned to 'cope' with by 'shutting off' our experience. In time - and it takes time and effort - we can find out in what circumstances we learnt our responses, in what situations we repressed our emotions, what physical restrictions we made on ourselves, and what physical actions we have inhibited. We are then able to deal with these 'unfinished' situations from childhood, that is to give some form of outward expression to our trapped emotions, and have the opportunity to choose to change our responses in a variety of contemporary situations without being in conflict with other, archaic, parts of our psyche: to act not only non-violently, but without violence. Being without violence does not mean that we shall never have violent thoughts or feelings, but rather that these thoughts and feelings are



recognised, understood, and contained. We may therefore relate more positively, honestly and freely.

The first task, then, is to recognise our violence. The second, to use these feelings creatively in order to get to the roots of our own violence and effect radical change at that level. There are doubtless as many roots to violence as there are individuals in a violent society, though there may be a lot of common ground. Through individual diligent inquiry and sharing our various experiences we may be better able to illuminate the roots of violence in society and be more effective in making radical change there.

In order to do this, it is well to have an experienced guide - of

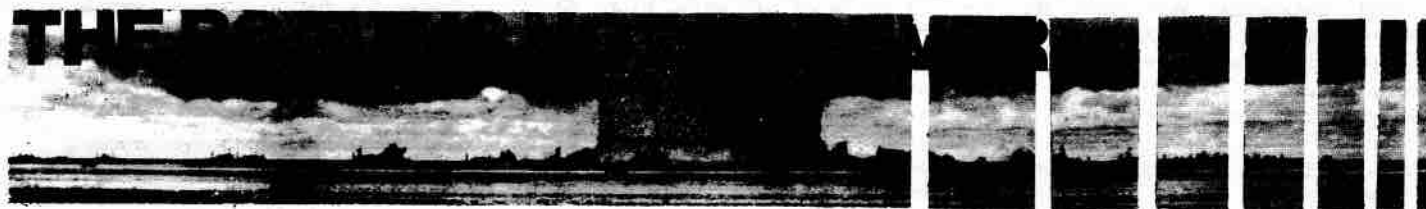
which there are now many with different approaches throughout Britain. Personal growth groups provide an environment in which we may feel safe to explore our emotional states, and where we can learn techniques that can enable us to work with ourselves. They provide the opportunity to experiment with modes of behaviour that we may not be accustomed to identifying with, thus possibly enlarging our repertoire of responses or, indeed, our repertoire of initiative action. Working individually or in pairs can enable us to pursue some areas more concentratedly.

There are many aspects of nonviolence which I have not mentioned, my purpose being to suggest a shift of emphasis from nonviolent action to nonviolent

being. I have emphasised the case for the understanding of violence as a necessary endeavour in bringing about a nonviolent society, and I have written from personal experience.

By shifting the emphasis from nonviolent action to nonviolent being, we can perhaps appreciate more clearly the implications and urgency of nonviolence in education and parenthood where the future generation of attitudes and responses is at this moment being forged. We may approach the problem of the defence of human rights with greater awareness and, perhaps most significantly of all, live less stressful and more fulfilling lives, encouraging others in the endeavour by our example.

ROBERT FIELDER



THE MOST horrifying thought about the Bomb is, even if we can control it today, can we go on controlling it for a thousand years? It seems inevitable that one day... But it ain't necessarily so.

We want to encourage local, small-scale industries. And to do that we'll need to impose local tariffs to protect these local industries. India is going to impose the same protectionism. So that the large-scale industries won't have the quantity of production which alone makes high technology economically viable. Technology will regress. And be unable to make or maintain the Bomb.

Approach it from another direction. We're going to give the land back to the people across the world. The blacks in the Caribbean, when they've got their own land, are certainly not going down to mine the bauxite for our aluminium (whenever colonial peoples still had land, indentured labour had to be brought in from other countries). So there'll be no aluminium, or copper, or uranium, or vanadium, to make and maintain the Bomb.

Approach it from another direction. In Britain we're going to take back the land. No one will need to endure the servility of employment to earn their living. The middle classes with their comfortable,

white-collar, managerial, artistic or status jobs may not go back to the land. But workers who do the actual work, the shit jobs, they'll go. So who will build the roads? The managers? Forget it. The whole infrastructure for technology will vanish. They'll be unable to make and maintain the Bomb.

