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Marion, IL 62959.

2. Write any official you think can influence to get Leonard a retrial. Also write Judge Donald Lay, Eighth Circuit Court, Rm. 511, 1114 Market St., St. Louis, MO 63101. Ask Judge Lay to give the appeal of the denial of the writ of habeas corpus fair consideration and to order an evidentiary hearing for Leonard.

3. Help to start a media campaign in your area for a retrial or to expose the treatment of Native Americans at Pine Ridge. A very good media package is available for a contribution of $4.50 from Leonard Peltier Defense Committee, Media Coordinator, P.O. Box 3432, Durham, NC 27702.

4. Organize a local event for Leonard with videotapes. A tape on FBI misconduct, including material on the Pine Ridge abuses, can be obtained from the Minnesota Citizens Review Commission, Water for Life Office, 1519-A Franklin Ave., Minneapolis, MN 55404. (612) 872-1097.

Another videotape, "The Trial of Leonard Peltier", is available from the University Community Video Center, University of Minnesota, Minneapolis, MN 55455. (612) 376-3333.

5. Help spread the word about the case by purchasing a stack of newspapers, Crazy Horse Spirit, and giving them out in your area. These may be obtained from LPDC, P.O. Box 1492, Rapid City, SD 57709.

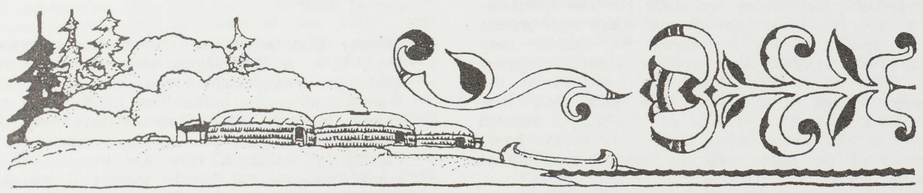
6. Collect funds from your area and send them to the Defense Committee at Rapid City. Also give your support and spare funds to the crucial fight to save the Black Hills near the Oglala reservation. Write Black Hills Alliance, P.O. Box 2508, Rapid City, SD 57709.

7. Let the feds know a lot of us are watching. Leonard should be transferred to a safer facility. Write to Norman Carlson, Director, Bureau of Prisons, 321 First St. NW, Washington, DC 20534.

8. See to it that your local libraries -- school, public or otherwise -- get copies of both the Matthiessen and Messerschmidt books. Bug your local bookstore to handle prominently display these volumes. See to it that your libraries have more than just pasteurized histories of the noble Indians of the past. Get them to carry the works of the Sioux author Vine Deloria, Jr., and also one of the most important Indian volumes of the early 1970's: One Hundred Million Acres by Kirke Kickingbird and Karen Ducheneau (Macmillan). Macmillan buried this explosive book when it was published. Take on the job of bringing it back into print in an inexpensive paperback.

9. Wherever you are within the United States, there is an Indian community nearby. It will be, no doubt, made up of low-income people who have been victims of consistent racism. Do what you can to change that. What the Native Americans need is a massive national cultural program called the Leave-Us-Alone program. Learn the difference between helping them and culturally leaving them alone. Then do it.

10. Keep in touch with what Indians think about themselves. You might begin by subscribing to The Redliner at $15 a year. Write to The Indian Information Project, 3902 Executive Avenue, D-12 Tyler Building, Alexandria, VA 22305.



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operate with his fellows if he chooses, or to compete against them in whatever field he elects; and that no restrictions whatever should be put upon him in what he prints or reads or drinks or eats or does, so long as he does not invade the equal rights of his fellows.

It is often remarked that Anarchism is an impractical theory imported into the U.S. by a lot of ignorant foreigners. Those who say this are as much mistaken as though they say it while conscious of its falsity. The doctrine of personal freedom is an American doctrine, in so far as the attempt to put it into practice. Tom Paine, Jefferson, and Franklin understood it quite well. Even the Puritans had a faint idea of it -- they came here to exercise the right to private judgment in religious matters. Such a position is anarchy in religion.

The first to formulate the doctrine of individual sovereignty was a descendant of the Revolutionary General Warren, one Josiah Warren. The U.S. has Anarchy in trade between the states -- free trade is Anarchy in business. No one who commits a crime can be an Anarchist because crime is the doing of injury to another by aggression -- the opposite of Anarchism. No one can kill another, except in self-defense, and be an Anarchist, because that would be invading another's equal right to live -- the antithesis of Anarchism. If and when assassins and criminals are called Anarchists, it is only by the ignorant and malicious.

You can't be an Anarchist and do the things which Anarchism condemns. Anarchism would make occupancy and use the sole title to land, thereby abolishing all rent for land. It would guarantee to each individual or association the right to issue money as a medium of exchange, thereby abolishing interest on money in so far a cooperation and competition can do it. Anarchism denies the justice of patent and copy rights, and would abolish monopoly by abolishing patent-rights. It denies the right of any body of people to tax the individual for anything he does not want, but that taxation should be voluntary, such as done now by churches, trade unions, insurance societies, and all other voluntary associations. Anarchism believes that freedom in every walk of life is the greatest possible means of elevating the human race to happier conditions.

