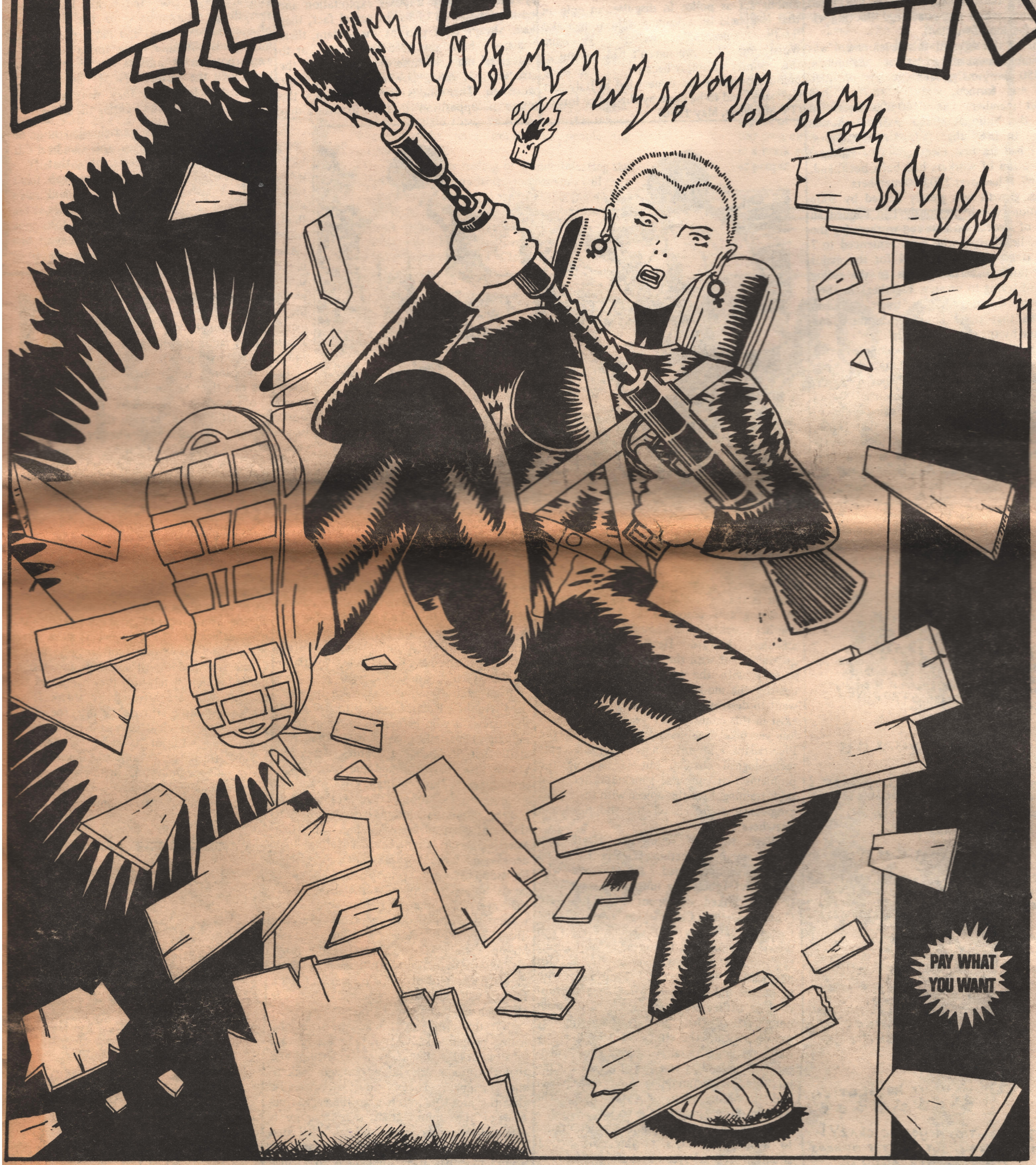
FLAMETHROWER



NO F.T. ... NO COMMENT!

I'M NOT PART OF THE UNION

In the late 18th century, nearly 200 years ago, British society entered a period of intense economic change that has become popularly known as the 'Industrial Revolution'. One of the main characteristics of this period was the breakdown of traditional relations between the ruled and the rulers: the end of paternalistic feudal society and the move towards industrialism, concentration of workers in urban areas and factories with very limited contact between them and their rulers. These new circumstances helped to encourage the development of class consciousness, although it must be remembered that many times in the past the ruled had attacked their rulers, both through mass action (eg the Peasants Revolt in 1381) and individual action (eg poaching, 'thieving' (ie redistribution of wealth)).

One of the signs of this development was the establishment and growth of trade unions; in 1850 the Amalgamated Society of Engineers was formed, and by 1867 it had 33,000 members and £140,000 assets; in 1858 the National Miners Association was set up. In 1868 the Trades Union Congress (TUC) had its first meeting – the national organisation of workers had been born, and, by 1869, it had over 250,000 members.

This growth was greatly helped by state legislation, which previously had banned all forms of association between workers (eg the Tolpuddle Martyrs who were sentenced to 7 years transportation in 1834 for the major crime (and it certainly was to the ruling class) of trying to organise together). In 1869 a Royal Commission on trade unionism declared that they should be legalised and accepted by the state and capital.

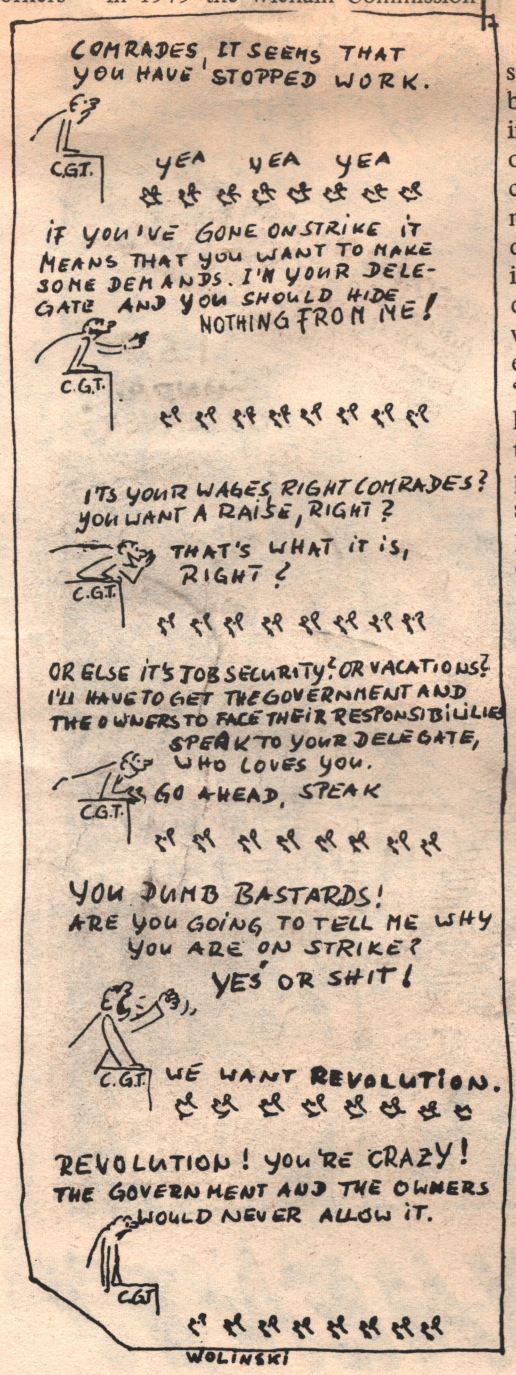
It is obvious that this development (the legalisation of trade unionism) did not happen because the state and capital believed in workers' rights and trade unionism – it happened because of the rising tide of class conflict and social unrest that forced the rulers to make concessions to the working class. This same process is right now taking place in South Africa, where the intensity of the war between the rulers and the ruled has produced a certain level of legalisation of trade unionism for black workers – in 1979 the Wiehaln Commission argued that black trade unions should be legalised and co–opted into the social system (eg through participation in the state sponsored Industrial Council).

In Tsarist Russia this process was much more blatant – due to the level of the class conflict in the early 1900s, certain elements within the state decided to establish trade unions in order to control the workers who were uncontrollably resisting their everyday misery. The intensity of class conflict demanded that mediation and negotiation through bureaucratic and formalised structures be established as principles and practice in place of open warfare; in essence the trade unions act as police in disguise, an opinion that is upheld by a leading right winger and 'Daily Telegraph' writer, Peregrine Worsthorne: ". . .we haven't had fascism in this country (Britain) because. . . .the trade union movement has done what in Italy and Germany had to be done by the police force" (TV interview, May 1980).

They succeeded in this aim. but since then there have been numerous wildcat strikes by the black mineworkers. In Poland Solidarity did its utmost to control and contain the highly combative attitude many workers while Lech 'Jesus Christ' Walesa presented the spectacle of determinedhip. In January 1986 NGA and Sogat agreed to over 2000 job losses at Mirror newspapers and have tried their utmost to contain the strikers against Murdoch. It is clear that combative class war threatens the unions as much it threatens the state and capital.

The union s have become part of the system that daily imposes exploitation and oppression on all of us. In actual fact, they have always been part of the system, there has never been any need to 'co–opt' or to 'integrate' them, because they were inside the structures of ruling power almost from the word go. The unions try to maintain the image of 'opposition' in order to ensure that workers do not move towards REAL opposition. But even within the image of the unions are merely concerned to defend the status quo, to defend the daily miseries of wage slavery, to defend the shit rather than trying to abolish it all, to flush it down the toilet of life. Unions are nothing more (and often a great deal less) than pimps negotiating the rate at which you get screwed.

WE SHOULD BUILD BARRICADES, NOT THE UNIONS.



The fact of unions' policing workers struggles is made even clearer by statements by members of the ruling class whose public image is that of undoubtably an appearance of strong anti–unionism. In 1974, as class conflict rocked this country, the prime minister, Edward Heath, declared:"Our quarrel is not with the unions. . .Our quarrel is only with the extremists who want to destroy the moderates in the unions – who want to destroy the unions themselves as they exist in this country". 11 years later Norman 'on yer bike' Tebbit said:"The EEPTU (the Electricians union) not only accepts technological change, but is tackling the problems that can arise , including technical skills training. I see this apiece with the unions progressive approach on the shopfloor and elsewhere".

When topgrade scum like Heath and Tebbit support something, clearly it must be intensively questioned. The reasons why Heath and Tebbit like unions are made clear by this leaked document from the TUC (Totally Useless Charade) in January 1984 that was definitely not intended for general release:"Unions are the vehicle for winning the consent of individuals as workers for policies that employers and governments wish to pursue and that need the co–operation of workers if they are to succeed". This is what unions think their role is, managing the workers within the structures laid down by the state and capital. Unions are not interested in 'defending workers', they are mainly interested in maintaining their own power and upholding their right to manage the working class alongside the bosses.

All over the world unions are determined to avoid open class warfare, the natural situation for a system that is based on exploitation and oppression. In South Africa the apparently 'radical' NUM (National Union of Mineworkers) delayed a strike for over a month trying desperately to reach a negotiated settlement with the employers.

Even 'radical' unions are cops in disguise – 'Red Robbo' Robinson (a British Leyland shop steward who earned an image of strong militancy) boasted:"I have solved more strikes at BL than Sir Michael Edwardes (Boss of BL at this time) has provoked and that's saying something". This 'militant' is proud of solving strikes, proud that workers have obeyed, proud that workers have gone back to the living death of assembly lines rather than asserting their strength, discovering their desires and feelings within the space created by stopping work. The structure of power needs unions to police workers, to ensure that everything remains under control and within the limits of acceptable everyday life. Recently Rupert 'King Smack' Murdoch stated (at the start of the print-workers strike at Wapping):"So long as Brenda Dean (boss of Sogat) is in charge, I think things will be fairly peaceful". . . .ie Murdoch will win without even a struggle.

But this criticism of unions is shared by many people, most of whom declare that what is needed is 'left–wing leadership' and that the unions 'should be handed back to their members'. These people fail to realise that the problem rests within the very structure of the unions, that this structure is essentially conservative and is dedicated towards negotiation rather than confrontation, and that it is impossible to change this. To think that one individual bureaucrat will make a union more combative, more willing to wage open class conflict, must be a sign of plain stupidity. Even 'radical' bureaucrats like A. Scargill refuse to support new moves towards combatting our everyday misery. He condemned violence away from the picket lines (once you are away from the picket lines, then everything returns back to the normality of our shit existence) and never praised the hit squads, because these forms of attack were potentially outside his control and that of the other NUM bureaucrats, despite the fact that they were excellent means of escalating and fighting the strike.

What is needed is mass participation in everyday life: in the workplace, this can be best achieved through mass assemblies that consciously reject any form of institutionalisation and are always open to change and new ideas and actions. These assemblies should be composed of every worker in the workplace (apart from the scum who have made their decisions and placed themselves in the hierarchy of power and chosen to shit on the people below them); craft and sectional divisions must be ignored, for they are another example of how power is maintained through the tactic of dividing and ruling (a tactic that has been encouraged and formalised by unions).