From yet another direction. To make recycling and repairing viable, we will have to reduce labour costs by reducing taxation. If labour costs go down making labour-intensive techniques viable, these techniques will undercut high-tech industries, technology will regress, and the Bomb will turn to rust.

Richard Hunt



## The Basques are greening

BASQUE ECOLOGISTS held their first conference in October. More than a dozen groups from town and country were represented, along with a number of people attending as individuals.

The interests of the groups were split according to whether they were town or country based. The latter were interested in discussing conservation of natural resources and rural conservation, while the former tended to be more interested in 'political ecology', elections (to participate or not?), nuclear energy, and transport.

The conference finally divided into two working groups along these lines, and kept to this format.

A visit was made to Tafalla to see two working windmills made from scrap materials (one had wooden blades) which were supplying the energy needs of houses.

An attempt to bring together the themes raised in the two workshops was postponed to the next conference, already arranged for January. There was no overall consensus as to the proper limits of political ecology: some argued that such themes as militarisation

and censorship were irrelevant. There was also disagreement on the strategy to be used - whether 'radical' or through institutions.

But the differences appear to have strengthened the groups' resolve to continue the dialogue, and to seek methods of co-operation. The January conference will have the theme, "Industry, Paid Work and Ecology".

\*\* Thanks to Mark Kinzley for his translation of the article in a Basque left-wing newspaper on which this report is based.



BRUCE GARRARD

## Hallowe'en

The Hallowe'en Gathering at Greenham Common was a successful public relations exercise - the Newbury Weekly published an encouragingly positive report under the headline "CND group keeps pledge to make Gathering peaceful", whilst relations with local residents and police were friendly.

By co-operating with the Council and agreeing to use and disuse pieces of land not owned by them, we also prompted them to review their policy on the use of common land, and to consider "a scheme of regulation" (no details yet) which may provide a limited way round the statutory by-laws which restrict the use of the land outside Greenham Common missile base.

The Gathering itself was an enjoyable celebration and a useful meeting point, where many ideas were produced. The proximity of the perimeter fence, like a miniature Berlin Wall, sharpened our awareness and brought ideas for next year's crucial campaign into focus. The event was grossly over-policed, and on Monday morning when half a dozen people managed to appear outside the construction gate to picket those going into work, the gates were kept locked whilst both workers and ballast lorries from the quarry went round by the main gate: a two-mile detour due entirely to their own paranoia.

This was the first project carried out by the Green CND Direct Action working group (for contacts see separate Green CND report).



ANYONE WITH NEWS TO BE INCLUDED ON THIS PAGE, PLEASE SEND IT TO: BRUCE GARRARD, 4 CHASE CRESCENT, WOODCUTTS, SALISBURY, WILTS. (PHONE HANDLEY (07255) 652)

## Women's Peace Camp

Meanwhile the women's peace camp continues, in spite of the foul weather and continual harassment from the authorities. They can no longer put up tents or 'structures', and even lighting a fire for food and warmth is likely to be counted as an 'offence'. On November 15 and 16, sixteen women were imprisoned by Newbury magistrates for 14 days. They were arrested during the occupation of the MoD police checkpoint inside the main gate on August 27, and they refused to be bound over to 'keep the peace'. E P Thompson, Tony Benn, and the Bishop of Salisbury all spoke on their behalf.

In spite of all this, plans for the European Women's Action "Embrace the Base" are confidently going ahead for December 12. This is the third anniversary of the decision to site Cruise in this country, and women from many countries will be encircling the perimeter. As many women as possible are needed; please arrive as self-sufficient as possible, especially if you wish to stay over till the Monday when workshops on women's direct action will take place.

Contact: Women's Peace Camp, Main Gates, USAF Greenham Common, near Newbury, Berks. Phone Angela Phillips; Newbury 34284.



## High Wycombe

The Extraordinary General Meeting of the National Trust took place on November 6 to discuss a resolution censoring the Trust's executive for its decision to lease land on the Bradenham Estate near High Wycombe to the MoD. A giant bunker is already under construction there for use by the RAF as their wartime control centre.

