

# BEAVER

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## DERRY, 30.1.72.—ANOTHER ONE WIDGERY WON'T SEE!





# London School of Economics Conservative Society

Hon. President: The Rt. Hon. Sir Alec Douglas-Home, K.T., M.P.



## CONSOC v. WRANGLERS

"THAT this House recognises that the underlying cause of tension in Northern Ireland is sectarianism. In recognition of the fact that the Ulster Unionist Party is a sectarian organisation, this House calls on the National Union of the Party to dissociate from the Ulster Unionists and to preferably set up local Conservative Associations or alternatively to give electoral support to the Alliance Party."

This was the motion debated by Con Soc and the Bow Group Wranglers on Monday, February 21st. Jacques Arnold proposed the motion, seconded by Terry Dignan; opposition came from Rochfort Young (Ulster Unionist candidate for Mid Ulster—a seat at present held by a Miss B. Devlin) and Ivan Cosby, both of the Bow Group.

The case for the motion was based on the fact that the Ulster Unionist Party is sectarian and that the Conservative Party should not be associated with it. In such an insoluble situation as Northern Ireland this escape from bigotry could be a first step towards real politics. The present sectarian situation threatens the territorial integrity of the UK and the development of reforms.

The opposition to the motion claimed that it does not need

very much to set off a Protestant backlash. If the Protestants were to fear that the Government was on the verge of pulling out, and dissociation could be interpreted this way, then they would certainly sweep through such areas as the Bog-side. Protestant arms are already pouring in and the marksmen are already trained in the rifle clubs.

After a very good debate, lasting over two hours, the motion was defeated. **JB**

### Nicholas Winterton

Nicholas Winterton, MP for Macclesfield, will speak to a Con Soc meeting at 1 p.m. on Tuesday March 7th in Room 45. Mr Winterton was elected to Parliament after a very closely-fought by-election last October, the Conservative majority being cut from over 10,000 to 1,000.

## Possibility of workers' control

THE article by John Bradbrook entitled "Strategy for Workers' Control" in the last *Beaver* was most notable for a distinct lack of strategy. It did however serve some purpose by pointing out some of the problems of workers' control in a "complex technological society."

Its conclusion appeared to be that for workers to take over their factories was impossible, but any attempt would be of "crucial symbolic importance"! Presumably this slots it somewhere between a V-sign and the post office tower.

I am, however, in agreement with Mr. Bradbrook that meaningful workers' control is impossible in an advanced technological society, which must inevitably be ruled by the technocrat and the expert (us!) in a progressively more centralised and hierarchical state.

Comrade McIver from Chile stressed this problem in the discussion on the Allende government in Chile. Even where, theoretically, the workers own the means of production in that it is state owned, the control of the production and the distribution of the wealth produced will still be in the hands of an elite, who cannot be overthrown because they are necessary for the functioning of the high degree of technology.

The bourgeoisie is replaced by the state elite, with, if anything, more power, since it is in direct control of both social government and production. This is apparent both in Russia and China and in some degree in our own nationalised industries, e.g. mining.

Any temporary freedom during

and immediately after a revolution will be rapidly diminished as the state elite consolidates its power—witness within LSE the withdrawal of the franchise from those students who do not wish to attend union meetings on the grounds that they are politically deficient and therefore inferior and unworthy of choosing the union executive—long live expediency!

Is then workers' control impossible? Only if at the same time you insist upon maintaining your high degree of technology, and your national and supernational political units which were only brought about in the first place as a result of imperialism and war.

If this is what is desired, then the eventual effect on society can be seen in a microcosm in the fate of the common or garden hen, which, from a life of relative freedom, grubbing around in the open air with the wind ruffling its feathers (O, to be a free-range hen!) has succumbed to all the advances of technology and now spends its days immobile, but supremely comfortable at the right temperature and humidity, and with an exactly balanced diet served up on the dot, every day. Brave new world?

In my opinion, workers' control can only be achieved by following the teachings, not of Marx the intellectual, but of Ned Ludd, the worker.

Only by reducing the technology of society to the point where it is capable of being understood by everyone can everyone control it. Along with this would go the dismantling of the national state with

all the oppression it has caused, (see *British Empire*, BBC1, 9.20, Tues.) and people would be able to live in decentralised autonomous co-operative communities, on a scale small enough for everyone to have a direct say in the government of their lives.

There has been a lot talked and written about false consciousness lately. For a demonstration of its existence, ask your friends how they would like to regress, give up their cars and washing machines and hi-fi and plastic tables and pollution, and replace their current expectancy of a comfortable, safe, centrally heated, humidity controlled office job for mucking out the pigs at six o'clock in the morning, and you will have a clear indication of the existence of false consciousness and/or the impracticability of the idea of workers' control and therefore, in my opinion, of socialism.

The other problem is one of defence. If for example in Britain we all unilaterally regressed to the state where we personally were able to control our lives and split into small communities, we would no longer be able to counter the imperialist attack which one of the "advanced" "civilised" countries would be bound to launch, and before you could say "workers' control" you'd be coming out of work along with the other millions of alienated automatons, down into the tube and home for evening in front of the box.

Still, it too would be a highly symbolic gesture.

**TOM HART.**



Rt. Hon. R. Maudling, guest of honour at the Annual Dinner in the House of Commons.

### Annual Dinner

THE evening of Thursday, February 17th, 1972 will go down in Parliamentary history primarily as the night the secondly as the night LSE Con Soc held its annual dinner at the House of Commons. As a policeman said to me: "LSE! Didn't know there were any Conservatives there! Thought they were all bloody Anarchists!" I hastened to assure him that Con Soc was the largest political society in the LSE, being twice the size of the Socialist Society.

The dinner was sponsored by Sir Harry Legge-Bourke and the guest of honour was the Rt. Hon. Reggie Maudling, the Home Secretary. Sir Harry, who

has sponsored all the annual dinners, described himself as a "hardy perennial," while the Home Secretary spoke of the problems facing the Government in Northern Ireland and in the mines.

Sir Harry openly affirmed his support for Sir Gilbert Longden's Private Member's Bill on a Registrar for Students' Unions. Mr Maudling showed great sympathy for the problems of union reform.

The atmosphere in the House was understandably very tense until news came through of the Government's victory. As we left at about 10.30 many of the MPs looked quite shaken, especially the Liberals. **JB**

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# WHO'S A WANKER?

**P**ARTLY to refute the slander that we (the LSE homosexual community) are exclusively wankers (not that we feel there's anything wrong with wanking—far from it), and partly to further the cause of sexual liberation, we offer a shortened and anglicised version of an article that appeared in

the American underground magazine "Screw" (No. 14, an article called "Up the Ass is a Gas").

"If you're ever going to understand fucking and be truly proficient at it, you've got to be fucked. The world is full of would-be Romeo's who truly are 'wankers' due to lack of experience/technique, and more frequently both! Being screwed should be part and parcel of every boy's sexual education (it is already for a small but growing minority). Yet, because of current anti-experimental sexual attitudes (to say nothing of bourgeois law) carried by many to the point of homosexual phobia, only a minority of heterosexual men have the broadening and exhilarating experience of being screwed.

"To know how to physically penetrate another human being one must be first penetrated. To understand the psychology and pleasures of submission, I must submit. To know how to screw from the outside you've simply got to know what it feels like from the inside. And you'll never find out from a newspaper or book. You've got to be on the receiving end.

"Techniques are simple. For that matter, techniques for screwing between males or male and female are surprisingly similar. Techniques used in anal intercourse with either sex are identical.

"Sexual intercourse between two people of either the same or opposite sexes has to involve trust and a mutual quest for pleasure. But something good to grease the way always makes things easier.

"K-Y, a water-soluble sterile lubricant, is highly desirable, especially if you're inexperienced. It allows frictionless movements while screwing. It's available from all chemists, and since it's recommended for heterosexual couplings, don't be embarrassed to buy a tube.