The decisions taken by these mass assemblies can then be spread by mass delegations of workers themselves to other workplaces, rather than through the formalised structures of unionism (whether it be conservative or 'radical' unionism). And the practice of mediation, of negotiating the rates at which we are exploited, settling the conditions in which we are oppressed, must be replaced by the practice of open class warfare which clearly states that there can be no agreement between the exploited and the exploiters. The essence of revolutionary class struggle is that of unification and extension: unification through mass assemblies of all workers at the workplace, who take all the decisions; and extension through the mass delegations to other workplaces where the demand for workers' solidarity goes from worker to worker. All decisions and actions must be completely in the hands of the workers who are affected by them. If we are to seriously struggle against the ruling class, we must challenge ALL of its institutions and ALL of its ideas. . . .and that means attacking the unions as well as the state and capital, and helping to create mass assemblies in place of the prison of powerlessness that unionism has helped to establish.

CONSERVE ENERGY

black thumb press 1980

BURN A BUREAUCRAT

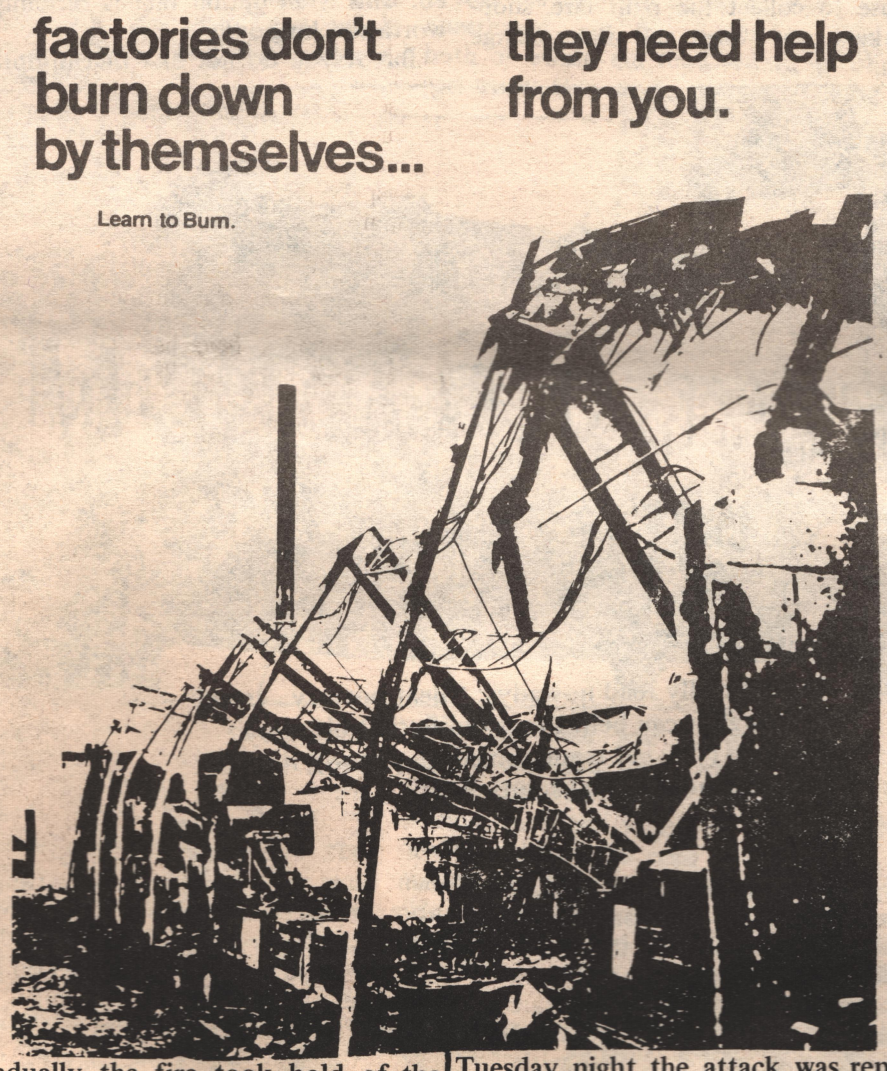
YES, IT'S PAGE 3!!!

TOP TEN FIRES!

1. Wednesday 2nd June 1986, in London: 'Riverside Inferno', one of the best fires ever (yet?). A News International (the company owned by Rupert 'Shit' Murdoch) went up in flames, with damage put at £7m – "the Deptford warehouse at Convoys Wharf containing 20,000 tons of newsprint exploded in flames which shot 200 feet into the air" (London Standard). An eye witness, security guard, Tom Smith said: "There was a terrific whoosh and suddenly a ball of flame shot through the main gate towards me. I felt the searing heat scorch the hair on the back of my neck. . ." This marvellous event happened during the printworkers' strike against Murdoch at Wapping. It is an excellent example of direct action combining with mass struggle. The local residents gleefullly watched the flames, sitting outside (it was pretty hot that night, believe it or not) and drinking. We certainly need more like this.

2. sometime in early 1986, in Thailand: "Thai authorities have declared a state of emergency on the southern island of Phuket, after rioting by residents who set fire to a costly ore-processing plant they believed would pollute the island and damage the forestry. Arsonists attacked the £50m plant. . . .crowds, estimated by the police to be 100,000 strong, expressed their anger. . . . Police arrested 20 'ringleaders' but by then witnesses described the palnt as being engulfed in flames and according to latest reports it was completely destroyed. As fire spread through the factory, angry crowds rampaged through the capital of the island province, stoning offices and banks and a tourist hotel whose owners were investors in the project. Police who stood by through most of the day as rioters pelted the Phuket Merlin hotel and government buildings with rocks and then firebombs, began using teargas to disperse the rioters at nightfall. (The Guardian). Surely this is the right way to ensure protection of the environment - that plant certainly will not pollute anywhere.

3.2nd February 1972, in Dublin: this was the mass assualt on the British Embassy after the savage murders by the British Army in Derry ('Bloody Sunday'). The story starts: "people in the vast crowd refused to let fire engines reach the blazing embassy . . .Later, when word spread that firemen were tackling the flames from the rear of the building, part of the crpwd separated and ran round to the lane at the back. There were scuffles with the police, who were guarding the rear access. It was the third successive day on which attempts had been made to burn the embassy in revenge for the deaths of the 13 people in Derry last Sunday. For two nights volleys of petrol bombs had been thrown past the cordon of police. After the mass march the windows were smashed with hatchets and petrol bombs were also hurled through the makeshift door which replaced the one blown out by gelignite the night before. As the flames caught, more petrol bombs were thrown into the doorway.



Gradually the fire took hold of the ground floor. While the flames were spreading on the ground floor there were appeals in the crowd for money to buy more petrol. Suddenly flames were seen on the storey above. . . . . Litter bins, torn off lamp posts, were used to ferry petrol to the front ranks . . . .In the 10 minutes after the mass demonstration (estimated to be between 20,000 to 30,000 people) had arrived, seven petrol bombs showered the building. Soon they were crashing off the walls and windows at the rate of one a minute. . . .On the blackened brickwork above the flames one could just make out the royal crest, the target of many bombs. The remnants of a burnt Union Jack were draped on railings". (from a newspaper at the time – another glorious event).

4. Monday 9th September 1986, Handsworth: a church, many shops and numerous cars went up in smoke when the 1985 mass street party season got off to a really swinging start – the total damage was estimated to be many millions ££ and loads of people had a really great time.

5. Wednesday 30th April 1986, Sussex: in quiet and boring Sussex, Northeye Prison was virtually destroyed by a night of rioting and burning when the prisoners decided to break out of their cages. There is really only one sensible response to prisons – burn them down to the ground (although other comrades do favour bulldozers – but a fire can be much more celebrated and does provide heat in the cold nights). The next day The Scum Sun had a huge headline (for once they had got it right): "THIS WAS ONCE A JAIL". Now, Northeye Prison is officially closed. . . hahahaha (and 119 more to go).

6. Sunday 3rd March, Tuesday 5th March, 1985, North London: "Arsonists have caused thousands of £££ worth of damage at Wood Green Crown Court in two separate attacks this week. Numerous seats of fire were discovered on Monday morning in 4 of the buildings' 6 courts, and on Tuesday night the attack was repeated. The bomb squad was called in on Wednesday morning to investigate a suspect package, which proved harmless". (Haringay Independent). The damage on Sunday night was estimated at £10,000 and on Tuesday night at £20,000 – certainly not a bad couple of nights' work. Like prisons, courts have only one role in life: that of the burnt-out ruin.

7. 24th October 1985 in Cambridgeshire: "A major fire has destroyed a large part of the British Air Force Support Command headquarters at RAF Brampton. The fire at the base near the town of Huntingdon in Cambridgeshire started late on Wednesday and burned for several hours, leaving much of the extensive three storey headquarters a smouldering ruin". (International Herald Tribune). Perhaps anti-militarists could learn a few lessons from this.

8. 11th–12th May 1986, in Holland: 5 Shell petrol stations (Shell supplies vast amounts of petrol to apartheid South Africa. . . . . all in the hallowed name of profit) were attacked and burnt (they burn very well according to reports) across Holland. The arsonists left the sweet message "Help Shell to Hell". Talking of Shell, there is a famous piece of resistance grafitti from the 6 Counties: "Throw Well/Throw Shell". What more can one say?

9. 6th September 1983 in Cambridge: the Parke Davis research laboratory in Cambridge performed very painful and cruel experiments on animals, in the name of that other all-powerful god, science. There can be only one reaction to this torture chamber – it was completely burnt down to the ground by the ALF with damage at £1,000,000 and no more (sob sob) laboratory.

10. Monday 15th April 1986, in Dumbarton, Scotland: the Dumbarton Baptist Church was set ablaze by a 14 year old who obviously had a lot of respect for god. . .this is the kind of respect that god/dog deserves and will hopefully get more of in the future.

Special awards also go to: everyone who has been out on the streets dancing in the light of burning buildings and cars during the festivals of the oppressed across the world; to the miners who quickly learnt how useful fire was; to the ALF for sheer consistency over the last few years; to the rioters in South Africa ("Excuse me sir, would you prefer two-ply or radial?" as the joke goes);. . . .and to everyone resisting.. . . . . .

BURN IT DOWN NOW.

Anna-Rae Sonne

ARSON ■ Damage fears
Arsonists who destroyed a classroom worth £20,000 at Kendrick School, Reading, may be responsible for a series of attacks causing £4 million damage, police believe.

1.6.86 "SUNDAY OBSERVER"

"Oh dear, there seem to be a few structural problems with their vehicles". I doubt if they are going to go far (haha) – ALF raid at a poultry slaughterhouse in 1983.

SURVIVING

From day one of our lives we are constantly having shit imposed upon us: we are tild what to do by conventional conformism, we have to go to school, we have to live under the dominance of the family, and, as we get older, we have the choice between work (a process of living death often) and unemployment (getting a small pittance of the state). This choice between work and dole might sound grim, but it can be made a lot better.

At work: set out to rip off as much as you can, skive off as much as possible and fight back with your fellow workers as often as possible. Everyone steals from work (eg tools, machinery, work products, money, pens, photocopying, etc) and nearly always there is no trouble as the bosses are too frightened to stop it. . . .so why don't you join in the fun and get that little extra bit?

Skiiving off can be done through longer lunch breaks, coming in a few minutes late, leaving a few minutes early, going regularly to the toilet (don't forget that you have a severe case of diarhoaa) to read the paper, to chat and to smoke, and trying to get your doctor to sign a sick note for you so that you don't have to go in at all but still get paid. What bliss!

But to be successful at reclaiming your life from the bosses, it is necessary to get organised with the other workers so that you have got real power in your workplace. You don't have to go on strike to drive home to the boss who is in control: slow down the rate of production, start talking about the Health and Safety Executive, impose quality controls on products, work to rule (following the bosses'exact rules), sabotage inside the workplace, be a 'good' worker (eg ticket collectors refuse to collect the right fare. shopworkers over weigh and under charge etc).

Should really read nowadys: "Beat poverty – steal". Although it can help to make life that bit more bearable (you get regular meals in prison), it's certainly not the real solution.

If you are on the dole, it is not the forced slavery of the workplace that is the problem, it is the lack of money. One of the ways that this problem can be solved is by starting to ignore the constant demands to consume and trying to live without capitalist consumerism. It is stupid to think that this will lead to suffering and unhappiness – instead of buying a new record, why not go for a walk or talk to people? Instead of buying expensive food, why not get an allotment and grow your own? Many people hardly ever use any money and they are happy and fulfilled. This is an option that is certainly worth checking out.

But if you do not like that option, then how do you go about getting more money than those few crumbs grudgingly handed out from the dole? One way is to work on the side, doing jobs that pay well once in a while – eg decorating, casual work on farms during the summer, etc. Another way is to refuse to allow the cash till to obstruct your desires – shoplift! There is a massive amount of shoplifting and most people get away with it (and if you are caught with only a little and with no previous record, then the sentence will probably be pretty low).

Once you have started shoplifting, then it's easy (until you get caught!). But if you are more interested in getting hold of money, first of all make sure that you are claiming for absolutely everything that you can claim for (check with your local Claimants Union, etc). Then, how about signing on again? It is best to get another National Insurance number first of all (with a birth certificate, medical card, visitors passport, etc from your local DH-SS), and then to work for a few months using this number – and then to sign on again. And not at the same place that you normally sign on!