Throughout a long debate the Trust continually attacked the protest group for acting out of 'political' motives, whilst covering up their own. Chairman Lord Gibson even conveniently forgot that, on TV the previous evening, he had referred to opponents of the Trust's decision as being "against the defence of Britain". It also emerged that a full Environmental Impact Assessment had not been made on the site. At the end, there were 972 votes for the resolution and 793 against, with

at least some having changed their minds and supported it as a result of the arguments. The carefully manipulated postal vote, however, ensured that this majority was swamped and the motion defeated. There is now a peace camp outside the bunker site. It needs support: contact c/o Wycombe Peace Council, 35 London Road, High Wycombe, Bucks.; or Steve Panyai on High Wycombe 285821.

## Green Line

THE POSTER which forms the centre spread of this issue is available separately for 25p post free (minimum order 4 copies) from our editorial address (see page 2).

Plans for future issues include articles on the plight and struggles of the Indians in North America; a major feature on energy; and regular reporting from Stephanie Leland on developments in the growing green feminist movement. We have also written to SERA and Friends of the Earth in anticipation of closer links with these and other organisations in building and serving a broadly based green movement.

The next issue (February 1983) will carry as much information as we can gather on dates and venues of events planned throughout 1983, an advance diary to help groups plan campaigns and avoid clashes. Please let us have information for this as soon as soon as possible. Our address and phone numbers are on page 2.

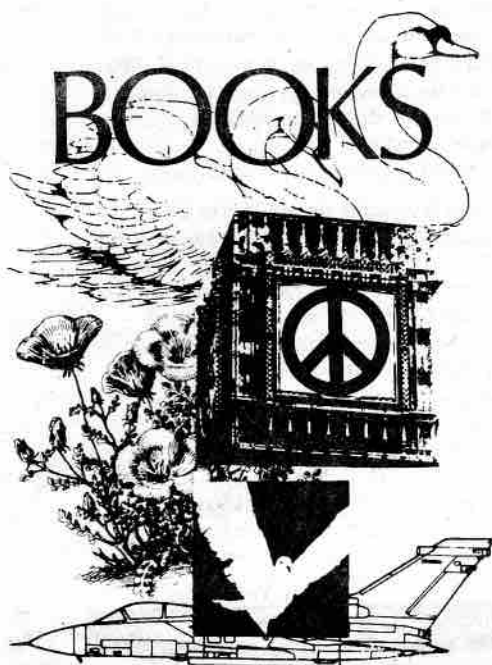
### SUBSCRIPTIONS

A subscription to the next 8 issues costs £3.20 (overseas £3.50). Additional copies in the same envelope only £2.40 per 8 issues: i.e. a sub. for 3 copies per issue costs only £8. Bulk orders (10 or more copies) are sent post free at only 20p a copy, and can be supplied on a standing order.



Burghfield Peace Camp campaign has published this postcard: 10p each, 9p for 50-100, 8p for 100+. Write: Universal Utopians, 58 George Street, Reading.





# BOOKS

## FOOD OR GROWTH

WHO'S STARVING THEM? - Ecology Party Third World Group and Economics Working Party, c/o 59a, Hackford Road, London SW9. 25p plus postage.



I'M VERY pleased to see this pamphlet and hope it does something to increase the attention paid by 'greens' to the world's most serious injustice, the most serious environmental problem, the most appalling indictment of humanity and its criminal failure to sustain a healthy life even for the majority of its own species.

Of course I'm talking about poverty, the extreme absolute insufficiency of even the most basic requisites of life which tragically deprives 800 million human beings and casts its deadly shadow on a thousand million more in the Third World. It's about time the eco-gang turned their

attention southwards (and I don't mean Stonehenge, or even Brighton).

The pamphlet is imaginatively presented, and powerfully illustrated by a series of stark and moody ink drawings which ooze a sense of injustice. Unfortunately the content is a little disappointing. In its attempt to be radical it has been simplistic. Despite its Marxist language (periphery/core, etc.) it descends in places to rabid monetarism. "Inflation is unacceptable," it says, condemning the notion that "we'll print money if there's a recession." So does the author prefer restricting the money supply in order to hold down inflation? It appears so. "The next step," he says in his blueprint solution, "is to reduce the theft of the crops by taxation, which entails cutting government expenditure." This really is straight Reaganomics, disregarding the impact on employment, health and welfare services, and education.