"Of course any oil-based lubricant can be used, such as vaseline. This creates heat and friction but also leaves messy sheets. Incurable romantics and naturalists claim that "if spit doesn't work, it isn't love," it depends very much on the relation of forces!

"In screwing it's 'getting in' that's difficult. If you're the lucky recipient, relax and you'll soon be enjoying yourself as much as your partner. If you're starring in the conventional male role, remember you can't start in too slowly. Take your time, you've got all night.

"Make sure your partner is aroused. Heavy petting, oral and manual stimulation of entire genital and anal area helps regardless of your partner's sex. Skilful application of lubricant, delicate massag-

ing and slow penetration of the sphincter (muscle at anus opening) by your finger, helps direct your partner's awakening eroticism to that area. A note of caution: until fully relaxed, the sphincter resists all but the most violent penetration. Lubricants help but go as slowly with your finger as anything else. A rule of thumb: male or female, if they can take the full length of your lubricated forefinger, they can take you.

"Once having reached the magic moment, you have four basic positions to choose and/or alternate among. Which one you ultimately choose or prefer is strictly a matter of personal preference and psychology.

"(1) If your partner is as eager as you are to consummate anal copulation, the easiest way to couple is for the 'screw' to lie on his back while the 'screwee', facing him, straddles his waist and impales himself at his own chosen speed. Leaning forward allows face-to-face necking. Being physically on top gives the 'screwee' greater physical control during intercourse. Masturbating while being screwed will increase his pleasure.

"(2) An equally easy and perhaps more equalitarian position can be achieved by 'doing it sideways.' Necking is rather difficult (but not impossible) and overall screwing this way is more languid—an advantage to those in the Athletics Union.

"(3) In the third position the screwee lies face down and screwer gets on top. The screwee assuming this position (classically passive) must use good judgment choosing a partner and proceed from there on trust. Necking is difficult as is masturbation. More critically the screwee is more fully in control. It is harder to resist or pull away or to cushion a too fast or too sadistic penetration.

"(4) The fourth position for anal screwing is simple face-to-face copulation with one partner's legs resting on the other's elbows, over his shoulders, or locked around his waist. In this position, the screwee has no leverage whatever. The screwer has full control and responsibility. A pillow under the passive partner's ass sometimes makes for more comfortable positioning.

"Regardless of position, getting in is only the first hurdle. If your partner's inexperienced, lie still for a while. Do everything possible to stimulate him or her; with proper stimulation the screwee will take the initiative.

"Commence movement in a barely perceptible manner only after your partner has enough time to fully relax. Work up to a full stroke

very slowly. At the first sign of discomfort in your partner, slow down till he catches up. If you're the screwee, relaxing is your passport to enjoyment. Masturbation can usually enable you to reach climax simultaneously with your partner.

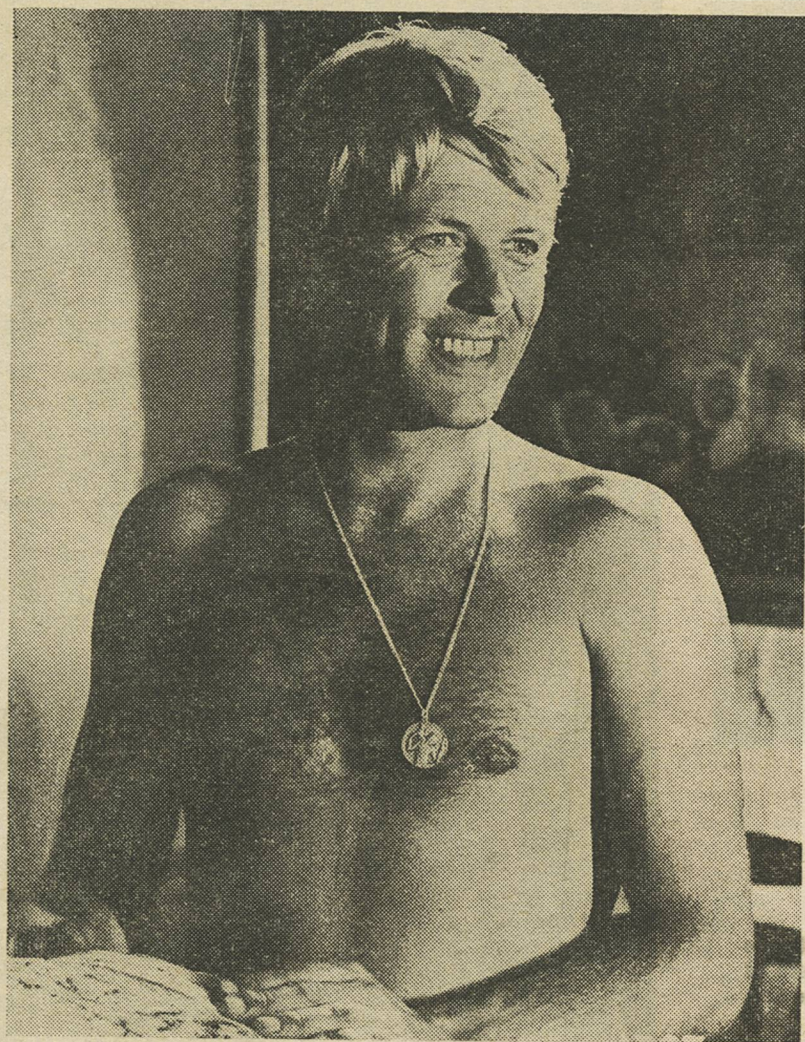
"If you're male and face down, put a towel under you and grind in rhythm. If face to face, masturbation sometimes helps but sometimes orgasm will be triggered by your partner's cock pressing on your prostate at the root of your cock and right next to the wall of your anus. Devotees of this position have been known not only to achieve simultaneous orgasm, but to synchronise their squirts.

"Usually it's harder for the screwee to reach orgasm than for his or her partner. And psychologically the experience of being screwed is so dramatic that orgasm is not so totally important.

"If you're male, you'll probably enjoy being screwed (whether you particularly like to admit it or not), it's part of your inborn sexual physiology. However, unless your emotional preferences are homosexual, you probably won't prefer it over conventional heterosexual intercourse. Every heterosexual I've known who got screwed felt the better for it. Experiencing both passive and active roles in intercourse gives everyone a fuller view of life, of sexual roles, and interpersonal relationships.

"It would be understandable if by now you are feeling like spewing, feel free to do so. An exercise like this sorts out the liberals ('Some of my best friends are...') from the liberated ('I've screwed some of my best friends...'). We in GLF are not only interested in liberating homosexuals from their oppression, but also in helping heterosexuals liberate themselves from the oppression of bourgeois sexual ideology (which rejects homosexuality as perverted or sick). We can never be fully liberated until the heterosexual (and all oppressed majorities and minorities) are also. So we don't regard this contribution as merely some erotic reading for bored students but as a serious contribution to the raising of consciousness."

Just to keep within the law, all males under 21 must resist the temptation, on pain of imprisonment (the homosexual's paradise). And male-female anal relationships are also illegal, the penalty until 1967 used to be 'life'—it is now 'ten years.' Of course you may, like most of us, regard bourgeois law as being strictly for the bourgeois and to be ignored by the rest. Happy experimenting. Perhaps Union Shop can begin to stock lubricants?



Lovely starlet, Ned Ludd, hopes to make the big time soon. He's angling for film offers and has already netted our support! You can come and fish in our waters any time, Ned!

## CAMPAIGN FOR SEXUAL EQUALITY

**T**HROUGHOUT the history of civilisation there have been minority groups, each of which has attracted some form of persecution from the remainder of the society in which it exists. This persecution has always been an understandable factor in these situations—as it is, and always has been, the nature of man to fear or despise that which is strange. Minority groups are persecuted by simple virtue of the fact that they are minorities—therefore they are strange to the majority, the majority, all too often, governs. Homosexuals are one such minority.