Apart from fiddling (or reclaiming what is yours?!) the dole, there are many other ways of obtaining money. But remember that it is stupid and senseless to rob other people (apart from the rich), because then you are acting just like a cop or a boss – stealing from other working class people is not tolerated. You should also remember that crimes with violence receive a far higher sentence than other crimes: so don't use violence unless you really have to. Instead, start looking around you at all the financial institutions with their cheque cards and cheque books, with their credit cards and account books. If you can get hold of a cheque book and a cheque card (a friend might have her/his 'stolen' for examole, or you could open an account with a false name although that requires a lot of work on your part), tjen you are well away.

One of the most important things to remember is that experience is the most essential guide to successful fiddling: so be careful, be aware, be clever and do not be too hasty. There is some prison (reminds you of the danger) grafitti that says "we get our wisdom from our experience – we get our experience from our foolishness". If you take your time and refuse to be rushed, then there is a much higher chance of getting away with whatever fiddle that you are doing. And talk to your friends – for obvious reasons this article cannot go too deeply into fiddling, and the people around you might have some good ideas

There are many other ways of making life that bit more survivable (eg squatting, owning a bike, running a food co-op, killing the boss, etc), but it is vital never to forget that these practices cannot 'overthrow capitalism'. All they can do is increase your amount of personal space and relative freedom. There's only one way of 'overthrowing capitalism' and that is through mass social revolution – but at least life can be a bit more survivable in the here and now.

ALAN CROOK.

THE URBAN OLYMPICS

Computer Smash Relay

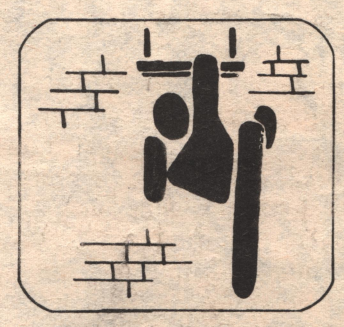
Participant enters "word processing area" of large office building and has 15 minutes to smash as many computers as possible, pile them in a corner, and set fire, while escaping injury. This relay is better performed in groups.

Shop Boosting

Participant enters local Safeway store in long winter overcoat (out of season) and is given 15 minutes to obtain as much as possible while avoiding detection by security guards and cameras. Participant with highest dollar amount wins. Extra "boost points" are awarded for non-essential or exotic items such as caviar, fine wines, steak, cigarettes, and food.

THE BRIXTON BOOGY

COPS STAND STILL WHILE PEOPLE THROW STONES, PETROL BOMBS, MACHETES, ETC AT THEM. HOW MANY COPS CAN YOU SERIOUSLY INJURE IN ONE HOUR?



Second Story Run, Jump, Snatch and Scramble

Contestant has five minutes to run towards low fire escape in wealthy district, jump high enough to pull ladder down, climb to second story window, enter, ransack apartment, and escape on foot.

Trash Can Vaulting

Athlete is pursued down narrow alley and encounters several sets of garbage cans blocking the escape route. Cans must be jumped successfully at full speed.

Riot Run

Athlete smashes window in appliance store, then taking a small portable television, the participant must negotiate a three block course, avoiding angry shopowners and buckshot.

FALLOUT

WHY I'M ANTI-INTELLECTUAL

Not only do state-licensed brain-workers constitute a privileged class which oppresses my class directly and indirectly. Not only does the educational system support them at my expense, by distinguishing between them and a class of cheap labour conveniently dfined as unskilled, unqualified, uneducated.

But the very values of these people and their educational system are reactionary and repressive in the most dangerous way – invisibly so, seeming to be neutral values that we all feel obliged to assent to, without recognising their political role. I mean such values as 'objectivity', 'factualism', 'rationality', 'knowledge'.

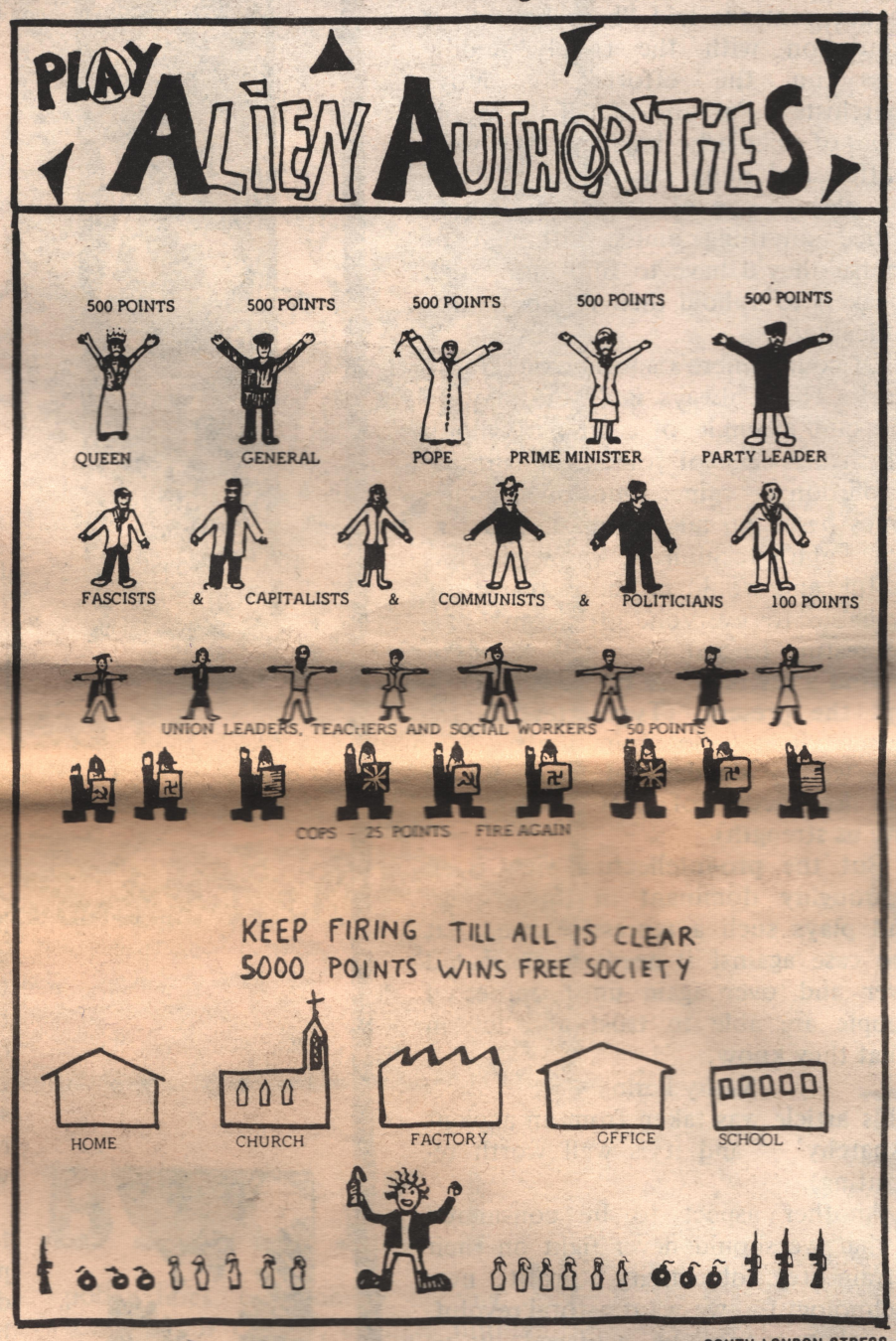
A reason versus emotion confrontation typically consists of some powerful person calmly and reasonably putting down a weak person who has emotionally complained about her or his condition. It's the wise, gracious headmistress explaining to the shame faced girls why their rebellious act reflected a complete misapprehension of the situation. It's a man telling an angry woman that she is being hysterical. It's the Works Manager patiently explaining to the stupid, blustering worker why the whole industry will collapse if wages were raised.

It's easy for Person A, who's in a strong, comfortable position to remain calm, and natural for the oppressed, weak Person B to be emotional. But in saying this I'm not saying that a bad situation has 'driven' B to an emotional state for which s/he should be forgiven. The emotional state is not only natural but appropriate and healthy. What defeats B is the culturally-agreed-on vulnerability to 'factual' or 'rational' put downs. If s/he could say "I spit on your facts: you're oppressing me", the confrontation would have a happier ending.

Instead, B has been given just enough 'education' to believe the facts and logic are the only valid arguments, but not enough to be able to supply the (right sort of) facts and logic. Even if B had mugged up a lot of facts and was a clever agrufyer, and had also managed to restrain his/her emotion in order to (unwisely) play it the enemy's way, the lack of certification as a brainworker would ensure defeat: because if driven to the wall 'factually' and 'logically', A could always win the argument by saying "You have all the facts out of context and you are only partially informed" – and of course we all know that a little knowledge is a dangerous thing.

Working-class people are often patronisingly described as being 'inarticulate' in defending their interests. What this means is that , not surprisingly, the ruling class has laid down the rules of the game and then not given the working class enough pieces to have a hope of winning. It means that B says "Stop shitting on me you fucking bastard" – a quite adequately articulate statement to my way of thinking – when the rules require that B suppresses all anger (to the detriment of health and self-confidence) and spends months gathering statistics to prove that on the average working day the average number of Class D (semi-skilled and unskilled manual) has 1.3lbs of excrement dropped on her/him by a member or members of Class A (professional and managerial) and that (as estimated by a leading industrial psychologist) this lowers productivity by 7%, drives .04% of Class D to crime and 3% to alcoholism; that more over in the incident precipitating the complaint, the amount dropped on B was excessive within the meaning of the Act (Art. 3, Para. Para. 5).

Or better yet, B should hire a Friendly Liberal Expert to gather this information. Then. possibly accompanied by the FLE, B should submit the findings to the proper authorities together with a petition signed by several hundred concerned citizens, and request that an enquiry be conducted. If all goes well the enquiry will lead to the setting up of a Board of Arbitration composed of experts in industrial relations, whose professional qualifications ensure that their judgements will be fair and unbiased. Any tendency to bias created by the socio-economic advantages which



SOUTH LONDON STRESS

(quite incidentally) accompany the degree in industrial relations will be completely over-riden by their professional discipline and their careful training in keeping an open mind and weighing all possible factors accurately. Anyone who thinks otherwise is an ignorant clod, knowing nothing about professional ethics.

B then submits her/his case to the panel for its decision as to whether the amount of shit was excessive or just the normal allowable quota. If s/he's lucky, B will turn out to be one of the few cases decided in favour of the working class just to show how unbiased the panel are – and B's boss will be enjoined to reduce the quantity to the n.a.q. (It's allowable because of all the pressure management is under; because life isn't roses my dear; and because it's a regrettable but unalterable sociological Fact that Class D must by its nature be a non-displacing ultimate receptacle of any shit going and you' ve just got to be mature and objective about it and not go getting hysterical).

This procedure as cotrasted with the inarticulate "Stop shitting on me you f.b." approach is objective, factual, fair, scientific and mainly makes sure that the shit can go on being dropped unobstructed. Revolutionary anger, with all its power, has been sent dribbling down the plughole so that the basin can be filled up with sludge.

OBJECTIVITY ISN'T OBJECTIVE.

Objectivity is a political viewpoint, and a weapon used by the strong against the weak. It teaches us to distrust our own feelings, needs and experiences, and to rely only on information about things apart from ourselves, supplied by a remote, state-validated source.

You may say that there was a time when the scientific viewpoint played a progressive role in opposing the church. But all that this amounted to in the long run was justification for modern bureaucrats and technocrats and their theortical monument 'scientific socialism'. And when religion was powerful it also intimidated people with the 'learning' of its priests and sages; between the labour theory of value and the 13 locks of the Ancient One's beard there's very little to choose from a working class point of view.

But can't knowledge and rationality be put to good use? Although in the instance given above, of the liberal advocate helping out B, the advocate was participating in the system's game and only being of short-term use to B, aren't there many intellectuals and scientists trying to destroy the system? Look at people like Goodman, Illich, Laing. And on the less theortical, more factual level, look at all the studies of poverty, inequality, homelessness, discrimination that appear every year.

Of course I'm always glad when I see that someone like Illich agrees with me on something. It's a pity that I should be in such a poor position that I have to be tempted to quote a professor in the course of an argument. When I, who am intimately affected by the things that Illich attacks, protest against them, it's not taken seriously: I'm not qualified to speak. However well intentioned such writers may be, when they speak from their lofty positions in society, the message that comes across is "The workers should be free (or whatever) because I say so". The workers' own wish for freedom doesn't count without expert backing.

But what are the experts going to do about it? Why should they do anything about it? If you were the great radical Professor Blank would you be prepared to fight for a society where you would have to dig up potatoes, scrub floors, work in a factory, mind children, and be treated like anyone else. Write, yes; fight, no. Even if you did (to anticipate readers who may point to Great Men of the past who have given up all for the cause), the revolution wouldn't amount to much if the masses on whom its success depended lacked the confidence to play an active role in it without succumbing to expert domination of any kind.

TURN OVER TO PAGE 6 TO CONTINUE.....