The real question, which is not really highlighted in this pamphlet, is control. Who is taxing whom and for whose benefit? The pamphlet is similarly confused about technology. It seems that all technology is bad per se (even "intermediate technology"). How would the author like to live without electricity, for example? Would he deny a bicycle to a village health worker, unless the villagers had invented it for themselves, grown their own rubber for the tyres, mined their own metals for the frame? It seems he would: "If the peasant owns his own land and is self-sufficient, he's quite capable of inventing anything he needs," says the pamphlet. And it seems he'll have to produce it himself from scratch. (I didn't come across any females in this ecological utopia, by the way.) This is the case, moreover, since international trade is out, or subject to tariffs, and so is trade between regions of the same country.

Once again, the real problem is the control of the technology and the trade. It may be that some technologies (e.g. nuclear) are amenable only to unacceptable state or centralised control; but others can be brought under democratic control without ruling them out completely. It is true that international trade presently works against the poor, and that greater self-reliance is a prerequisite of development, but some trade is essential (at least for the time being) and efforts must be made to alter its terms in favour of the poor.

The pamphlet highlights the importance of land reform. This is indeed absolutely central to the eradication of poverty, but as Julius Nyerere has said, it is not enough. Once people have land they must also have access to the credit, technology, water, information and markets which allow them to produce, first of all, enough for their own needs, and then the surplus which is necessary both to allow the purchase of those goods which can't be produced on the farm, and to feed the non-agricultural population which produces those goods.

Once people enter the money economy they are, as the pamphlet points out, subject to exploitation and taxation. In order to avoid this people need to be conscious and organised.

At this point the pamphlet falls into the same trap as the despised Brandt Report - it fails adequately to define the relationship between people, governments, and political and economic power. Its solutions entail government action and also recognise the potential for Third World governments to exploit their people. Yet the pamphlet fails to deal with the means of resolving this contradiction. Its solution is "take back the land", not "power to the people". The latter is the pre-requisite for both effective land reform and equitable trade. It is needed in both North and South. Only then can self-reliance be a realistic option rather than an escape into some pre-industrial utopia. Only then can technology be devised and applied in the interests of the poor onstead of abolished altogether. Only then does an ecological society stand any chance of realisation.

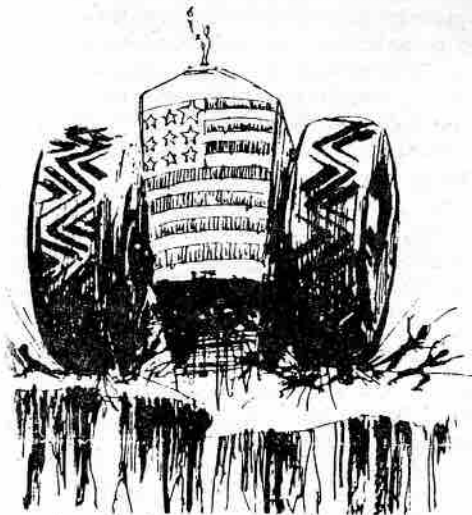
Only by examining the political as well as the economic can we get away from the monetarist assumption that government spending, even on extension services or education, must be bad because it involves taxing people.

But even a democratic socialist society would not be able to



easily overcome the problems associated with multinational companies or trading relationships dominated by the rich world.

The pamphlet is correct in drawing attention to the exploitative relationship between North and South. It is making a valid point when it says that "the problem for the Third World is the First World." Even when they have re-organised their own societies, Third World people still have that problem. That's where we come in. The solution to poverty, says the pamphlet, will be carried out by Third World people and will lead to changes in our own society because we'll no longer be able to depend on exploiting the Third World. It sounds as though they have to change first. This is not true - we need to change together. The struggle is for a sane and people-oriented world society. Those who suffer from the present world order, or see its insanity,



must work together, North and South.

On its final page, the pamphlet faces up to the difficulties of Third World people taking power from their elites and from an exploitative world system. The option of violence is raised, and left for the reader to consider.

Third World elites are given power in part by the support of rich world elites. The struggle is ours as much as theirs. We must challenge those policies in our own countries which work against the Third World poor. Without the support of rich world governments, some of those in the Third World would be more amenable to change.

I'm pleased to see this pamphlet from the Ecology Party. It's time for a greater emphasis by ecologists on the Third World. The pamphlet draws attention to some of the most important causes of poverty - the inequitable distribution of land and the dependence on cash crops for export in a market controlled by the rich. It draws attention to

some of the shortcomings of Brandt solutions, and it focusses on the exploitative relationship between North and South.