One of the dominant factors in modern civilisation is the individual's awareness of his social and legal rights, and his freedom to fight for these rights. Since the 1967 reform of The Sexual Offences Act, homosexuals have had such a freedom, but as individuals they have lacked the vehicle through which they could channel their desire to fight for complete equality with the rest of society. Out of this need were born several organisations—the two largest of which are The Gay Liberation Front (GLF) and The Campaign for Homosexual Equality (CHE). They both campaign towards the same objective—in different ways and with differing beliefs (opposed in some instances). My concern is with the latter.

The Campaign for Homosexual Equality started life as The North-Western Homosexual Law Reform Committee—founded in 1964. In 1969 the title was changed to The Committee for Homosexual Equality and later the word "campaign" replaced "committee." Today, the organisation is growing at a steady rate—its headquarters are in Manchester and there are groups throughout the country. London alone has twelve groups, all of which meet separately at different venues. There are no restrictions on membership—heterosexuals as well as homosexuals are welcome to join and it is very much a members' organisation. All groups are encouraged to meet regularly and there is no obligation for any member to join a group that he or she does not want to—CHE is a very easy-going organisation.

I do not have the space to give a complete picture of our campaign but our prime objectives are:—

- (1) To promote social and legal equality between ALL men and women.
- (2) To press for further reform of laws which deny such equality.
- (3) To eradicate the prejudice and hostility faced by the homosexual.
- (4) To work towards the creation of social meeting places where homosexual men and women, and heterosexuals may gather in a congenial atmosphere.

The group meetings that I have mentioned are taking place all the time—in fact, there is a CHE function of some description occurring every night in London alone. These meetings are sometimes formal—to discuss campaigning, business and group administration, and sometimes (more often than not) on a more social level—a natter and a drink. Meetings are not the sole activity of CHE. We organise dances, parties, excursions and every other form of social activity—the programme of social events for the coming year is very full indeed. The dances held in London are usually held in a large public building of some description and are well attended. One of the London CHE objectives is the purchasing of premises which can be set up as a club for CHE members—the proceeds of our various activities go towards this fund. There is a London CHE magazine ("Lunch") which is produced monthly by members—anybody is welcome to submit articles for publication, whether they are members or not.

Amongst the twelve London groups is a Student and Youth Group—from which this article originates. It is our intention to set up university groups of CHE—one in each college if possible. We would welcome new members from colleges in and around London and also enquiries from anyone interested in knowing more about CHE. The address to write to is: Tom Barry, 102 Walton Road, East Molesey, Surrey.

ROBERT BUGGS  
Student Organiser,  
(London CHE).

## Gay Liberation Front

**I**N the LSE we have a group of 10-12 gay people. Unfortunately all male. Since we estimate that there must be approximately 150-200 homosexuals in the School (using the 1 in 20 criteria) we must admit a failure on our part to make a greater impact and attract more people. We are still anxious to contact these people and to do so we are prepared to use methods that GLF does not normally countenance.

We realise that not all homosexuals are interested in Gay Liberation but since the life of an isolated homosexual in any college can be sheer hell, we would like to help by any means possible, to mitigate the harsher aspects of the hostile society we are living in.

As a very "open" group that is widely known throughout the school, we appreciate that not every gay person may want to openly associate with us. So we are offering strictly private and confidential meetings, to be mutually arranged, between any gay person (and any others for that matter) and ourselves, either in the school or elsewhere.

We can be contacted in a variety of ways. See the badge and stop anyone of us. Or come to the book-stall on Thursday lunchtime (next to Women's Lib in library corridor) or write to GLF in the Students' Union Society pigeon-holes, (next to Union Office, or write to London GLF, 5 Caledonian Road, Kings

Cross, 837-7174) who will put you in contact with us.

We also intend to resurrect our weekly meetings in room S067 on Thursdays at 5.30 p.m. Despite our rather unpleasant experiences at the last Passfield party, we intend to go to similar hall parties in the future and make our presence felt. (Can we have some better looking queer-bashers next time?)

Finally, everyone (gay and otherwise) are invited to the weekly Lon-

don GLF meetings. An experience that never fails to impress all who go. I know of no other political organisation that can attract a regular 300-400 people every week. They are held at All Saints' Church Hall, Powis Gardens, Notting Hill, at 7.30 p.m. (There are also local GLF groups in Camden, S. London, W. London, Ealing and Harrow—ring the office for details).

LSE GLF

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# ALL THE LONELY



## HOMELESS SINGLE PEOPLE

**H**OMELESS single people probably form only a small percentage of the total homeless and yet their problems are tremendous and little is done for them. Unfortunately, there is insufficient information even to tell us how many people there are in this category but my estimate is that there are at least 60,000, and that these are mostly men. This figure includes the occupants of common lodging houses, reception centres, those who sleep rough and those who will have nowhere to go when they leave a prison or mental hospital. A homeless single person tends to circulate between these various places.

It is particularly tragic that people leaving prisons and mental hospitals are not adequately helped by the welfare services and instead return to their old problems when they are discharged. The 1959 Mental Health Act advocated "community care" for patients who could be treated with drugs. However, no such care was provided although the patients were discharged.

The number of prosecuted and unprosecuted offenders of no fixed abode who have been referred to mental hospitals has increased enormously since the Act was passed. This implies that ex-patients are committing offences and being re-admitted for treat-

ment. Whilst they are out of hospital they are homeless and this must make them more liable to relapse.

The 1970 Green Paper on the Health Service suggested that local authorities should provide accommodation for people who cannot live at home but who do not need medical supervision. If this recommendation were carried out it would at least be some contribution to the community care envisaged by the Mental Health Act.

### EX-PRISONERS

Ex-prisoners are similarly badly off. At the moment there is only one welfare officer to every 130 prisoners. The Home Office projects that by 1980 this ratio will be 1:100. However, even this hopelessly inadequate provision is unlikely to be reached as the projections are based on current prison numbers and these are rising rapidly. Many prisoners leave prison without seeing a welfare officer at all and the links between the prison welfare and the after-care services are weak.

Studies show that the constant offender is commonly homeless and so the lack of adequate prison welfare services is a serious bar to the solution of his problems.

The Home Office assumes that there will be more prisoners in the future and is engaged in an extensive prison-building programme. However, 40 per cent of all convictions are for drunkenness, motoring offences, debt, domestic maintenance and fine default. It is absolutely unbelievable that the law is not

changed to enable income to be attached at source for offenders in the latter three categories since this would be preferable to putting them in prison.

Similarly, the Criminal Justice Act, 1967, provides that imprisonment for drunk and disorderly behaviour should cease as soon as alternative accommodation for the care and treatment of offenders is available. However, it will probably be some time before this provision is fully carried out.

### NOT JUST HALF-WAY HOUSES

Discussion of the problems of homeless single people has led to many people believing that the solution lies in this type of "half-way house" that can rehabilitate the habitual drunk, mental patient or recidivist. In fact, the half-way house concept is a bad one. It operates at two levels.

Firstly, it describes a physical environment between an institution and a home of one's own, ignoring the improbability of its inmates ever having such a home.

Secondly, it carries the implication that it is a bridge between the institution and the "normal community."

However, the normal community is full of institutions which act as moral support for the individual and it is just this support that the homeless single person lacks. It is hardly surprising that in the absence of this support they become drunks, recidivists or psychologically disordered; so would most other people.

A history of institutional living contributes to their isolation and this is another reason why prison sentences are so harmful—they sever any links with the outside world. Thus, it is not sufficient to provide half-way houses, destinations are also required. The only organisation that seems to be doing any practical work in this respect is the Church Army, which aims to extend its rehabilitation work for alcoholics by providing a home for cured alcoholics on a permanent basis.

This may be contrasted with the Home Office, who will not finance a hostel place for somebody who has been out of prison for more than a year and will not support places for homeless people who might become offenders if they continue to have nowhere to live.