WHY I'M ANTI-INTELLECTUAL

CONTINUED FROM PAGE 5

The Friendly Liberal Champion does more harm by holiding the title of professor than all his radical books put together do good. The establishment is not worried by radical books. All the best people are radical nowadays. All their theories can be absorbed into the system and turned to its own purpose: de-streaming because that gives working class kids equal opportunity in the rat-race that goes on unabated; or community self-help programmes run by social workers So every year we have the broad theortical books; the new ideas in education, social work, medicine, psychology; the factual books on homelessness and poverty; and strangely enough no revolution happens, squatting and sit-ins are made illegal, the police get more brutal soft cops acquire more power, the rich get richer and the poor get poorer: so it will continue until people who "don't know anything about it" except that it stinks, are prepared to tell the experts "Fuck off and let us fight for ourselves in our own way; or if you want to join us, then give up your position and share our lot so that you'll know what you are talking about for a change"

Then there are the intellectuals within the movement, whom a comrade has labelled 'anarchologists'. They spend all their time translating Herzen's letters and digging up the real truth about the Great Strike of 1874 under the illusion that they are contributing something to the movement, which they regard as a debating society or a book discussion group. Occasionally they can even show what they have dug up is 'relevant': Kropotkin says what Schumacher says. Give that scholar a nice red apple. They are fervent defenders of the intellectual viewpoint and it's no coincidence that they also belong to the middle class.

The comrade who provided that label once made the mistake of attending a lecture at the South Place Ethical Society, where Peter Cadogan was the chairman and Nicholas Walter the speaker. Our comrade went in a generous spirit because although he thpught ill of this sort of function, the topic interested him. At the beginning of the discussion following the talk, he managed to speak once – long enough to say, among other things, that he was a working man and a believer in class struggle. He wasn't given the floor again all evening despite persistent efforts. I'm sure there was no CONSCIOUS sobbery in this. It's just that a thick-accented worker who talks about class (which everyone with a large income knows is outdated) isn't one of the teddibly interesting people with whom one wants to discuss teddibly interesting things and somehow one doesn't notice him, however wildly his hand is waving about. (It might, at that, even be piquant to have a real working man in on the discussion, if only he would avoid That Topic).

The South Place Ethical Society is right place for the anarchologists who as our comrade said "have built their reputation with the trendy middle class on the efforts of active anarchists". I'm sure that if the whole tribe of scholarly baying bores were stuffed and hung up on the walls of the place. none of its patrons would notice anything amiss, although of course they'd have to find more such speakers to uphold their reputation for radical tedium.

Of course there's another side to the story. There always is. There may be the odd example of a scholarly book which has been of some demonstrable revolutionary value. Emotion is sometimes based on misinformation. Scientific and techinical knowledge is useful, and would be more so if made available to everyone. It's sometimes interesting to acquire a few facts, or to find a resemblence between the past and the present. (Typesetters' Note: we can learn a lot from the past (or else we are condemned to repeat it) and knowledge of past struggle can give us strength).

But the pro-intellectual view is so thoroughly dominant in this society and plays such a repressive role, that the case against it needs to be stated over and over again until oppressed people are able to trust and act on what they know.

Kathy Perlo

(this article was taken from an ancient 'Anarchy' – and it is well worth re-printing).

Another aspect to be considered is that we should never fight on their terrain (eg objectivity, profit, new technology) – we want a total revolution that cannot be achieved by us wasting our time fighting by the rules that they have laid down.

LOVE 'N' KISSES

Revolution is often thought of only in terms of battles and struggles against the external enemy: the state, the bosses, the cops. One big battle and we will have won – and then we will all be happy. But this analysis is extremely limited, to put it mildly. One of its most important failings is that it ignores real living, breathing people. . . it ignores love.

For some people, love is a dirty word and it is the fashion to condemn calls for love as being 'hippy', as 'irrelevant to the class struggle'. But the class struggle is about love; it is about caring and sharing with each other, opening our hearts to each other, expressing our feelings and saying how we honestly feel. This is as 'revolutionary' as throwing a brick at the cops.

If we do not start struggling against our own personal isolation and repression, then what will we end up with? Just another hierarchy, just another group of followers, just another set of rules – but with a different name. For me, our struggle must be about warmth and caring; about being positive rather than playing their game of putting people down; about expressing ourselves rather than repressing what we really feel.

And how can we talk about 'liberation' without liberating ourselves. . .and liberating ourselves NOW. This liberation is not only from external forces – the police always telling us what to do and where to go – but from our own internal cops, inside our own heads, that stop us from openly loving because 'it's not revolutionary' or some other similar shit like that. The system (the cistern) is not some external evil that will be destroyed one day; the system is as much inside our own heads as it is out on the streets. Why not start with our own heads?

It is foolish to think that we can change ourselves into more loving people, more honest and human without overthrowing the society that is responsible for all this isolation and repression. Yet we can start now to open up, to undermine the stereotyped roles of machismo and passivity, of strong silence. We can start now to breakdown the isolation between ourselves, to no longer let the taboos and rules of 'polite society' control what we talk about with other people.

At first it might seem to be difficult, to be dangerous, to be risking other people's opinions of yourself, to be damaging to your image that you have built up over the years. But what value is your life if you are not being honest with yourself and the people around you? So the struggle starts with a warm hug, "I'm feeling miserable", "I'm feeling happy", "Just go away I want to be on my own", "I am wondering whether there is any point to what I am doing with my life" – respecting other people and respecting yourself.

Someone once said "people who talk about revolution and class struggle without referring explicitly to everyday life, without understanding what is subversive about love and what is positive in the refusal of constraints; such people have a corpse in their mouth". Despite the way it sounds, there is a lot of truth in that. . . .so go on, I dare you to mention the word L.O.V.E in your next trip to the pub/ your next meeting/over the breakfast table/in your magazine. . . .once you have said it once, once you have started to love, then you will get used to it.

LOVELOVELOVELOVELOVELOVE

UNFINISHED NOTES ON IRELAND

This is an article about Ireland because the ignorance of people about Ireland annoys me and I have an unusual point of view I want to express. I feel like saying who I am. I am a Protestant (in Northern Irish trems) living in a squat in North London. Since I haven't lived in Belfast since I was 12, sixteen years ago, I don't think my opinion should count for much, but it's different, and I'ld be very interested to hear the views of other people from Northern Ireland – if they think it's stupid.

There was a struggle in Ireland for hundreds of years against British oppression which resulted in 1921 in Ireland being split in two, with Catholics in the south and Protestants, with as much Catholic territory they could take while keeping the Catholics in a minority, in the North.

All the political parties in the South claim to be the true heirs of the 1916 uprising in Dublin, which was crushed by the British. It was led by James Connolly, a Marxist revolutionary, and a great Irish martyr so long as the priest doesn't catch you reading anything he actually wrote. After partition there was a civil war between the capitalists, backed by the Catholic Church, and the socialists. Guess who won. Incidentally, the tricolour, the Irish flag, was the flag of reaction. The socialist flag was the stars and the plough. After the civil war the South parliament was boycotted for 10 years by the losers and the government was run by the establishment Cumann Na Gael. Around 1930 the opposition re-entered parliament as Fianna Fail and Cumann Na Gael changed its name to Fine Gael and briefly became a fascist party under Eoin O'Duffy. He eventually went off to fight for Franco in the Spanish Civil War and succeeded in acidentally leading his battalion in an attack against his own side. I hope he was killed, but anyway the survivsaviours of the church from the Reds returned home from Spain to a raptuous welcome and the Irish people who had fought for the Republicans weren't allowed back.

Fianna Fail, the old Republican party, has governed the country since then with a few exceptions, the present being one, and has swapped places with Fine Gael, becoming the Tory party and Fine Gael the liberal party. Fianna Fail is well known for being all things to all people, being republican, pro-workers and pro-capitalist at the same time. Guess who it really supports. Fianna Fail organisation has to be seen to be believed. They have this organisation of big business called the Taca. Companies give money to Taca and get government contracts, when Fianna Fail is in power. It obviously isn't the same now, but when Fianna Fail was in power to get a job or a council house, you had to appraoch the local Fianna Fail man. On one Sunday a year, there is a collection outside almost every church in the south for Fianna Fail, and the local FF man knows who's been done favours (such as jobs and houses). Eire is a labyrinth of networks and hierarchies and you can't do anything until you've talked to the right people and paid them off.

I know all this stuff because I lived on Dublin estates as a security guard to keep out squatters between 1977 and 1979. (I was very bitter and disillusioned and full of hate at the time). I hope that no-one's going to be too offended that I'm a 'Northern Irish prod' writing this stuff, but I'm not going to suspend my radical politics just because I'm supposed to be guilty about the North. The point is I'm not a 'Northern Irish prod', I'm a left wing radical of some description. The south of Ireland is the most reactionary state in Western Europe and people's lives are determined by the Roman Catholic Church and the sooner they overthrow capitalism and the church the better. The present Fine Gael/Labour coalition (Labour is a small party, similar to the SDP) has tried to bring in liberal measures such as divorce and contraception, but has been opposed by Fianna Fail and the church. Abortion and divorce are banned and contraceptives are now available to married women on prescription (a typesetters' note: I think that now contraceptives are more available than that, but not much more). The Catholic Church has a large degree of control in education and most hospitals are run by the Church. The average age of the population is 25 and with higher unemployment and much lower dole than here, young people are becoming increasingly rebellious. In the past they used to emigrate, but now there's no work anywhere.

The contrast between the rich and the poor, symbolised in Dublin by O'Connell Bridge with conspicuous wealth on the south bank and appalling slums, poverty and social disorder to the north, is much greater than in Britain. There are streets like Sean Macdermott Street, that the police can't go down at night. All power to social revolt!

So we come to the north. Crikey this article is getting longer and longer. Whereas the south is still primarily rural, the north is (or was) industrial. When the Protestants gained control in the north they set up the government machinery in such a way as to give them control even of Catholic areas. They did this by only giving votes to people who owned their own houses (the more houses you owned, the more votes you got) and by gerrymandering constituencies. This basically means drawing the boundaries in such a way as to give the Protestants control over a majority of constituencies in each area. The most famous example is Derry, the second city of Northern Ireland which is 66% Catholic but was controlled until recently by a Protestant council. Protestants get all the best jobs, Catholics got only the lowest paid or shittiest ones, if they got them at all. The economy of Northern Ireland rests on shipbuilding, heavy engineering and linen. All of them are fucked and unemployment is 25%. Catholics were also discriminated against on the housing waiting lists, they were at the bottom.

The Orange Order is the ubiqutous freemasonry of Northern Ireland, similar to the Broederbond in South Africa. In rural districts they can be a fairly harmless social club but they are the main means of solidifying the false alliance between the Protestant working class and the establishment. The purpose of the organisation is to keep Ulster Protestant. All Unionist (pro-British) politicians are members of it. They hold parades of hundreds of thousands of people in July and August as a show of strength from which thugs go off and beat up a few Catholics. So you can say that the Protestants are basically scum. But it's not just as simple as that.

You have to remember that 66% of Northern Ireland's 1½ million are Protestant and that a majority are working class, if more privileged than their Catholic brethren. But there have been times when what they had in common with the Catholics, that they were poor and oppressed, was more important than the small differences between them and the Catholics. One of the features of the history of the Northern Irish state is the number of times significant sections of the Protestant working class have tried to throw off their alliance with the establishment and join their less privileged brethren against the capitalist state.

There was a shipbuilding strike in 1911 before partition, led by a Protestant, Jim Larkin, which brought together Protestant and Catholic workers. There is documentary evidence to show that the British, after imprisoning Larkin and exiling him to the US, stirred up sectarian hatred to break the strike. Strange to relate, there was proportional representation in Northern Ireland in the 1920s. People could vote for who they wanted instead of having to vote for one side for fear of letting the other side in. As a result, an independent Labour Party formed, which rapidly gained mass support from Protestants and Catholics for its independent political position. It terrified the Protestant establishment and the Catholic hierarchy. Proportional representation was abolished.

In the 1930s there were unemployed riots against the police where Protestant and Catholic fought together, but once again this was overcome by stirring up sectarian divisions. The main problem each time was the border, the understandable desire for control from the south and the understandable working class Protestant fear and hatred of it.

The last IRA campaign before the 70s faded out in the 1950s, and during the 1960s. people forgot the border. The 60s were an era of radical revolts against the establishment on political and cultural fronts, the student rebellions, Paris 68, anti-psychiatry, Jimi Hendrix. Students in Belfast were no exception and they started the Civil Rights Movement against discrimination against Catholics around the slogan 'one man, one vote'. (This was before feminism in Northern Ireland). This grew to a mass movement and gained the support of about 40%-50% of Protestants in Northern Ireland. At that time there was a liberal Prime Minister in Northern Ireland, Terence O'Neill who was trying to push through reforms but who was caught between a distrustful Civil Rights organisation and the headline reaction of his own party. I can't remember what happened first but he eventually got ousted by the Unionist Party and about the same time there was major rioting (the summer of 69) in Derry. The Catholic Bogside area of Derry was attacked by the Protestant paramilitary police with a view to smashing up as much of it as possible. The Catholics threw up barricades to defend themselves and the battle raged for three days, there and in Belfast, which had rioted in sympathy. After 3 days the British government (typesetters' note: a Labour government) sent in the army as a peace keeping force, who made no attempt to remove the barricades and enter Catholic areas, but who were welcomed by the Catholic population, as saviours from the police. Now if the British had only taken the opportunity to take control of Northern Ireland at this time, it might now be peacefully capitalist, if it were not for economic factors.