Is Anarchism socialism? There are two kinds of socialism -- one authoritarian, archistic, and statist; the other is voluntary, libertarian, and free. Every proposition for social betterment is in one of these directions -- either to increase or decrease the powers of external wills and forces over the individual. As they increase, they are archistic (or single-option as Donald Werkheiser terms it) as they decrease they are anarchistic and mutual option. Synonyms for Anarchy are liberty, freedom, independence, free-play, self-government, non-interference, mind-your-own-business, let your neighbor's alone, laissez faire, ungoverned, autonomy.

Celebrating Libertarian Education

The Friends of the Modern School held its annual meeting on Sunday, September 18, 1983, in Edison, New Jersey, near New Brunswick. Between 150 and 200 people attended the eleventh consecutive year of these gatherings. Most of those in attendance had been either pupils or teachers, or their families and descendants, at one of the Modern Schools which dotted the United States in the early part of the twentieth century.

The Modern Schools were based chiefly on the libertarian educational theories of Francisco Ferrer, a Spanish educator and humanist. Ferrer's execution by the Spanish Government in 1908 on trumped up charges was followed by a world wide reaction of outrage, and the emergence of "Ferrer Schools" in Europe and the U.S.A. Anarchists were in the forefront of establishing these schools as alternatives to the authoritarian and coercive, public and parochial institutions of the day. It was natural for anarchists to see freedom in education as a vital part of any revoluntionary program, and Ferrer's ideas and methods were especially appropriate and timely.

Since 1908 there have been at least 20 Modern Schools in the U.S.A. The most well known and long lasting of these schools was at Stelton, New Jersey. This school which was initially founded in New York City in 1911, moved to Stelton in 1915 as part of the establishment of a community of anarchists, socialists and free thinkers. Indeed the school was a central part of the colony which consisted mostly of wage earners commuting to New York. In setting up their own school, and cooperative credit union, jitney service, ice delivery and garment shop, the colonists were attempting (as we still do in the 1980's) to loosen the grip of a capitalist economy. The colony was the site of frequent lectures, discussions and entertainments, and the conventions and meetings of a lively radical community.

The closing of the school in 1953 echoed the closing of a vigorous and purposeful era of radical activity in the United States. The divisiveness created by the aftermath of the Russian revolution was one important factor. The jingoism and patriotism of two world wars, the assimilation of immigrants into American society, the success of consumerism and McCarthyism were also significant. The conservative and reactionary climate in the U.S.A. in the 1950's was felt in Stelton as elsewhere and school attendance finally became limited to ages three to seven. Historian Paul Avrich who gives a full and detailed account of the modern school movement and its social context in The Modern School Movement, Princeton, 1980, quotes the last teacher at the school "Parents of today" she lamented "are a great deal more conservative than parents of the past were. Oh, its all so complicated. We want to keep the school alive, but it is so very hard to do so". It became impossible and in 1953, 42 years after its inception the school was closed.

Twenty years later in 1973, a group of former teachers and pupils met and established The Friends of the Modern School, and each September the association holds its reunion near Stelton in an effort to keep alive the Ferrer principles of education and to provide a setting for old comrades and friends to meet and renew long-standing relationships.

Recently, an increasing number of interested anarchists having no prior contact with the Stelton School have been attending the reunions. It is an event like no other, an opportunity to visit living history with people who participated in a grand experiment: A very bittersweet occasion where the warming experience of sharing Nellie Dick's company and memories and insights, (she being a teacher at Stelton) and interesting conversations with anarchists who sent their children to Stelton and lived in the community, is offset by the sour note of a disaffected former pupil and the awareness that this is nostalgia we are engaging in. An exercise that is very pleasurable for all concerned and heartening and strengthening in that it allows us to take encouragement from the successes of the past, but of limited value in moving us forward at this very fallow period.

At this year's gathering, historian Paul Avrich spoke about a school at Stoney Ford, New York, an off-shoot of the Stelton colony and the whereabouts and welfare of former teachers and pupils. The whole recounting made a marvellous story.

Carol Weitzel from the Washington Freedom School received an enthusiastic response as she described the small alternative school of which she is a part as a continuation of the Modern Schools of the past.

The strong feeling of a need to provide some more tangible link between the lives and aspirations of past libertarians in education and those yet to come was expressed in a proposal put forward by long time association members. There was a call for the formation of a foundation to support and carry on the work of libertarian education into the future. On the basis of considerable support a committee was created to formulate a program for the foundation in time for next year's meeting.

The "young" anarchists attending the reunion were asked to work with the committee to bring the project to completion. This opportunity to form a working relationship was eagerly accepted. The chance of enjoying both the contact with and stimulation of older radicals and the immediate satisfaction of, in some small way, making a contribution to keeping alive a tradition of educational freedom provided a gratifying conclusion to an unique and stirring occasion.

Michael Bacon et al.