### HOPE

This hopeless picture may fill "Beaver" readers with gloom as

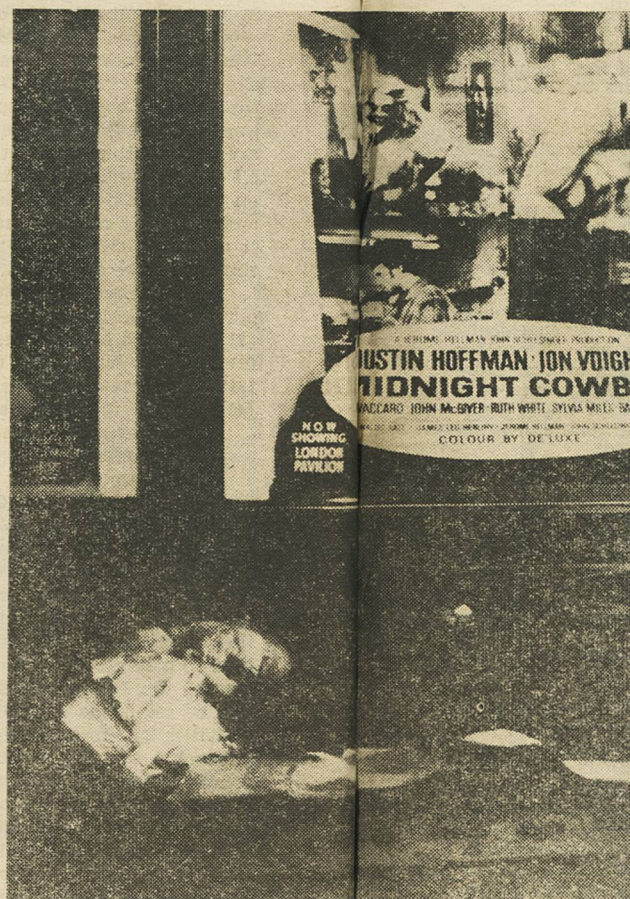


it implies that not only is nothing being done for these sad people, but also that there is nothing that we can do. Perhaps the Christian Action project advertised in a past issue of "Beaver" will help some people and maybe Radical Alternatives to Prison will encourage the Home Office to reassess their attitudes but this is extremely doubtful—after all, the Home Office has to consider Public Safety.

Anne Weyman

## The St. Mungo Com

**M**EN who have no fixed abode are called "tramps," vagrants, or "drop-outs," or dossers, are reduced to sleeping rough, on park benches, under railway arches or on the pavement. The St. Mungo Community prefer to these rejected society as dossers, since they can buy a one-night kip at a hostel (Salvation Army Rowton House, etc.). Such men A dosser is a suspicious,



### BERNADETTE DEVLIN IN CONCERT ?

No, she doesn't sing— she comperes :

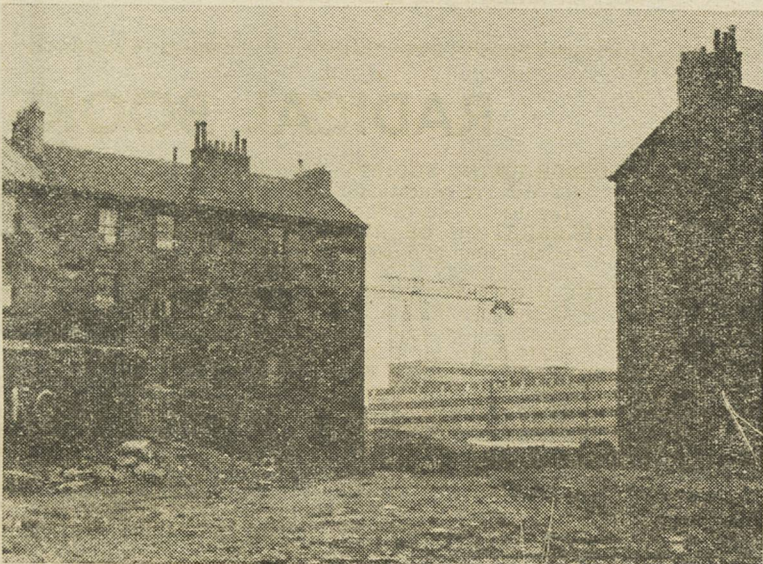
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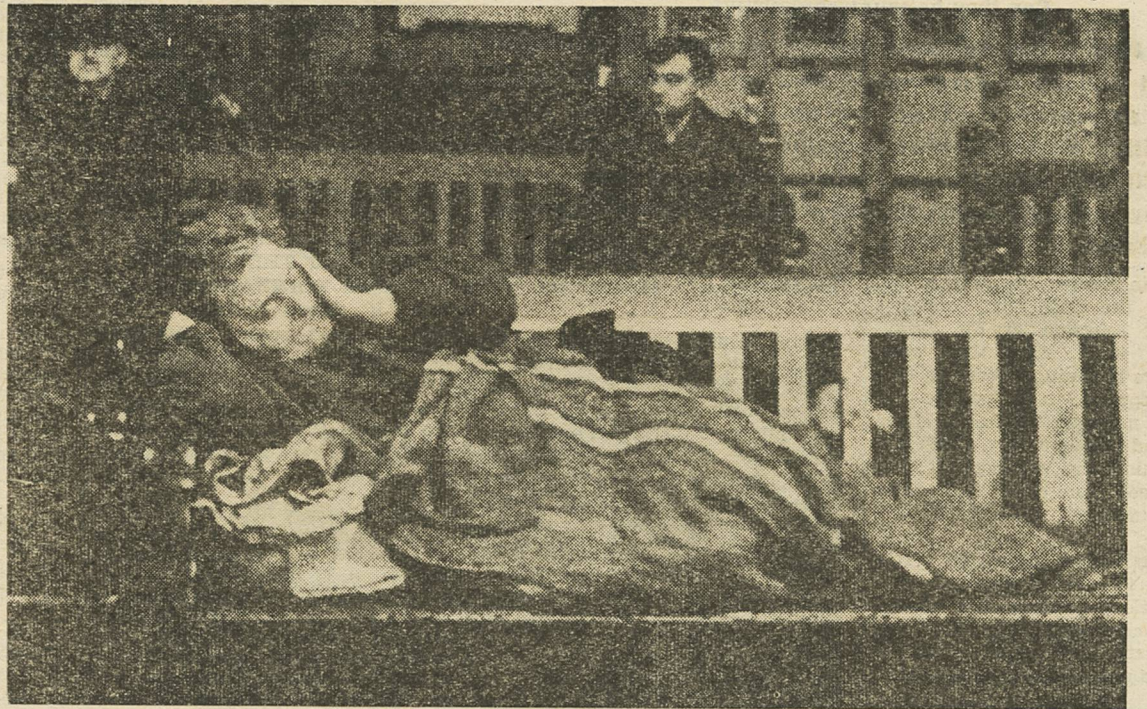


The Goebbels — now almost cleared, but people still live in the rotten tenements.

A night out at the cinema — an appropriate film to s...  
beth.



# LONELY PEOPLE



People who were sick and who would have died had they been outside for the winter, or those that wanted work but whose only chance of getting it was if given somewhere to live. Men and women were literally crammed into the small house as there were many needing help.

From the beginning they had a consultant psychiatrist working with them who attended meetings at the Community every week to discuss the problems of the residents. He also makes it his business to go into the houses as often as he can to chat to the residents so that they do not automatically think of him as a head-shrinker but more as one of the Community workers.

They had also taken an early interest in the probation service and its dealings with ex-offenders who were N.F.A. (no fixed abode). From November 1965 they began to take in "probation referrals" initially

from a Liaison Officer, Glynn James and later officers who heard of their work. (A team of workers now go into Pentonville prison each week to hold discussion groups with N.F.A. inmates).

During 1970 they managed to acquire three more houses from Wandsworth on a similar basis to the first and were able to not only expand in numbers but also to ease the cramped conditions in 46. The latter literally fell down at the end of the year.

Another important feature was the emergence of a grant from the Home Office to meet the deficit in the running costs of the housing for the ex-offenders. Two houses have now come to be used specifically for this purpose.