However Northern Ireland is a strange faraway province with disturbing and uncomprehensible customs, far removed from the sp spheres of British political life. The Labour government, which probably thought it was some African colony, handed over the army to the Northern Ireland government in Stormont. O'Neill was shortly deposed and then the tension was on to see if Brian Faulkner would become Prime Minister. There were manoeverings, and two insignificant compromise Prime Ministers, and in the end, Brian Faulkner. BRIAN FAULKNER IS A FASCIST SCUMBAG OF THE FIRST ORDER. He bought in internment, which meant that the Unionists and the Orange Order made a list of all the Catholics they didn't like and locked them up without trial. All the promised reforms vanished, apparently for good.

The British army lost its image of neutrality and became the symbol of Protestant tyranny. Out of all this the IRA which had been more or less forgotten about during the 60s and probably numbered only a few hundred during that time, if that, re-emerged to defend the Catholic communities and fight for a United Ireland. And split. Into Official and Provisional Sinn Fein. The Officials were originally the more socialist ones and they also renounced armed struggle for political struggle. The Provisionals were originally Catholic nationalists but have swung to the left in recent years as control has fallen into the hands of northern socialists as against southern nationalists. They support armed struggle. Both Official Sinn Fein (Sinn Fein the Workers' Party) and the Provisionals have considerable minority support among young people in the south, who see them as a radical opposition to the establishment as well as having the romantic image of the northern struggle. In the early 1970s the British state took direct control of Northern Ireland and swiftly pushed through electoral and institutional reforms. But the Catholics had been pushed into rebellion and a few formalities didn't alter their position as the minority population and the social and economic consequences of it.

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CONTINUED ON PAGE 18.....

A VIEW ON «CLASS WAR» BY A FORMER MEMBER

Up to last year CW was only an attractive paper put out by an informal group of individuals from London and supporters in the country. I was keen to contribute to its production. It has become yet another political structure -which has no future but slow death in general indifference or violent death by repression.

This transformation is due to a limited number of persons in London who, mistaken by the quantity of paper they sell, intoxicated after seeing their names too often in the bourgeois press, and helped by the passivity of most members, have taken on «building the movement» and imagine -without admitting it publicly- that they are now at the head of the organisation that will spark, fight, and win the revolution. The federation is composed mainly of anarchists, veggies, feminists and various drop-outs bent on recruiting the working class. They dish out the old anarchist ideology -though a modernised version- and choose as targets the most immediately apparent effects of capitalism -the rich and the cops- without EVER thinking of what should be written or done to have a real action on the world and against the system.

CW isn't based on any practically applicable theory, hasn't any practice to build a theory on and these deficiencies have often been felt during the low-activity periods. But instead of discussing these gaps and ways to tackle them, the leadership -aware it has nothing to gain from such debates- prefers loud speeches and has always managed to impose its diversions: at the end of the miners' strike, during which no revolutionary critique of the NUM was published for fear of putting off the miners, the first problems cropped up: what was CW and what was it to become as it had not much left to go on about? Inspired by its nostalgia for the '81 summer, the leadership took the BTR Campaign out of the hat -a smokescreen that effectively prevented any profound discussion for over 6 months. This campaign has remarkable similarities with the spanish stalinists' strategy under Franco and both failed for the same simple reason: the proletariat doesn't give a shit for militants nor for these artificial, desperate calls for action. A group identity crisis developed in autumn '85, was forgotten for a while in the excitement of the riots which came at the right time to distract everyone's attention from the problems we were facing, but came back again more vividly around Xmas. Voices then rose to demand, at last, sensible debates. This is when the miracle happened: somebody suggested that if one got 'organised', everything would be fine. So one 'organised'. The leadership dug out a 60 year-old piece of irrelevant anarchist rhetoric, forbade any discussion of this text in London, sent it off to all the correspondants in the country -who didn't know what was going on-, had it ammended and adopted at the Manchester conference. During this conference there was much small talk, one created the federation, one decided to encourage others to trash cars (already preparing excuses not to get involved oneself), but as usual, there wasn't a thought for revolutionary writing or action. Thus the paper is condemned to become the federation's propagandaorgan yet the federation has still nothing to say.

This is distressing, the more so as GB is a western democracy where the social situation is the richest in potentialities. People here put daily into practice the slogans CW can only sing, but even if it is one of the rare groups which condone the slaying of pigs, it will never catch up with a general movement to which it has no relevance or participation as an organisation (the involvement of individuals in riotous or similar situations is a different matter), and which will soon find it cumbersome.

CW isn't a group of street-fighters either: Wapping is a playground and a rehearsal stage which has been left unexploited for months; we were merely present, seizing the rare opportunities to have fun we found, but we proved unable to have any influence on the course of the dispute through dialogue with the print-workers (I admit they're not very receptive), and to carry out any effective physical intervention against the cops or Murdoch's lorries. One CW group went so far as to sneak into the local TNT depot.....in order to stick leaflets about sabotage on the windscreens of the vans!!!!!!!!!!!!!!!!!!!!

What is more, and perhaps the most serious of all, CW shows its inconsistency by the way it lets the right and its media, and the left with AFA, manipulate it. Few realise they will be the scapegoats when trouble flares up again; and anyway those who do have no possibility to get their opinion through. I know what I am talking about!... «We have always given interviews to everyone, we have no reason to change our policy now», was once said to me during a meeting. It is an elementary trick in the ruling class's book to blow out of proportion, then crush, any group or movement that might be dangerous in the future. Letting a professional journalist and an alleged video-maker in the meeting-room, even if they may be used now and then, is not the best way to avoid recuperation. As to the 'AFA Affair', it is a caricature: the Labour Party and anti-fascist rackets like 'Searchlight' have only had to write a few lies to a comrade's pal's chum to stop definitively any action against the nazis, to get CW fighting them on their liberal ground, and to play at will with these blind activists eager to get arrested to prove they're not fascists, as the recent expedition to Liverpool shows.

CW's main fault, and it includes all the others, is to be a political organisation as hundreds have existed in the world before, imbued with ideology, unable to look at the past and gain knowledge from it, more concerned with denouncing this society than with searching for its weaknesses and go on the offensive in a considered and coherent manner. This organisation seeks to set up a determinate political system (anarchy) which the poor in revolt (the sacro-sanct working class) are not interested in. If it survives, it has a chance of finding itself on the side of reaction when the revolution comes because it will struggle to impose its errors & to subsist, whereas the destruction of such organisations will be part of the revolution.

LONDON, JUNE 1986.

This article might seem to be harsh criticism of Class War, but that is not necessarily true. It is important to remember that CW have made a considerable contribution to the struggle for revolution (ie vi through their agitational paper) but this fact should not blind us to their weaknesses, nor should it stop any critiques of the group. If we are to be effective, then we have to be critical of ourselves, our ideas and our practices - we should not be in the worshipping business, we are not a church.

BE CONFIDENT!

Too often it is all too easy to get sucked into something that you are not really prepared for. The ugly old head of 'peer group pressure' raises itself again. Your friends are going out on actions, so you feel that you have got to go out as well. You know that it has got to be done, you know how it is done and you know that people have done it and got away with it – but are you really ready for it?

It is up to YOU and no-one else to decide if you are prepared and if you can cope with being involved, can cope with a few months inside. It proably won't be your friends who push you deliberately into direct action without you being fully prepared (and if they did, then they shouldn't be your friends). It will probably be your own feelings that are encouraged by the successful and inspiring example of others. But are you really ready for it? Can you take the consequences of your action?

Being fully prepared is tactically as well as personally good sense. If you are feeling nervous (but don't forget that everyone feels nervous before an action) and unconfident, then that will increase the chances of you making a mistake. . .and mistakes get you caught. You have got to be fully confident of what you are doing before you go out and start to really hurt this stinking system.

It is wise, when you are starting, to go with (if you know any) experienced people and to start gradually. The odd spot of superglue here, the hammer there, rather than blazing buildings everywhere. The best way to build up confidence is through successful but don't become too foolhardy and begin to think "I can get away with anything". . . .you can, but only if you are careful.

Some people are acting purely for the struggle, other people are acting purely for their own ego – in many ways, both of these approaches are wrong. The struggle is not some object that can be externalised, divorced from our own everyday lives; we are the struggle and the struggle is us. Our own emancipation from the cahins of of capitalism must be our own act and we cannot, with the wave of a magical wand, emancipate everyone else.

But resisting for purely egotistical reasons is foolish for it ignores the social reality that constantly surrounds us. There is certainly nothing wrong with feeling personal satisfaction at a successful action, but if that sense of satisfaction is the sole aim of the action then you are condemning yourself to an island on your own, isolated from everyone else. So, as you go out, know why you are doing it, be fully prepared and be confident. And remember that it will work and you won't get caught.

Games children play (number 285): building a street barricade and then joyfully waving from

PSYCHIATRY - THE POWER AND THE GORY

What do we ever do that is not for money or favours? What do we ever experience that is not proudly priced? Possession, property, "the work ethic", otherwise known as greed, is the worlds' system of political economy and awareness, ready to defend itself at any violent cost to people or planet. When it isn't slaving in the system, the world watches the system congratulate itself on television.

Psychiatry by no means stands apart from the general system, but is an integral fully functioning, essential part of its defensive-aggressive apparatus (defensive if you are willing party to the system, experienced as aggression if you are not). Psychiatry has roots beyond the 19th century, but it has been a growth industry of the last 100 years or so. Its function has always been to integrate, by force if necessary, those who have suffered from the social system and who have voluntarily or involuntarily opted out, back into its mould of labour. Nearly all the psychiatric sick have been from the ranks of the poor. But those middle and upper class unfortunates who also became sick to death with the violence and hypocrisy of life lived for profit also get the psychiatric treatment.

The first rule of social control is: persuade if you can, but if you can't – coerce. Psychiatry has always been based in forcible restraint and violent punishment. Patients have always run the risk of torture, the surgical removal of parts of their brain, electrical shocking of their brains. . .Now all face the chemical poisoning of their brains or nervous systems. These violations of the person are always and only to quieten and control. Of course shock treatments and drugs work – from the point of view of the psychiatric establishment, willing and highly paid agent of the established social order. The social order that drives people crazy in the first place.

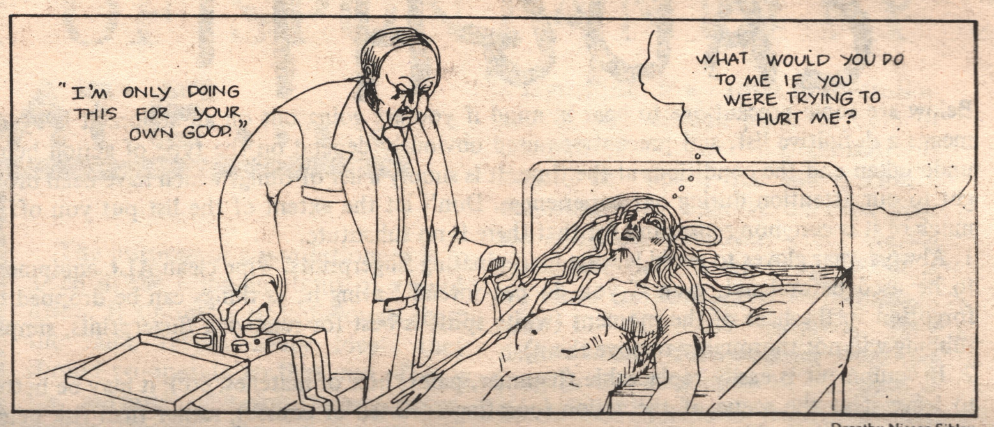
Like all processes of capital, psychiatry is completely coated with a thick gloss of self-justifying and moralistic lies. In the case of psychiatry, a branch of healing, the lies come as pseudo-scientific jargon. If psychiatry did not present itself to itself and to the patients and the world in general in such a confusing manner, everything would be clear and its function as an agency of control would stand naked for all to see. Mystification is an essential element in control: the patients, the menial workers, even perhaps the executive agents themselves, must be kept confused so that the system remains protected from view. What one does not really know one cannot really deal with.

The role of doctors in the system, with notable exceptions, of course, has been as rackateers. There is a conspiracy of capital (why else the old-boy network?). When the NHS was being set up after the 2nd World War, the BMA (British Medical Association – the medical establishment's 'union' which strongly protects its own self-interests) imposed an impressive veto on its organisation. Through law, in practice and in the committees of power, it calls the shots still. Similarly, in the USA, the doctors would have Medicaid ('socialised medicine') only on their terms. For the completely unscrupulous, it is, of course, a matter of conscious decision. But for the many good doctors it is a determining power of the systematic tendency and the encouragement of a capital concerned with profit, ie short-term technologised "efficency". But that much lauded "efficency" is a terrible waste of people's lives. The "cost-effective" application of pills and surgery, after the event, of course "works". So did Hitler's "solution" for the Jews. But the main beneficiary is capital itself, the profiteers from illness.