I only wish I could welcome it wholeheartedly, but it has many worrying facets and shortcomings. It leaves one with a feeling of hopelessness because its solutions are too simplistic. Instead of changing the control of things, it seems to offer only to do away with them. Having built its blueprint, I almost wished I could believe in it: but then, on the final page, it reminded me of its own absurdity by bringing me back to the central issue - power. Perhaps that's what it meant to do all along.

Dave Bull.

(Dave Bull is the author of "A Growing Problem", about the problems posed by pesticides to the Third World, published by Oxfam at £4.95.)



## CEGB DISHONEST

IS THERE A CASE FOR NUCLEAR POWER? (Sir Martin Ryle - Menard Press, 60p).



This pamphlet is a reprinted article from "Electronics and Power", the journal of the Institute of Electrical Engineers. As an article it was provocative and useful, but as separate publication it's a bit thin. Sir Martin said in the introduction to his last book that "it is a time for pamphlets and essays, and a tricky time for books, for events are moving swiftly". Perhaps he's publishing in the wrong journals!

Much of the pamphlet is devoted to demonstrating that electricity can't be a substitute for coal, oil and gas. Not because it's unsuitable or uneconomic, but because it's impossible to generate that much juice. He assumes no economic constraints - a justified assumption given the behaviour of the generating boards - but simply shows that it can't be done. Nuclear can't do it, because of construction overruns and tumbling load factors, and coal can't, because of the four-fold increase in coal production that would be needed.

His assumption that the CEBG wants to create an all-electric society is evidenced by, among other things, its refusal to promote CHP or district heating schemes because of the effect on its low-grade heat sales. He stops short of commenting on the idiocy of competing energy boards, or of

offering any political ideas. But Sir Martin is an alternatives enthusiast and points out that CHP, if it was allowed to exist, would turn upside down the CEBG's infamous 'merit order' of efficient generating stations.

He also reminds us of a few key campaigning facts: that electricity is 13% of total energy, and that nuclear is about 12% of that or less than 2% of total energy. Also, that the US reactor industry has had, since 1974, 2 orders, 25 cancellations, and 45 postponed orders.

As a pamphlet, this document hasn't got much that's new. I hope the members of the Institute of Electrical Engineers read and understood it, as that was its purpose.

John Valentine



## MYSTICS OR MECHANICS

TOO MANY mystics and not enough mechanics - a comment recently levelled at the green movement, and it could well have summed up this Schumacher Lectures in Bristol.

The main speakers, Wendell Berry and Gary Snyder, provided some very profound thoughts and gave a very good starting point from which to proceed. But it became apparent from questions and debate from the audience that few of those present had much idea of what is required. Questions such as whether or not tools should be used to dig potatoes as the latter were living beings, or suggestions that as long as we watched our radishes grow the nine-to-five was a productive pastime, gave little credence to the green movement.

The audience had not come to terms with Wendell Berry's assessment that our industrial economy had simplified and broken relationships, being itself a substitute for culture. Those present seemed very much in the pursuit of the 'informed decision' and tackling the concept of what is 'enough' was not really on the timetable.

The importance of place, and of relationships with place and the soil, played a large part in both Wendell Berry's and Gary Snyder's papers. Gary Snyder developed the idea of primitive man's sacred places, showing at the same time western civilisation's contradictory definitions of 'wild' and 'waste' land. We have given aboriginal waste lands - until oil and zinc are discovered there. These sacred lands then become



desecrated.

The evening debate, Ten Years On, was very disappointing, no one offering any concrete ideas. Indeed, Marion Shoard told us all to have faith in planners: besides being a very centralist idea, it also seemed naive. Anyone who has visited Salisbury and seen our 'road to nowhere' can have little faith in planners. Indeed Marion Shoard's offering was little more than a string of inaccuracies and tirades against farmers and landowners.

At the end of the day we certainly knew what was wrong, but had few ideas as to how to go about changing things.

Alistair Danter



Dear Green Line,

I am very worried by the kind of thinking which led Paul Ekins (GL6) to prefer effectiveness to participation; which led the conference reported in GL6 to call for an 'essentially electoralist' position; and which led to the recent discussion on the need for a figurehead to make Eco nationally a success.