### FUTURE

When 46 was finally abandoned as a soup kitchen after Christmas, Harry Stone, who had organised

the East End soup run from the beginning of the Community, went to St. George's Mission in the East End and based his run there.

Early in 1971 two houses were acquired in Notting Hill (97-99 St. Stephen's Gardens) and one became a referral centre for new arrivals via the soup run. In August, Westminster Council added No. 101.

The future has been considerably brightened by a large grant from the Department of Health and Social Security. The money has been provided for a specific research programme to be carried out in conjunction with the Institute of Psychiatry and aims to find the causes of vagrancy.

The money covers an organised administration centre, the research project, and a new plan, an Accommodation Bureau. The bureau is aiming to find homes for the dossier who has taken benefit from living in the Community, and is now ready to live on his own.

## St. Mungo Community Trust

have no fixed abode... called "tramps," vagrants," "drop-outs," or dossers. The St. Mungo Community Trust was founded in early June 1969, by Jim Horne, who had until that time been working with the Simon Community in London. The object of the community from the start was to make contact with, and help, the desolate, rejected, homeless men and women of London. The means of communication was and still is the "soup run."

person who gives little of himself until he trusts. Almost without exception dossers are to some degree mentally ill for it is not because they choose to sleep out in the most bitter of winters that they put themselves into that position. In such a situation a man has little chance of helping himself up. He can receive no financial help from the statutory authorities without an address, and unless he is lucky in getting casual labour he has no means of getting somewhere to live.

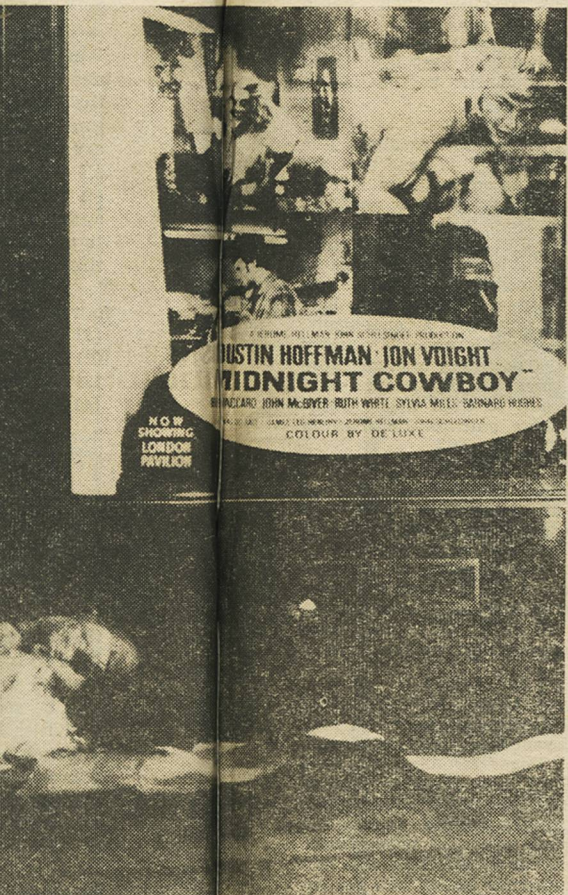
### HELPING

The St. Mungo Community Trust was founded in early June 1969, by Jim Horne, who had until that time been working with the Simon Community in London. The object of the community from the start was to make contact with, and help, the desolate, rejected, homeless men and women of London. The means of communication was and still is the "soup run."

Every day Jim went to Smithfield market and begged meat bones, and to Covent Garden to acquire vegetables in the same way, to make approximately 150 gallons of soup to take out at night. Large bread companies were then approached, and Lyons agreed to supply them with damaged loaves.

Each night two vans left Battersea with a team of voluntary helpers to take the soup to the six main congregating places for dossers in the West End and to the derelict buildings and bomb-sites up the East End.

In June 1969 they operated from 46 Home Road, which was let to them for a nominal rent by Wandsworth Council. Into the house they took dossers that they had built up relationships with on the soup run.



at the cinema — an appropriate film to sleep on a bench.

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# ARE DEMO'S DEMODÉS?

Are Demos losing their point?

Are there too many of them?

Can they be counterproductive?

**"THE truth is that demonstrations are rehearsals for revolution: not strategic or even tactical ones, but rehearsals of revolutionary awareness . . . (They) express political ambitions before the political means necessary to realise them have been created. Demonstrations predict the realisation of their own ambitions and thus may contribute to that realisation, but they cannot themselves create them."**

So John Berger, the Marxist art critic, in the essay that concludes a recent selection of his Essays (Pelican, 40p.). At a time when demos are becoming something of a liberal cop-out, a substitute for action, a mere gesture full of cliché sound and impotent fury, signifying ever diminishing nothings, it's as well to look more carefully at their proper function.

Do they have a place and a role to play in the process of conscientization, creating and changing consciousness? And how can they become not a substitute for but a spur to action and commitment?

## 1. PARTICIPANTS

Undoubtedly, they encourage the campaigners, fortify the waverers, reassert the principles and objectives of the Cause/Movement, and by a hopefully resounding "Credo" send them back renewed and refreshed for further efforts in the "Struggle." From the early Chartists, through CND, to today's weekly parades in Ulster and Trafalgar Square, strides this long procession of witness to the "ungaggable" demand of Vox Pop. at least to be heard.

But, apart from their brothers, is anyone listening? There is always a danger in imagining that if you shout loud enough someone is sure to listen. On the contrary, the effect may be to convince the others of your impotence (harmless cranks): make your neighbours stop their ears and switch on the TV: make authority more repressive and provoke the celebrated Backlash (Emergency Powers, Banning of Processions, Internment, etc.). In fact, merely harden Pharaoh's heart

and confirm the Egyptians in their cynical indifference.

Bringing on Backlash may well be part of your objective—the stripping of the masks, Marcuse's exposure of hidden institutional violence. But it's important that demonstrators are prepared and forewarned—hence the need for schools of non-violence etc. If they are to be exposed, vulnerable, self-offered victims, this must be recognised from the outset. Otherwise, the effect on the participants may be not a sense of invincibility but merely one of disenchantment.

## 2. "THEM"

Whether or not the Demo has an immediate objective (e.g. passing a resolution, despatching a delegation, handing in a petition etc.), there are important secondary objectives. Some spectators, no doubt, will at least be made to think again: even to participate. The Media enlarge the scope of the spectators beyond all bounds and some of the Message will seep through (has anyone researched the effects on viewers, pro and con, of their coverage of Demos?).

(There is the further question of the total strategy in which the Demo plays a specific but confined role. It will lead on to other meetings, smaller or larger, in other places, carefully selected for symbolic and geographical reasons. If the Demo is allowed to become an end in itself it has simply performed the palliative function of syphoning off the "Liberal Conscience"—like the weekly indulgence in the *Observer* or *Socialist Worker*. Result — emasculation, ineffectiveness, another "trahison des clercs." Berger expresses this by saying that "any demonstration which lacks the element of rehearsal (for revolution) is better described as an officially encouraged public spectacle."

## 3. DRAMATIC - LITURGICAL FUNCTION

"Rehearsal," because a Demo represents a variety of secular liturgy. There should be a quality of "celebration" about it, from the simple recognition of old comrades to the rousing rhetorical refrains and the ritual linking of arms and the shoulder-to-shoulderdom.

My instructions on one recent Demo read: "We shall try to keep together—follow the PLYMOUTH BANNER and THE KLAXON . . . UNITY & TOLERANCE . . . Link arms if there's trouble . . . Stay cool . . . Don't scare . . . REMEMBER WE ALL LOVE YOU. Our strength is Collective . . . Seize the Time." It might be Paul writing to the Roman Christians or a rubric from a Berkeley Free Church liturgy.

Secondly, there are close parallels to be found with the specifically Christian celebration of the Mass. The Word is broken and shared; pamphleteering and propagandising has an essential part. The Word is certainly preached, though the hearers expect little new information or profound thinking from speeches or pamphlets. Nevertheless they do expect concise, epigrammatic summaries of "What the Movement/Cause is All About." No Demo is complete without an Offertory: and people expect demands to be made on both their pockets and their time.