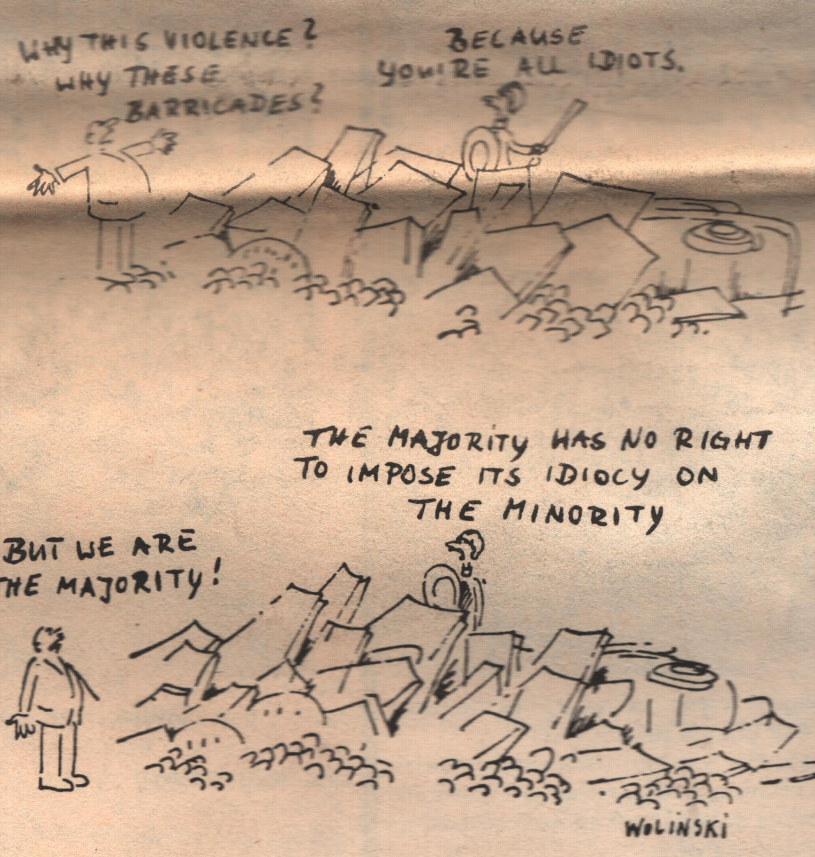
Profit, the anxiety for security through ownership and labour, only works as a system by stifling and perverting cleaner desires. Desire is the last thing mentioned among the sick in mind or body. The repression of desire is, nevertheless, the first cause of sickness, whether somatically embedded (disease of the digestive tract, of lungs, of backs, of cancers) or sickness of the spirit (mental illness).

Sensuality, the connection between the person and her/his universe, in which the person gives and takes according to innate principles of life is only useful to capital if it is controlled, domesticated, stifled, perverted. A natural connection with one's universe is dangerous to capital, because desire freely gives. And where's the profit in that? (That's why, despite Band Aid etc, no industrialised country's government will step in to help the starving millions. Not only is there no percantage in it for them, but there is a negative percantage. Capital can only survive by extorting greater and greater surplus labour, not by reducing the need of the hungry to find the labour energy or money from somewhere).

Psychaitry, along with the Health Service and Welfare Service as a whole, develops as the necessary servicing of a subject wage-slave force, and all those who might dissent from it. Of course the welfare state, and psychiatry within it, comes wrapped in blankets of pseudo-philanthropy, to confuse and fool people's natural revolutionary desires.



Dorothy Nissen Sibley



The "free" health service, a feature of all industrialised countries, dependent as they are upon relatively skilled workers who are thrown together and hence close to their own autonomous anti-capitalist organisation, becomes at once: a palliative sop, a check on malingery, a reservicing and sending people back to work, a source of vast and unlimited profit (for the producers of the medical plant technology, drugs, for doctors), and a confidence trick. Capitalist and state capitalist economy make people ill and drives them crazy. It then patches them up and sends them back into the system. One third of British nurses have to take time off sick with bad backs.

The last things that are taught to doctors and nurses are the basics of diet, fitness and psychiological well-being. There's no percantage in it. As regards diet, for instance, the population is now dependent upon a chemical-based agribusiness that performs a blitz upon the land and its natural creatures for the sake of productivity. What food does not now come with its dose of hormonal or chemical additives? (Two years ago the private company in the USA that had supposedly tested and OKed one half of the world's manmade chemicals and additives – largely used in agriculture and food-preserving and colouring, and introduced in the last 20 or 30 years – was found to have fraudelently cut out the tests and just run off with the profits. So no-one knows whether, or how safe, they are. None of these chemicals has been withdrawn, howver, pending proper tests. There's no percantage in it).

What we all call madness is a death or perversion of the spirit. Under social alienation – ie as we live today – action can only be homicidal or suicidal. Madness is a retreat from history, from activity, a form of pending suicide, which the mad prefer to commit rather than commit homicide upon those visiting pain upon them. Capital murders the spirit by invading all experience. We can see a "soul murder", to some degree, on a systematic, national scale, in the rituals of child-rearing perpetrated by the ruling class and its emualtors in the middle and working classes. Children are brought up brutally. (Thatcher's first political act was to take free milk from school children).

In extreme circumstances the attempt to murder the soul becomes extreme. Victims are driven mad. The normal join the Nazi party and absurdly march to war singing "Long live death". (The Falklands War, her fault, increased Thatcher's popularity enough for her to win an election riding on the victory).

The frustration of desire can lead inward in the case of the powerless, to the isolation of madness/sickness unto death. This, usually, is self-destructive, not redirected effectively put towards others. The mentally ill have a lower rate of criminal assault than the normal population. It is "normal people" who direct their frustrations outwards into aggressive activity and morality.

There is a general sickness of our civilisation: this has been clearly seen for the last 100 years. There is a general frustration, breeding a general neurosis. 20% of the British are at least 30% overweight. How many more just overweight? (Oral displacement, a less pernicious form of perverting energies). The NHS employ over one million, one worker in 25. The vast majority of physical complaints are stress-induced – due to bad diet, the anxieties that directly or indirectly cause disease of the digestive tract. of breathing, of blood pressure, the cancers that are self-induced or brought on by the lowering of the body's immune system, bad backs, fatigue related accidents.

The family is the locus of training for social (capitalist) life. The oppression of the general social system begins and ends in the family: the quiet and protective nest for the baby and the young, and the place of retreat and expression for the adult. Most homicides occur within the family, or among friends. The intimacy of non-work life is the locus of the generalised frustration of desire, whilst, at the same time, is depicted universally as the one remaining place dor the realisation of desire. Capital, controlling work and street, has now fully invaded the home with tv and video. The soul must retreat further for its free exercise.

The frustration of desire under capital, where everything that is seen or heard or experienced lies under capital's definition, turns inward as neurosis, chronic illness, the "character amour" of a general body stance or attitude that, trying to protect the body from all the aggression around it, merely turns its own energy upon itself: by devices, eg tobacco, or unmediated, eg cancer. Perverted desire turns outward as the aggressive politics of rape, possession, war.

The most significant madness of our time is not the widespread suicidal tendencies of the mentally ill, but the collective hallucinations of nations who believe in the potency of the bully, and joyfully go to war. The "no-nonsense", aggressive "pragmatism" of psychiatric technological intervention is a caricutural version of the attitude of the larger system of capital, which it serves. One does not cure someone by possessing her/him and raping her/him.

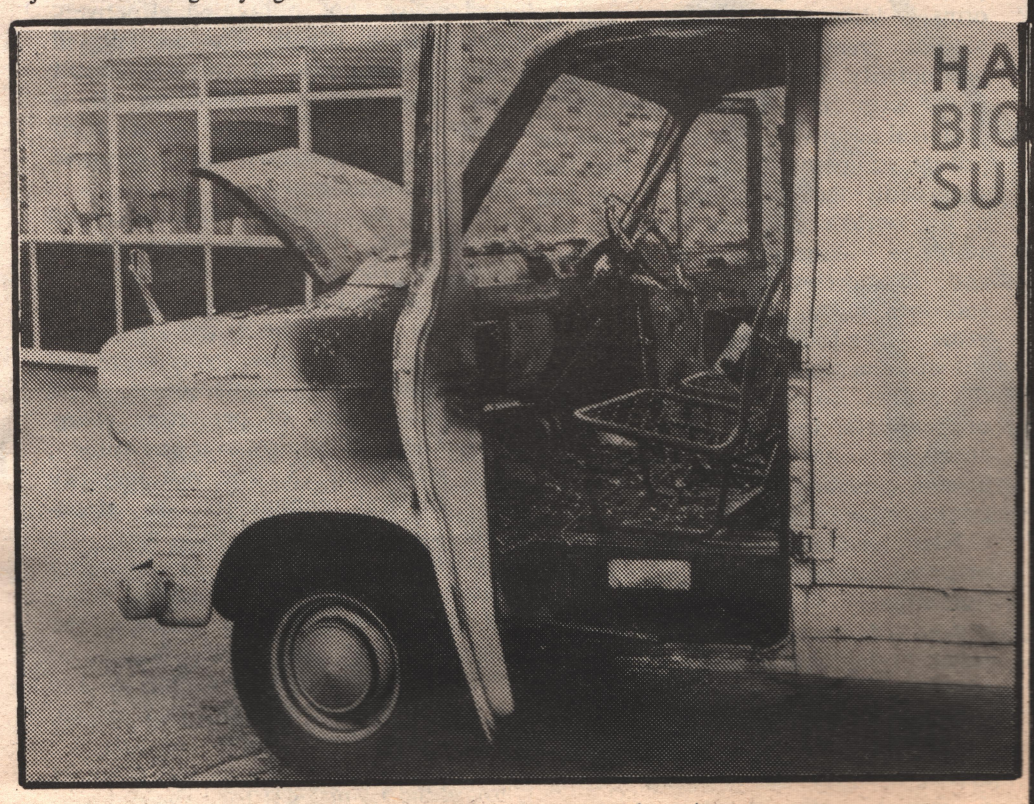
Psychiatry guards the moral and conceptual order (capital) where earlier education might have failed or been breached. The Mental Health Service takes the oppressed and, imposing an absolute power over them – power to restrain, shock, cut up, drug – oppresses them further.

CONTINUED ON PAGE 18...

DO NOT GET CAUGHT!

Below are some precautions to bear in mind if you are going out on an action. It is by no means a definitive list, and precautions used obviously depend on the type of action being undertaken and the conditions at the time. It is simply a list of things which have been brought to our attention during our experiences. Don't let the extent of the list put you off – much of it is common sense, and for that there is no substitute.

1. Always wear gloves to avoid leaving incriminating fingerprints. Wipe clean ALL equipment to be used beforehand, even if you do not intend leaving it, as things can be dropped or forgotten in the heat of the moment (white spirit is best for removing fingerprints, simply rubbing will not thoroughly remove them).
2. If equipment is easily replaceable (hammer, paint, box of matches, etc), it may be better to leave it at the scene of the action (non-fingerprinted of course), rather than risk being stopped with it on the way home.
3. Dress to suit the occasion. Don't go out with a big @ sprayed on the back of your black jacket or a badge saying 'Eat the Rich'.



THEY DID NOT GET CAUGHT (ALF)!!!

4. Try to avoid carrying equipment late at night. If possible, hide it near the target/s beforehand – and make sure that it is somewhere where no-one will find it and wait for you to pick it up.
5. Avoid telling everyone in a three mile radius what you are going to do (eg do not discuss the action in a pub: careless talk costs lives!).
6. Think carefully about the time it is to be done. Bear in mind pub closing hours, security patrols, etc.
7. Be on the lookout for cameras (eg town centres, major roads, large premises, obvious targets). If you are in their gaze, dress in unidentifiable clothes (destroy them afterwards) and cover your face.
8. Always prepare an escape route and know it well. Alternatives are also a good idea, in case anything goes wrong. If you can, check that your escape route is clear beforehand.
9. Depending on the target, it may be advisable to do a dummy run (without equipment) to check that no-one has got wind of what you are going to do amd is waiting to catch you red-handed. This dummy run can also help you to get familiar with the target and mentally prepared for the actual action, as well as allowing you to suss out the best times, places to hide, escape routes, equipment dumps, etc.
10. Empty yourself of all unnecessary items before going out; the less there is, the less there is to drop. Avoid carrying ID.
11. It is well advisable to have a story ready in case you are stopped before or afterwards (eg visiting friends, coming back from the pub, etc).
12. Wash or destroy any clothing which may hold valuable forensic evidence after the action (eg glass splinters in jacket, petrol stains on trousers, shoe print in the soil, etc.)
13. Think carefully about disguising yourself beforehand; it will help you to stand out less and avoid the chance of recognition. Wigs, glasses, beards and moustaches can drastically alter one's facial appearance (make sure that any obvious scars/tattoos are well covered up (eg with make up)) and wear different clothes than you normally do.
14. It pays to be prepared for any bad weather or elestrical blackouts. Such chance happenings can easily be effectively used to your own benefit. Fog is ideal, rain can muffle sound, diminish visibility, decrease surveillance and give you an excuse if caught running ("I didn't want to get drenched, honest, officer").
15. Don't be predictable – always be imaginative – try to think what they think you will and then do the opposite.
16. Make sure that your house is clean before you go out.
17. If you are going to do a press release, make sure that you disguise your voice over the phone, use phone well away from where you live and don't stay on it too long. If you send in a letter, make sure that it is completely untraceable to you (fingerprints, writing (each persons' writing is individual and can be traced), postmark, etc).
18. Be very careful about who you tell what you have done – it is ideally best to tell no-one. If you do tell anyone, be careful about where you tell them; the police have been known to bug whole houses as well as phones.

Although this might seem to be a mighty long list, never foget that it is YOUR PERSONAL FREEDOM THAT IS AT STAKE. But remember that the vast majority of direct action is successful and no-one gets caught. . . . .yet thoroughly prepare beforehand and be very careful. Good luck and don't get caught.

(this is reprinted from an excellent pamphlet called 'Snarl', which is well worth getting; it is available from Leeds ALF, Box 8, 59 Cookridge Street, Leeds, LS2 for 25p (plus any donations!)).