The thinking evidenced by the Cheltenham 'Green Group' and in the letter from Mark Kinzley seems much more promising. Organising a national movement has led to problems, but from this we should learn not to tighten up our national organisation, but that we in Eco are going in the wrong direction.

If we were to win a national election the repressive side of our manifesto would soon become only too clear. Imagine the implications of enforcing the population policies, for example. And what of decentralisation? If it was imposed from the centre, might we not achieve only a number

of local centralised governments?

The choice before us is stark. Either we aim to win a General Election and impose our policies from the centre, or the green movement becomes a vehicle for movements for regional independence and alternative institutions.

Gary Bane  
7 Lloyd Avenue, Barking, Essex.

Dear Green Line,

You might be interested in what's going on here where I live in Italy. And that is essentially very little, as 'green' consciousness has not really arrived here yet. Thus we have a situation in which the local council has offered two abandoned houses and approximately 60 acres of good arable land for a co-operative which would be prepared to help ex-heroin addicts to rediscover a sense in life, and this project is in danger of falling flat because no one is interested and available. There is a mass of financing available from the EEC and from the council, and anyone who speaks native English can find as much work as they want. No need to know Italian.

I am involved already in another project with a house and land in the interior where there are loads of houses with land abandoned and the population is predominantly old - the young people are still fleeing the land for the attraction of the cities. So we have relatively easy access to land and no one who wants it. People will even give it to us if we can assure them that it's for a good cause.

I envisage a thing called the 'Firm Foundation' which would channel funds and hold nominal ownership (in the name of God) for all eternity, thus releasing land from the domain of private property. It would be land held in trust for all the people for all time, for communities living in the spirit of the Sermon on the Mount, houses built on rock. This is still just a vision. If anyone wants to help put it into practice and make it a reality, or would like to know more, please write to me.

Ian McCarthy  
Via Catalani 14  
63023 Fermo  
Ascoli-Piceno  
Italy.

P.S. What I said about green consciousness not having arrived here refers to this particular area and, I guess, anywhere south of here; while further north and in Tuscany especially the movement is more developed and there are many alternative communities.

Dear Green Line,

Birmingham FoE fail to identify the essential differences between Labour and Eco employment policies (see GL7).

Eco, unlike Labour, does not aim for 'full employment' in the conventional sense. But then, Eco is remarkably reluctant to spell out just what this means.

It means accepting cuts in employment in the 'formal economy', and cuts in income therefrom. (The 'formal' economy does not count, e.g., housework as employment, unless it is paid for and taxed.)

We need a much broader approach to economics than Labour's. (After all, the word 'economics' derives from the Greek word for 'household management'!) Eco's employment policies are designed to remove the burden of earning a 'family wage' and to free people to work more informally in ways suited to family and local needs.

By the way, Birmingham FoE quote Eco's 1979 Election Manifesto, since when employment policies have been substantially re-written.

Laurence Thompson  
154 Granville Avenue  
Slough, Berks.

Dear Green Line,

While being a highly worthwhile week, there were aspects of the Green Gathering '82 that did make it seem more like a holiday camp - complete with rip-offs and site security team. These aspects were not apparent at the '81 Gathering, which was advertised as an Ecology Party event. The answer is not for Site Security to conduct an intelligence test at the gate as suggested by Harry Alderslade (GL7). Just make 'GREEN POLITICS' prominent in all advertising.

Chris A Wood  
154 Granville Road  
Slough, Berks.

Dear Green Line,

Warm congratulations on GL7. The reports from Roland Clarke, FoE Birmingham, and the Rudolf Bahro speech are the three best pieces I have yet seen on the politics we need. You will soon see that for this to continue reliably, Marxism is a basic necessity.

Alex Hart  
9 The Rookery  
Kidlington, Oxford.

CONCORD FILMS, whose stock and service should in no way be despised, have produced a leaflet entitled "From the Soil to the Spirit - a collection of 16mm films on the holistic approach". It's a pity: their use of the word 'holistic' suggests that all it means is a combination of Hari Krishna and bread-making, and is quite the reverse of its use in green speech today. The films are mostly from the mid-70s, and nearly all American.

This said, there are films on yoga, Taoism, Findhorn, factory farming, veganism, and composting; Ronald Higgins' Everyman film, 'The Seventh Enemy'; and a variety of short films on subjects such as food, meditation, pedal power, energy conservation and so on which might go down well in the context of an alternatives fair (a room or stall showing the same films in rotation throughout the day?).