There is a declaration of common faith, intention, action. There is a coming together to expose a cancer in the body politic, set out an agreed strategy, present the evil to be combated in stark, dramatic contours. As in a Billy Graham Crusade, the shades of the prison-house must be seen to fall if any light on the horizon is to be perceived and some way out, some "redemption," is to dawn as an attainable reality.

This Revivalist element may be overstressed to the detriment of practical, political objectives. Nevertheless, there is an essentially dramatic quality about the Demo as an acted "rehearsal" of Things to Come.

Organisers need to pay far more attention to the Drama of it. Certainly veterans of CND and Aldermaston recall most vividly the carefully staged Three-Act Easter Liturgy with its birth in the tragedy and tears of Good Friday: the build-up through the long, wet and weary streets of Saturday, followed by the dénouement and triumphant procession into Trafalgar Square.

## 4. SYMBOLIC ACTION

Interestingly enough, many of the world's greatest teachers have been masters of the acted parable, the carefully staged symbolical deed, the Demo that not only proclaims but "does the Truth." The Hebrew prophets, Jesus, St. Francis and in

our own time Mahatma Gandhi, of whom George Woodcock writes: "In his superb sense of time, in his quick intuitive grasp of the balance of forces, in his instinct for effective symbolic action, and in his grasp of the strategy of struggle, Gandhi was one of the most able politicians of his time. . . ." (Gandhi, Fontana Masters, 1972, p.56). His whole life was one of deliberately symbolic action, culminating in the great march to the sea coast of Dandi in 1929 and the picking up of a pinch of salt which "was like turning a switch that sets in motion some vast and complex mechanism" (ib., p.74).

If today we complain of the plethora of Demos: their stale sameness: their inevitability of style, content and even participants—even of route and destination—slogans, banners, here a cliché everywhere a cliché . . . then we must plan more selectively and imaginatively, dramatise more pointedly. Demos, too, need a Liturgical Revision and

a Theatre of Clarity if not (hopefully) of Cruelty. It is simple to march, but to march effectively requires the most careful and imaginative preparation and staging.

Experiments can easily degenerate to the level of Student Rags. Anti-Apartheid supporters recently attempted to dramatise the situation of Zimbabwe when the Pearce Commissioners were given a send-off at London Airport; they bound and gagged a group of Africans, then asked them to say Yes or No to the Settlement Proposals.

Symbolically, perhaps, it bordered on the farcical! But it "demonstrated" the point simply and effectively. It may be that someone has ideas and experiments they can share? Some examples of good symbolism giving unmistakable expression to our "rehearsals for revolution"?

GRAHAM DOWELL

## 'Marked for life'

Criticism of assessment at universities composed by certain members of University College, London.

A pamphlet produced by UC anarchists, packed full of facts and figures about mental illness and suicides during exams, the inefficiency of the grading system and the illogicality of the arguments used by conservative lecturers in support of the present exam system.

As it says in the introduction: "It will be apparent that certain of our premises in the section 'Alternatives' are anarchistic"—but it all makes good sense. Available from the Economist Bookshop, price 12½p.

## RECORDS

JEFF BECK—ROUGH and Ready (EPIC)—

JEFF BECK is probably best explained by his history. In the mid-sixties he joined the Yardbirds after Eric Clapton had left, whilst '68 Beck himself left to start his own band, which featured Ron Wood and Rod Stewart.

The Jeff Beck Group went on to become the most popular British band in the States and were at one point booked to take the top billing at Woodstock. But at this peak of the band's success, Beck was involved in a car accident and while he himself was out of action for two years, Stewart and Wood went on to make Faces the force that they are today.

"Rough and Ready" is Jeff's first attempt to continue from where he left off two years ago. This album is very different from the previous two albums but the power of Beck's guitar is still there. The sound is probably a little more contrained now and only

on a few short riffs do we hear the Beck of old.

Nevertheless, this record is likely to sell in great numbers and Jeff and his band should have no trouble in establishing themselves. The outstanding track is also the band's new single "Got the feeling," however, "New Ways" and "Jody" stand up well with strong soulful vocals from Bob Tench. The tendency is for the rest of the tracks to sound a little dull at first hearing.

Beck is heard to best advantage live, and on March 3rd your local EntsCom is presenting him at the London College of Printing as a special treat for LSE students since they can get tickets 10p cheaper in the near future.

BYRDS — FARTHER ALONG (CBS)

To anyone who saw the Byrds at the Rainbow recently their music must seem very disjointed, but in spite of the equipment problems that night they displayed that technically they are one of the best bands in the world.

Certainly they make excellent LPs and "Farther Along" is proof that the Byrds' music is as fresh as it ever was and that their Rainbow performance was just an unfortunate night.

Their new LP marks a new stage in the band's history since this is the first album the band have produced themselves. Gone are the lush strings and schmaly arrangements, and instead there is unspoilt country rock music. The sound is much more energetic than on Byrdsmania and their approach to their music seems to be far more enthusiastic than in recent months.

On "Tiffany Queen" they take on more of an appearance than the "Greatful Dead" show on their last live LP. Bugler is quite wistful, but unlike on their previous albums this track does not suffer from the over-production that typifies similar songs. "Farther Along" just rolls along gently and takes no time getting used to.

The Byrds have now released 11 albums which take us from folk rock through psychedelic right into country music. Roger McGuinn, the sole original Byrd, has obviously learned from the past and has decided to keep to the country sound instead of branching out into other music forms. I hope that all those people who saw their performance last month get another chance to see how the Byrds can really play—I just hope that next time around they don't play the Rainbow.

ANON.

M. KERSH.



"It only hurts when I laugh"

## The library

WE all know that Walter Adams was the Principal of University College, Rhodesia, but how many people know that his Librarian at U.C. from 1955 to 1960 was D. A. Clarke, the present librarian of the British Library of Political and Economic Science (LSE library for those . . .)?

Any student who ventures into the main library will soon discover that the chances of finding the book he wants to read are minimal. This is because Clarke, or Uncle Derek, as we affectionally call him, is concerned with the status of the library, not the practical difficulties involved in making over half a million books available for communal use. So concerned is he with the library's image that he would sooner spend money on display cases in the entrance hall than rescue ancient books rotting in a damp part of the basement or pay the library binders a decent wage.

The Library staff are split into seniors and juniors. Juniors, the lower class of slave, are expendable as Alfred Marks will supply them by the dozen. When they get around the age of twenty-two the pressure starts for them to leave, so that they can be

replaced by seventeen-year-olds who are paid less. These underlings do all the donkey-work and, perhaps because of this, are the only ones who really know how to run the library. The seniors mainly consist of failed-academics and people who have been there for years and know no other way of life. They are the higher class of slave.

The Library Staff Committee is a powerless committee which is supposed to advise the Librarian. Its recommendations are ignored, its requests denied, and it has neither the power nor the guts to demand anything. It is tolerated by the Librarian because it is a safety-valve, used to convince the staff that something is being done.

The "alternative" is a union. The struggle to unionise the Library staff has been fought for years. The School has always refused to recognise a union and has "discouraged" people from joining one. At the end of last year a lot of the staff joined ASTMS and have been fighting for recognition. Again the School refuses to recognise so what can we do? We can take so much, sometime we have to stand and fight.



# THE ATHLETIC UNION PAGE

## LSE reach final

ON a cold, windy, rainy day the LSE 1st XV overcame both the conditions and the opposition to gain a place in the final of the ULU Gutteridge Cup, beating City of London Poly.

In the absence of the regular fly-half, Phil Day, the selection committee took the gamble of playing star centre Nick Kettle in this key position, the vacancy in the centre being filled by godd-natured, piss artist Gary (Legs) Davies.