WE AS INDIVIDUALS WILL NOT CONTROL OUR ANGER ANY LONGER. THE TIME FOR CHANGE IS NOW. TODAY. SUBVERT.

Look at this fucking world – it's not ours no more. It belongs to rich fascist scum who unless they are stopped are gonna blow it to shit. The time has come to stop holding back. The time has come to reseize the power and to redistribute it equally to all the peoples of the world. ¾ of the world are fucking starving – the ¼ ram pieces of murdered animals down their throats. I will not burn alive for no senile, insane general or politician. Destroy authority. Burn all nuclear bases. For 15 years I've seen my mother go to a factory to slave for someone elses profit. Her life and the lives of many others wither away while the fascist shit so-called boss sits on his/her arse and reaps a profit, so as they can have a swimming pool/flash car/live in a mansion. Their lives are built on the lives of others. Why should they live in comfort while people suffer/die? Smash 'their' cars, put sugar in the petrol tank, slash the tyres (metal stanley knives are best), pour on paintstripper – and leave a message of hate telling why you carried out the action. Your life/Your hands – not theirs. The grain fed to animals, if redirected. would feed the starving/nuclear missiles are poised to kill us/people slave in factories for someone elses profit/wimmin are raped because of a perverted, sick sex industry/people are locked in prisons for petty crimes. Q: Whose the real criminals? The list is endless. There's so much shit in this world and it's all based on profit and the majority of that profit goes to the upper class, the ruling class, the fascist dictators who control our lives. Who live our lives. OUR fucking lives. Well, no fucking more. No fucking longer will we let these shitheads live our lives. FIGHT BACK NOW. No longer will we march 'peacefully' to Hyde Park. They want to fucking burn us alive. And all we do is march to a fucking isolated park. Its banks what fund wars not parks. They, the rich, the ruling class, live our lives. Orwells predicted 1984 is here. It's time to fight back, our class struggle, our fight for a better world, has begun. Only through direct action will we achieve a true peaceful/equal/ecological and loving world. To first create, we must first destroy the state. RIOT – RESIST TO EXIST. The stately homes of England/Stand tall amongst the land/A symbol of the ruling class to prove they keep the upper hand. . ./. . .And we the lower classes/ The scum at the bottom of the shelf/Grovel in their factories/Our lives equal their wealth. CLASS ANGER CLASS WAR.

love + chaos + anger paul.

Under siege (above): a policeman shields himself

THE NEW STREET GAME: 'PIG IN THE MIDDLE' (BRISTOL, 1986).

The best position for a police officer: on the ground and in trouble. This happened on Oxford Street (another consumer commodity for the hordes of shoppers?) during the anti-American demonstrations after the bombing of Libya.

WE ARE ALL SUBVERSIVES

In a Panorama programme shown in 1979, 'The Right to Privacy – the Need to Know', the former Chief Constable for the North and East Riding of Yorkshire, Harold Salisbury, gave a graphic picture of security service information gathering.

INTERVIEWER: Who lays down the policy for what the Special Branch had to do? Was that laid down by you as Chief Constable?

SALISBURY: No, no, no, no. These chaps used to go to instruction sessions with the actual security services.

INTERVIEWER: In London, with MI5?

SALISBURY: Well, yes.

INTERVIEWER: Which groups would be in the files here?

SALISBURY: Obviously anyone who shows any affinity towards communism – that's commonsense – the IRA, the PLO and I would say anyone who's decrying marriage, family life, trying to break up that, pushing drugs or advocating the acceptance of certain drugs, homosexuality, indiscipline in schools, weak penalties for anti-social crimes, pushing that sort of thing. Oh, a whole gamut of things like that, that could be pecking away at the foundations of our society and weakening it.

INTERVIEWER: And do you regard these people as subversive?

SALISBURY: Well, in a word, yes.

TAKE CARE !!!

You have to be "sensible", "responsible" and "realistic" we are told these days. But to a lot of people 's ears, "realistic" sounds like "the sack". It all means put up and shut up while the bosses try to grind us into the dust. It is the pickets who lead not the self–important 'leaders'. The heart and soul of the strike is the essential 24 hour picket at Wapping, Grays Inn Road, Bouverie Street and Kinning Park. The only effective way to support picketing is to picket. Union leaders wont organise the ranks, the strikers will have to do it themselves. Through picketing the ranks gain confidence in their own power. Pickets have no time for cowardly filth like Dean/Kinnock/Willis and company. It is simple. On the picket line you are either on one side or the other. The pickets are the leadership in the strike. The pickets are the guts of the working class struggle. If the pickets do what they think is right then this dispute can be won but if the leaders are listened to it is clear what will happen.
These are extracts from 'Picket', a regular bulletin during the strike at Wapping by printworkers against Murdoch, capital and the state. 'Picket' is produced by picketing union members who are not connected with any group or party and is available from c/o Housmans Books, 5 Caledonian Rd, London, N1.

SUPPORT ALL STRIKERS
GO ON STRIKE

WAYS FORWARD....

Capitalist society is at the moment in deep crisis, unable to employ all of its potential workforce yet still presenting the temptation of consumerism (which itself has been shown to be a hollow dream). There is profound alienation from the political nation and there is a growing polarisation in society between those who uphold it (and that includes all those who want to 'reform' our misery) and those who are utterly against it. I want to see this society destroyed, I am profoundly alienated from the politcal nation, but often I wonder how will meaningful change happen? This article is an attempt to explain my own personal views and is by no means intended to be "the last word on the subject" and is certainly not perfect.

Often there is a great divide seen between 'reformist' and 'revolutionary' action. The problem with the concept of reformism is that it is perceived as coming from the state (or the local state) and its role is that of the safety valve to defuse anger against society as a whole. But reforms are not necessarily bad if they are struggled for and won through the action of the people the reforms will affect, and as long as there are no illusions about the general structure of society: reforms will never overthrow capitalism but they can make life better for some people for some period of time.

The kind of reforms that I am thinking of are fighting for higher claims, stopping the dole snoopers, squatting, improving work conditions, increasing wages buying food co-operatively, animal liberation, spreading skillls, preventing capital from completely polluting our environment and so on. This is certainly not a comprehensive list, but it does give a general idea. We can slightly improve our lives through our own reforms, and, of course, any struggle on our terms is a step forward.

So I support strikers, encourage squatting, buy my food with other people and try to limit the damage that capital is doing to our lives and our planet. Within these aspects, I am under no illusions about society and the need for total revolutionary change and I try to spread these ideas to other people who I meet within the various struggles that I am involved with. But often there is little need to spread such ideas as struggle leads to many changed ideas of the people in struggle.

Some so-called 'revolutionaries' refuse to get involved with these local reformist struggles. For example, they might argue that because reforms improve the quality of life, then they undermine the struggle for revolution - the old "if people are starving, then they will riot" argument. This is, quite frankly, a load of crap; it is arrogant and elitist nonsense, and essentailly it sees people as little more than objects to be manoeuvred into revolution. One day these bedsit revolutionaries will wake up and find that the revolution has passed them by and then they will become the counter-revolutionaries when the situation fails to neatly fit into their correct ideology that they spent so long working on in glorious isolation from real life.

And one day there might be a revolution if enough people have realised the need for a revolutionary transformation of their own personal lives and society in general. This revolution will not come through an elite coup, or a vanguard party, or black-robed figures throwing bombs at our rulers, it will come through the action of ordinary people (if you insist, the working class). Personally, I believe that the way of ensuring that the revolution is a total liberation is through local groups who are communicating between themselves but have not institulionalised themselves.

Another important idea is that we struggle in our own lives. I always get sick of all these lefties and liberals who endlessly spout on about Nicargua and South Africa, and then fail to realise the true nature of the society that they themselves are living in. That's because they would much rather spectate a revolution a thousand miles away from home than have their nice status spoiled by one here or put themselves at risk with arrest/imprisonment. But this argument does not only apply to struggles abroad - too often, people in this country are content only to struggle about something ('an issue') external to their own everyday lives (eg nuclear disarmament, animal liberation, etc). What we must do is to struggle in our own everyday lives and around the repression that directly affects us and the people who live around us. This does not mean that we should not give any solidarity to other people in struggle - we have got to for everyone in struggle needs support and if the revolution is going to be successful, it has got to be international - but this does not mean that we become obsessed by them and scab on struggles in this country.

It is also important that we challenge our own ideas and practices. The conditioning that all of us have experience must be undermined, as the struggle for change cannot only be on an external level, away from our own heads, emotions and feelings. I now that by no means am I anywhere near any kind of (mythical?) 'perfection' (maybe this means respecting other people as free equals, caring for the planet), and I will struggle against the conditioned ideas in my head - but I also know that you can never be 'perfect' in capitalist society.

The essential keyword is 'the struggle'. It must be remembered that many people in the Labour Party, the SWP, etc are actively involved themselves in struggle - it is the power bureaucrats who are the problem, not many of the ordinary members. Those who would rather read about struggle (often struggle in the last century), those who would rather spectate other people's struggles, those who continually criticise without getting involved themselves...they are nothing, worse than useless however 'radical'they might claim to be. We have got to struggle if we want change, and there are numerous things we can do..... so lets do them.

STRIKE BACK

INTERVIEWS WITH ANIMAL LIBERATION ACTIVISTS

This is a considerably shortened version of a pamphlet published recently in which people involved in direct action against animal exploitation explained their views and practice to David Taggert, a freelance journalist.

D.T How did you become members of the ALF?

A. We are not members of the ALF, in fact the ALF has not one single member. We are ALF activists by virtue of the fact that we carry out actions, whether on an occasional or frequent basis. Immediately superglue has been squirted into a fur shop lock the becomes an activist. This is exactly how we became involved in direct action 4 years ago.

D.T How does an animal rights campaigner become involved in activities?

A. As already mentioned, anyone wishing to take part in direct action does not apply for membership of the ALF, you do not write to or telephone the ALF press office, you quite simply take action on your own, with friends you know you can trust. Approaching others is something that has to be done subtly. Anyone who is not interested in being involved should not be aware that you are in the process of forming a direct action group. Choosing the right people is all important, that and a positive approach – in other words, from the outset, decide on a professional approach.

D.T How do you go about carrying out actions?

A. First and foremost it's important to have a look around the region at all the targets. When looking at potential targets we don't take balaclavas etc. We also making a point of emptying our pockets of everything in case we drop anything. If we need to cover our faces a scarf is fine and we wear gloves of course. We also carry bird watching books and binoculars (this is for reconnaissance in the countryside). The actual day chosen for the raid is carefully considered in advance. A full moon and no clouds means a well-lit night which is undesirable, as are hot muggy nights when people find it difficult to enter a deep sleep. Overcast nights are good and any rain is welcome. It is also very important not to work to a pattern (eg actions every Friday/ Saturday night). On the day of the raid a planning meeting takes place and a thorough briefing/discussion takes place. Before the tools are transported everything is wiped clean first with a rag soaked in warm soapy water and then again with a dry rag. A further refinement is to cover our clothes with something like a boiler suit or old baggy clothes over our normal clothing and have a spare pair of footwear. These items virtually eliminate the risk of us carrying traces home. These items can be discarded when we return to the vehicle/s, placed in a black bin liner it all looks like jumble. We use a 'safe house' to store all the clothing and equipment.

Generally speaking the arrangements for events after the action are just as important as the precautions taken beforehand. Before setting off we make sure that everyone has a plausible reason for travelling in that direction or homewards, we consult the music press to see if there are any concerts applicable. If a male activist is driving a female member will sit behind him. The police have a habit of glancing into vehicles and mixed company is far less likely to be stopped. The transport will often be parked a minimum of one mile away from the target hidden in a field or a wood. Vehicles are never parked in country lanes as the police will treat them as stolen vehicles that have been dumped, or certainly suspicious. Anyone sitting in such a vehicle will certainly be questioned. We push the car/s down a track into a wood or similar. Pushing does away with driving with lights on and resulting noise and thus alerting any locals out walking the dog. If the target is in an awkward area the raiders can be picked up by vehicles returning at a prearranged time or called in by portable CBs (Duracell batteries are the best).

Another van comes under the hammer: ALF activists at work during a mass raid on Life Science Research Labs in 1982. £75,000 of damage was done and several beagles and many smaller animals were liberated from torture.

The first thing we do during an ctual raid is for the look-out/s to get into position. Binoculars are a very usefil addition that can be used at night. If portable CBs are being used they will have been tested beforehand to make sure they are in working order and tuned in. However, we do not rely on CBs alone as sometimes we may be working in a spot that results in poor reception. The look-out/s should be positioned so that they can also warn the raiders directly and quickly. Usually we do not cut the telephone wires but occasionally this is necessary.. Either they are cut near the house or office, or if this is not possible a piece of brick is tied to a nylon rope and is thrown over the wire between two poles and two people will pull the wire down, but it can be quite a struggle. For padlocks that block our way we may need to use boltcutters, we ignore the lock and go for the hasp which is often mild steel. With the cutters in place a wet towel is wrapped around them and the hasp before the cut/s – this helps to deaden the sharp crack noise.