But don't be deceived: for the full political meaning of 'holism' you'll need other leaflets from Concord as well!

## SDP/CND SPLIT?

THE SDP's venture in the peace movement, two separate but co-operating groups known as SDP CND (a unilateralist specialist section of CND) and SDFP (Social Democrats for Peace, a multi-lateralist group), looks to be on the point of splitting. Although members of the two groups, in a ballot, agreed on the need for co-operation, with a joint newsletter and joint recruitment, the SDFP committee now appears to be going its own way.

SDP CND's General Secretary, Roger Winter, writing in the current issue of the SDP CND Newsletter, says: "David Owen has recently been spelling it out to some SDFP committee members that, in his view, SDFP would have to disown CND if it were to be 'acceptable to the party.' Though this is quite obviously a contentious view some committee members appear to have succumbed to the Owen charisma and, as a consequence, seem impatient to disown CND and sever links with SDP CND."

Meanwhile SDP CND faces the task of changing the views of men like David Owen and William Rodgers, who are at present leading the party into a pro-Cruise and pro-Pershing II position (the SDP is against Trident).



## CHRISTMAS AT HEYFORD AND BURGHFIELD

NEW YEAR'S Eve, from 6.30 a.m. to 6.30 p.m., will see the formation of a Peace Chain linking arms across each gate of the Upper Heyford USAF base in north Oxfordshire.

Each gate has a theme: there are the women only gate; the North Oxon CND gate; the Green Gate, the Religions Gate; the Trade Unionists' Gate; the Peace Camps Gate; the Youth CND Gate; and others. Although supporters are welcome to turn up on the day, the organisers (Upper Heyford Peace Camp) are running training sessions beforehand and want to meet as many as possible of the participants in advance. Phone or write to the camp telling them of your intentions, and attend one of the training days on Sundays December 5th or 19th. These will be held at the Peace Camp in Camp Road, Upper Heyford.

Take materials to decorate the fence, warm clothing, and a sleeping bag: accommodation can be provided the night before if needed. The Peace Camp will ensure good support by way of hot drinks, food, plastic sheeting, solicitors, and physical and emotional warmth.

The phone number is Steeple Aston 40461.

"ARMS ARE FOR LINKING"



"FASTING NOT FEASTING" is the theme of Burghfield Peace Camp's Christmas. Asking the question, 'How many people could be saved from starvation if we spent Britain's defence budget on Third World development instead?', Burghfield will be fasting outside the nuclear weapons factory from midnight on December 22 until midnight on Boxing Day.

If you would like to join them, or offer support, ring Loppy (Handley 652) or David (Pangbourne 3153).



## SIZEWELL ALLIANCE

THE EAST Anglian Alliance against Nuclear Power (EAAANP) has decided not to participate in the public inquiry into Sizewell B. This means that it will not present a case, or co-operate in a presentation, or take part in any formal proceedings at the inquiry.

EAAANP stated that if public funding were not made available to objectors, it would boycott. Funding is not available, the CEGB pays its counsel £1,000 a day, and the Alliance will boycott.

It is committed, however, to maintaining an observing presence at the inquiry for the time that it is held in the region. This is so that proceedings inside the hall can be communicated to those working outside it, and to the media. It will also be able to keep an ear open for the interests of those groups who are participating but who cannot be there full-time.

The Alliance hopes to produce a fortnightly parliamentary briefing; a movement paper, with SCRAM, on subscription; and press releases as necessary. A rota of people is being established who are interested in helping with this observing role. If you can go to Suffolk for a week (or longer), are interested in the public inquiry itself, and if you are a good listener (and writer maybe!), contact the EAAANP office (address below). They will be able to put you up (take a sleeping bag) and transport you to the inquiry each day. But it won't be a holiday! At present the rota runs from January 11 to the end of May - when the inquiry moves to London.

Contact: John Valentine, EAAANP, 2 St Helen's Street, Ipswich, Suffolk.



THE GREEN Gathering collective now has its own trading operation. The list includes reprints of some articles originally published in Green Line, badges, envelope re-use labels, and 'The Greens Are Gathering' flags. It's available for a s.a.e. from 4, Bridge House, St Ives, Huntingdon, Cambs.