On a pitch which closely resembled the Ardennes, the LSE surged forward from the kick-off and through the skill, bravery and short-sightedness of Gerry ("I'll pay by check") Moore had gained a lead within the first five minutes.

Tries followed from D. P. (Tank?) Burns, who scored with three men hanging grimly on to his manhood; Ron Webb, who used his eight legs to great advantage in scuttling the last five yards after 50-yard break by Nick Kettle and "Legs"

Davies. "Fingers" Whelan converted two of the tries. City's only reply in the first half was a penalty.

Half Time: 16 — 3

After the interval, the team reasserted their mastery with a penalty and a great try from Willie Wonka Winter and a much-disputed try by Nick Kettle after "Legs" tripped over his own.

Other notable performances came from Pat Burns in the lineouts, Dave Cockburn and Reg Varley in the tight and loose, Graham Leather and Martin Lewis in the mauls and rucks (Lew also in the three-quarters), Fred Marrow in the showers and Dave Clarke had the best limp—?

Final Score: 29 — 6

All in all a brilliant team performance, showing how a lack of practice and excessive beer can produce great rugby. Look out for details of the final and try to support the biggest load of wankers since the Tory Government.

### RESULTS OF THE ATHLETIC UNION ELECTIONS

- President: Fred Marrow**
- Malden Vice-President: Gerry Moore**
- External Affairs Vice-President: Phil Vale**
- General Secretary: Paul Maquire**

## JUDO CLUB

THE Judo Club continues to expand in popularity maintaining its high membership. But still there are not enough women; perhaps this simply indicates that not many of us feel a need to learn self-defence—a pity because, while keeping fit, one not only has a good time, but learns a new skill under the invaluable tuition of Tony Green.

We're arranging matches with UC and Kings and will soon be showing a film on the Olympics—so if you're interested but haven't tried it, come along and see.

ANN FOULKES

### CLASSIFIED

Would all able-bodied athletes—male and female—wishing to compete during the summer months please contact A. Crompton, via U/G Pigeon-holes.

## Keep-fit Club

Thursday 6.00 - 7.00 p.m.

In the Gym

Men and Women Welcome.

## Rugby Club

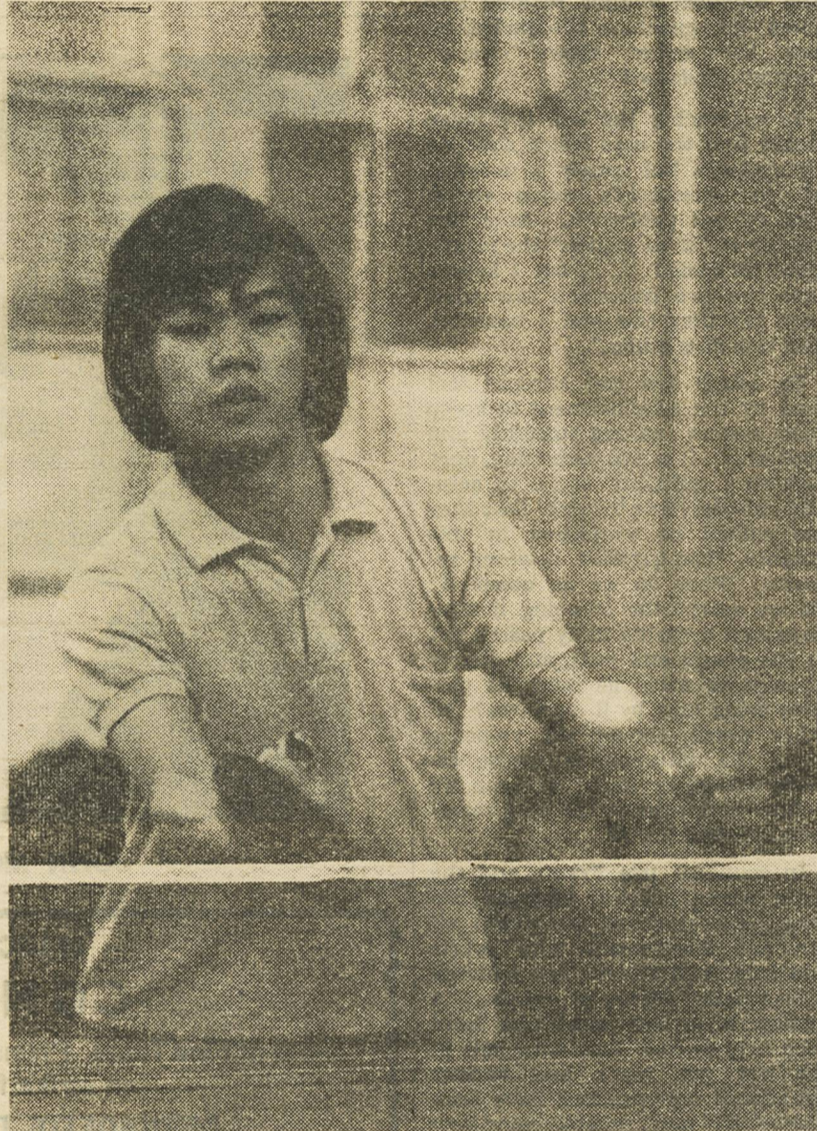
are in the final of the Gutteridge Cup at Motspur Park on March 4th.

Come and see the pissheads win!

Coaches will leave Carr Saunders if the demand is great enough.

## BOAT CLUB

## WOMEN WANTED



Y. T. Lui seen here during the match between LSE and Bocum University, West Germany, when the visiting team beat LSE by six games to four.

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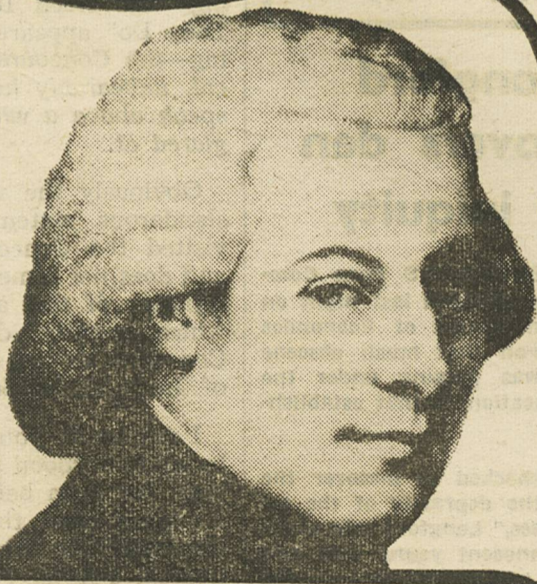
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# UP AGAINST THE LEGAL SYSTEM

**THE** past month has seen at least eight LSE students appearing in court on charges arising from their political activities. Of the cases that have already come to trial, four defendants were found "guilty" with sentences ranging from fines—the highest so far is £60—to a three-month suspended jail sentence.

These cases all result from recent demonstrations. The small-scale LSE march that took place the day after the Derry massacre produced three arrests (one acquitted, one guilty, the third case deferred to Wednesday, March 15th, 10.30 a.m. at Bow Street). Three more students were busted at the Whitehall demonstration that Saturday (one "guilty"; the other two trials, both opening 10.30 a.m., are March 10th at Bow Street and March 17th at the Old Street court). A further two arrests occurred at the Rhodesia march the following weekend (both "guilty").

These cases are in themselves quite mild (although the sentences have been unusually stiff for "crimes" of this sort. They take place, however, against the background of an increasing legal crack-down on left-wing militancy within Britain. The brutality of police reaction to these marches—the snow-balling of conspiracy charges and frame-ups dealt out to politics—the general increase in the number of politically-motivated trials and jail sentences: all this points to a rise in the use of the legal/penal system as a front-line tool of repression here at home.

Before considering the various possible lines of defence that can be taken against this politico-legal offensive, it may be useful to look at the general nature of the legal/penal system. As stated, LSE students have had considerable exposure to the lower rungs of this system in the past month.

What we have witnessed has been an inexorable march of the young, the poor, immigrants, Blacks, drunks—people who, for diverse reasons, all exist on the outer fringes of this society—passing before elderly, pompous judges to be disposed of as quickly as possible. The dossiers shuffle through, most of them timid and deferential, to receive society's cure of "three quid or a day in prison."

Worse yet are the drug cases, the prostitutes and the shop-lifters. One case we heard involved a first appearance for possession of marijuana; it was over in five minutes, with the defendant pleading 'guilty' of possession but not use—the fine

was about £50 and this guy only has a part-time job. Other drug cases get sent off for a month's remand to places like Brixton or, worse, juvenile offender centres.

Perhaps the most succinct explanation of the function of the courts was made by one of the magistrates himself. The defendant in this case was 17, black, charged with three attempts at pickpocketing. The case appeared weak. The alleged pickpocket attempts were said to have occurred within five minutes of each other in a crowded amusement arcade; however, all three tries were unsuccessful, and none of the intended victims realised anything but somehow two policemen saw the entire show "clearly" through-the-crowd.

In sentencing the lad, the judge stated that the case boiled down to no evidence but simply a question of the defendant's words versus that of two policemen. In a fine display of "blind justice," the magistrate concluded: "... but I believe that the two policemen saw what they say they saw and I therefore find this man guilty."

So courts are just another tool used by the establishment to keep their system running smoothly and profitably. It is not surprising, once Left-wing militants begin to actually threaten this balance, that they too should be victimised in this manner. The question, however, remains: What do we do about it? Do we accept the on-going institutionalised brutality daily passed out in the courts and jails, and merely attempt to avoid as much as possible being hurt by it ourselves? In other words, should our response be in the nature of a passive defence action, or ought we—can we—fight back against the very legal/penal system itself?

In countries like France and the USA, where political struggle has long since reached the level of constant involvement with courts and jails, such a tactic has achieved a reasonable degree of success. A number of strikes and sit-ins have been held in New York City jails in the last few years, and various agitational organisations have been started, the most notable being perhaps the militant Inmates Liberation Front. Several minor scale rebellions occurred in the Women's House of Detention; Women's Lib. has been specifically involved in supporting the inmates there, not only with propaganda, but by setting up halfway houses and a woman's bail fund.

Strikes—some culminating in riots or take-overs—have occurred in prisons throughout America, and a similar trend has been taking place in France, where several prisons are currently in a state of considerable upheaval. Whereas many of these events were quite evidently spontaneous, in several instances explicitly political prisoners have played major roles.

## Libsoc AGM

**THE** LSE Liberal Society will hold a joint AGM with the ULU Liberal Federation on Monday, March 13th (last Monday of term) at 7 pm. The main item on the agenda will be the election of new officers, for 1972-73, for both the above organisations.

The AGM will be followed by an end-of-term party, tickets for which may be purchased from:

- Cec Tallack,
- Andrew Keogh,
- Ann Feltham,
- Tim Jones.

The costs will be: Members of LSE LibSoc or ULU Libfed, 10p; members of the Young Liberals, 12½p; LSE students (non-LibSoc members), 17½p.

The AGM and the party (held after AGM) will both be in the Graham Wallace Room.

Left-wing militants in jail find themselves surrounded by people who have already rejected and rebelled against the system's ethics. A bloke serving a five-year sentence for petty thievery has little to learn about the nature of capitalist economics. A woman in jail for prostitution has little to learn about sexism.

The main thing lacking within most prisons, in fact, is organisation on the part of the inmates themselves. The main reason for this involves the social ethic which, even when ignored in practice, maintains its hold on the minds of its victims. Thus a man who has

been forced to steal, nonetheless accepts, emotionally, the verdict that he himself is at fault. As long as one's consciousness remains that of guilt rather than anger, of self-incrimination rather than social criticism, any threat of militancy must remain still-born.

Militants have traditionally sought industrial jobs in order to participate in and encourage the struggle of workers towards self-management and a working-class revolution. As our theoretical concept of revolution expands, so must the arena within which we fight for it.

It is perhaps too early to seri-

ously suggest that militants purposefully expose themselves to jail with the aim of organising resistance among the prisoners from within. A practical pre-requisite, in order that such actions be effective and not merely quixotic, would be some level of organised outside support which has not yet been got together here. In the meantime, however, militants need not consider the threat of jail to represent a necessary curtailment of their political activity. To a political prisoner entering jail one should offer, not condolence, but that age-old advice: "Don't mourn. Organise."

L.J.



JOHN MORTON IN "UNIVERSITY CHALLENGE" !!!

## MARCH 12th : CONCERT

in aid of Fine Tubes, Plymouth workers, who have been on strike for 90 weeks.

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**JAKE THACKERY**                      and others.  
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## WHAT WAS THAT AGAIN?

**F**OR those few of us (a handful of troublemakers) who are not yet fully paid-up members of Con.-Soc., the following gems were gleaned from the Chairman's (Jacques to us) Report on the occasion of their A.G.M. (see Page Six).

"The past year at the L.S.E. has been for us one of challenge... The Society has taken an active, although relatively unsuccessful part in these affairs (referring to autonomy)... Over the past few months we have won debates on arguments, but lost them on votes... At worst it provides practical speaking experience for members... I must express my committee's uneasiness over the F.C.S. handling of Students' Union Reform, and the delay in providing details for the Registrar proposals. This has greatly hampered our acquiring the background knowledge, for fighting a strong campaign (!)... Our debates, on the other hand, have been a failure... Despite the frustrations involved, we are heard in Union... I have every confidence that we are bound for yet greater things.

## Longford discovers den of iniquity

**L**ORD LONGFORD'S Porn Commission swooped last night on the London School of Economics after a tip-off that much obscene literature was passing under the title of education in that establishment.

"I was shocked to discover the extent of the depravity of the so-called courses," Longford said afterwards. "Innocent young men and women are tricked into entering the premises by promises of enlightenment. Instead, they find themselves confronted with reading-lists that would make the Marquis de Sade blush."

He went on to describe scenes of repulsive perversion with students chained to library desks and forced to read the mad ravings of their "teachers" while these latter gloated over their captives with what could only be described as an insatiable lust for torture.

"Nothing I saw in Copenhagen can compare with Lipsey's 'Positive Economics' for hard-core pornography," said Mrs. Whitehouse. "When I think what those innocent young students suffer, I don't wonder that most of them become as depraved as the purveyors of this filth."

M.W.

## LETTERS

**DEAR BEAVER,**—After congratulating you on the high standard of your magazine in recent months, I feel I must take exception to an article in a recent issue. Under the heading "We Need It More Than They Do" appeared the following—the Concourse area—clinical, unbearably hot and if you speak above a whisper you are glared at.

Obviously the writer of this slanderous statement has not visited the Concourse recently and does not remember the first Agitator of this academic year which rightly described the Concourse as one of the centres of the "LSE Jet Set".

I can assure your readers that by mid-afternoon the Concourse area, far from being clinical, is a bigger mess than Whitehall was after the Irish demonstration on February 5th, that the temperature may be easily reduced, for those who are super-sensitive to heat, by the simple method of opening a window. As for the suggestion that all sounds above a whisper constitute a capital offence I would point out that the Concourse area is internationally renowned as a centre for semi-obscene ballads, loud arguments and raucous laughter.

## LONG LONG LONG LIFE TO THE GREAT AND GLORIOUS AND CORRECT LSE CONCOURSE AREA!

Communique no. 1,  
Action Committee  
for the Defence of  
THE CONCOURSE AREA

## Honourable mention

The Academic Staff as a whole donated over £600 to the Miners' Strike Fund.

Those Academic Staff who frequent the Senior Common Room gave £9.17 to a collection for the Kids' Outing.

## Miners, continued

There will be a Grand Jumble Sale in aid of the Kids' Outing, which will be held in Florrie's Extension on Tuesday, March 7th from 12 to 2.00. Bring jumble there or to the VP's room (S117). Come along and bring and buy!

The collection and raffle etc., have so far raised £120.

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