For buildings that are alarmed we try to gain direct access into the room holding the animals by going through a wall. Using a well oiled brace and mortar drill long enough to drill out the mortar from around one or two of the bricks, we then lever them out with a large screwdriver or a small crowbar. To go through a door that may be alarmed, we use a brace to drill a series of overlapping holes using a one inch auger drill until a square can be removed big enough for us to get in and out with our boxes etc. Old type alarms can be dealt with by removing the bell with a screwdriver or forcing it to one side with a crowbar so the hammer can be cut off or bent so it cannot strike the bell. Another method with the Klaxonhorn type is to spray cavity wall insulation fluid (the type that sets in 15 minutes) into the alarm and through the vents. We 've never been discovered carrying out a raid and the four of us had no previous experience. It is simply down to common sense.

D.T How do you carry out actions against shops involved in animal exploitation?

A. We can place small pieces of wire, ½ inch long, or match sticks in Yale locks, screws or washers into mortice locks and then squirt in superglue. Any messages are written either in paint (not on windows which are easy to clean – we go for the brick/woodwork) or with a felt tip pen. To push up their insurance premiums we damage their windows. Up until recently this involved using a ball bearing and Black Widow catapult, the good old half brick and a ball pein hammer (the windows only need a firm tap on one side and they crack – if you hit them in the middle it's much noisier). However, a much easier and quieter way is to use etching fluid, but the authorities have become worried about it so it can be a hassle getting hold of some – wear a disguise and go outside your area.

D.T What can you tell me about the hoax actions?

A. A number of devastating hoaxes have been carried out over the last two years. The Mars Bar action was carefully planned and resulted not only in Mars making a committment to end all association with animal experimentation, but all sweet maufacturers have made a similar committment after it was disclosed that Mars lost £3 million as a result of the hoax. Only the Mars Bar handed into the media had been contaminated, we would not put the public at risk.

D.T There have been many publicised actions against the homes and vehicles of vivisectors, factory farmers, hunters, etc. How is this type of action carried out?

A. A house will be decorated, painting messages on the walls, front door, windows, garage door and driveway in red paint. Paintstripper will be poured over the car/s, each tyre will be punctured several times with a sharpened bradle or dart, windscreen wipers broken, windscreen and other car windows treated with etching fluid or broken with a spring loaded centre punch, 2-3 pieces of wire ½ inch long placed in each lock and superglue squirted in, including the boot lock andthe petrol cap.

D.T How do you deal with problems arising on a raid?

A. Generally speaking our raids are free of incident. There are three items given careful consideration: accidental/ unavoidable confrontation, transport and carrying tools. As the saying goes, "forewarned is forearmed". We always carry a powerful torch, if a number of us were confronted by a security guard/factory farmer at night we would all stand together and shine the torch beam in their face and tell them not to interfere (though this has never happened to us). Beforehand we change the registration of the vehicle/s that we are using by adding pieces of black insulating tape to the number plate so that a 'L' becomes an 'E', a '5' becomes a '6' and so on. The van will have been hired from outside the area and would be thoroughly cleaned before being returned, including wiping fingerprints off doors etc.

If the real vehicle registration is spotted for any reason we would drop all off but the driver at the house of the first activist reached. The driver would then dump the vehicle, at an angle with the doors closed but unlocked, a mile or two away from home, or further if possible. (Our driver is equipped with the name, address and date of birth of someone who actually exists, but who looks nothing like the driver and agreed to help by putting up with a visit from the police in an emergency. They would, of course, be completely mystified by the police visit). If it's an evening an immediate call would be made to the police reporting the vehicle If an incident were to arise during a night raid we would wait until after 7am, if possible, to report the vehicle stolen. Any footwear and clothes for the action will have been long since disposed of. Shoes etc may well be taken away for forensic. An alibi must be quickly established (eg the drivers' family back her/him up that they have been in the house all night and making sure that the driver watched the same TV programmes. While the police may be suspicious, even nasty, they can't prove anything.

D.T What procedures do you follow if questioned by the police?

A. There is no such thing as a foolproof plan, but there are good ones, and it is only with good planning that we can carry out actions on a

'BEST DRESSED PERSON ON THE BLOCK', 1981 WINNER IN GLORIOUS TOXTETH STYLE!

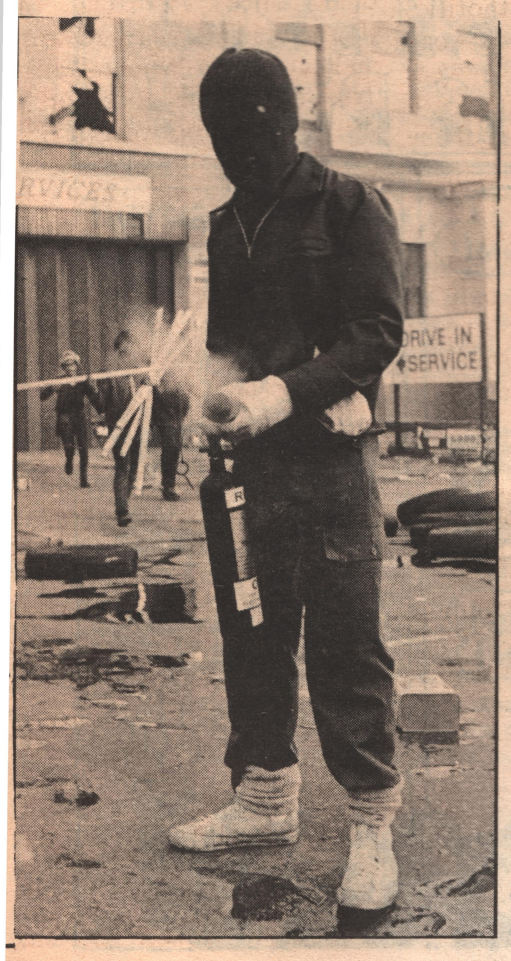
FRONT

gular basis. However, if we were to ake a mistake that leads us to being uestioned, our first priority is to say bsolutely nothing to them other than ur name, address and date of birth. y law we do not have to give a statement. Often the harder they try for a tatement, the nastier they are, gives us omfort knowing no matter how bad it ooks they don't have sufficient evidnce.

D.T What security precautions do ou take? What influences your decisons?

A. Being careful when in the process f planning actions doesn't mean anyhing so crude as looking over your houlder every 20-30 yards. Observatons are subtle, made when crossing the oad, turning the corner we cross the oad further up, again looking both ways before crossing, casually so that t becomes second nature. If we were o make it obvious we were looking o see if we were being followed luring the preparations for a raid, the uthorities would obviously think that ve were up to something. As a basic precaution, when leaving to look at a arget or carry out an action, we get ourselves 'lost' down side roads until certain that we 're not being followed, nd then proceed. Known activists vith a record carry out actions in other reas.

It's simple common sense, maybe a hassle at first but we all get used to it. Also we don't think we are being clever by indulging in coded messages on our home telephones as any clandestine calls, while not understood, will conform suspicions that we are involved in clandestine operations. If we need to make secure calls to arrange meetings, we do so on a phone-box to box basis and at least ¼ mile away from our homes, again making sure that we are not being followed. While all these precautions may not be necessary when carrying out our first raids, it's a good idea to acquire good habits for when we have progressed, they are simply a matter of common sense. Complacency results in a sloppy operation, a professional approach results in a confident group. A confident group is a successful one.



FORENSIC HINTS

This is going to be an article that explains the basic precautions that you should take if you intend to burn anything down. The filth have a wealth of scientific knowledge at their disposal, and if they consider it important enough, they will use it. Some forensics can be actually used on their own to track you down, such as fingerprints – but the police must have already got your fingerprints. Most forensics can only be used if someone is already caught, and their purpose will be to strengthen the case against you – so your first priority is not to get caught or even come under suspicion. If, for example, you are the only militant in a small town and already well known to the local filth, it is best to joyfully destroy elsewhere.

Next, and very importantly, is the people you do it with. Only go with good friends, who can be guaranteed to keep their mouths shut. NEVER get involved with someone you neither know or trust. All you are doing is lighting one very small match, but if caught you could go down for a very long time. . .think about it. So make sure that everyone involved you know very well and fully trust – and if you can, why not just do it on your own; then you do not have to worry about other people.

Your planning has to be very meticulous, but never write anything down (and if you are foolish enough to do so, remember that the filth can take impressions from the paper beneath the actual sheets that you are writing on). NEVER use telephones (you never know who might be listening and each persons' voice has a separate sound (however you try to disguise your voice print, it stays basically the same) which can be used in evidence against you). Make sure that everyone in the group knows exactly what is going on and what they have to do, especially if something goes wrong. Then, pick your target (it is a good idea to start with easier targets to build up your confidence – nothing is more confidence boosting than successful actions).

Then, make sure that no-one lives above it or too near to it, unless you want to face a charge of attempted (or actual) murder. Make sure that any fires you start will not be able to spread to neighbouring buildings, and that any combustible chemicals stored there will not prove to be too risky to other people (ie explosions, noxious fumes, etc). Pick your method of entry, and make sure that it is out of sight (and don't forget to carefully examine the area for video cameras and security alarms). DON'T TAKE ANY STUPID RISKS (and that applies to everything that you do).

If you use any tools to break in with, remember that items such as boltcutters, crowbars, screwdrivers, etc, all leave identifying traces, just like the marks on a bullet, so afterwards thoroughly dispose of them. If any glass is smashed, tiny fragments will DEFINITELY lodge in your clothing and will be virtually impossible to remove (this was a very important piece of evidence against the Unilever defendents – thanks to glass fragments in their shoes, most of them are now in prison).

If paint or any chemical such as petrol is used, traces of them will DEFINITELY end up on your clothing. For this reason, destroy everything that you have been wearing immediately afterwards. Traces of chemicals will also adhere to your skin, and especially under your fingernails, so have a very good shower and get your nailbrush out. These traces can also be detected in the place that you made the device/s, so choose empty houses or deserted land to do any construction work for the act of destruction.

SOME OTHER NOTES:

Don't smoke – as well as being able to identify the brand, the cops can also identify your blood type from the spit on the butt. They can also take identifiable fingerprints off the butt, and, anyway, a lighted cigarette can be seen for a long way in the dark.

Wear a hat – as well as hiding part of your face and your hair style, it should prevent hair falling out. A hair sample in the lab can only prove that you were NOT involved.

Make sure that your house is clean and there is nothing that can possibly connect you with the action (eg chemical traces, photographs of the building/s, etc). Also don't forget to clear out other 'illegal' items such as dope and stolen goods.

Responbility notes might seem to be very important (this action has got to be understood in terms of the dialetic of the class struggle blah blah blah), but hopefully the action will need no claims as it will obvious. These notes (whether by letter or phone) will just give the cops more forensics to work on, and the more that they have got, the worse it is for you. Also, responbility notes are sometimes a bit of an ego trip – worth risking your freedom for?

It is important to be confident and cocky; never look suspicious, always try to look as though you are just taking a stroll and observing the stars. If you are appearing to be furtive, then you are increasing the chances of being picked up – so keep your nerve!

The best way to remove fingerprints is through white spirit or meths, as prints are based on grease which cannot be properly removed by just rubbing at them with a piece of cloth. A good way to avoid leaving fingerprints without using gloves (eg when writing a cheque) is by coating your fingertips with colourless nail varnish.

Finally, forensics only serve to positively identify you if you are caught. DON'T LET THAT HAPPEN. If the action is successful, then you will want to boast about it, and it could soon get out of hand with everyone apart from the dog knowing what you do on dark nights dark nights. Don't take the risk. . . .keep silent and stay that way. This article is only a very brief summary, and there is simply no substitute for common sense (the most vital ingredient of all!). For more detailed information, try to get hold of a copy of 'Without A Trace', which is hopefully being updated and reprinted.

Happy Hunting and Good Luck
Moriarty.

(this article was taken from the brilliant squatters/revolutionary anarchist magazine 'Crowbar', which, if you are unable to find it in your local WH Smiths, is available from BM Box Hurricane London WC1 (used fivers only please)).

BRICKS NOT BOMBS?

For the last 15 years there has been considerable guerilla activity in Europe, with such groups as the Revolutionary Cells, the Red Army Faction, ETA and Action Directe having committed many acts of bombings and shootings. Apart from the IRA and the Angry Brigades (when they were active in the early 1970s), there has been very little guerilla activity in this country.

But it seems as though this might be changing, with the Angry Brigade having claimed some recent actions and the ALF having carried out numerous actions. Quite a few people will proably greet these actions with joy: "great, lets really get the scum" – yet this attitude must be questioned both on a practical level as well as ideologically.

It is also obvious that many people are frightened of bombs, a fear that can be easily whipped up into mass hysteria by the forces of social repression (eg the media, the police, etc) – and this hysteria is strengthened if the bombings are carried out in an isolated and secretive manner, and committed in places where innocent people could be hurt (eg Oxford Street).

The bombing of the British Airways office in Oxford Street earlier this year was a classic spectacular action. Essentially, its aim was to get mass publicity (which it certainly did); it was just another event that was passively consumed by the masses. Spectacular actions do not necessarily spread action, they can quite easily spread passive consumption – "the Angry Brigades were the James Dean of the revolutionary movement"! What is needed is a continuous level of activity that is constantly hurting the system, not just the odd spectacular bombing – this is one reason why the ALF have been more successful than the Angry Brigades.

Yet it is important that each individual does what she/he really wants to do (as long as it is not oppressing or exploiting other people, animals and the earth (apart from the scum who deserve it such as the ruling class)). If someone is so angry and so strong to bomb a bank, an abattoir, the Houses of Parliament, a police station, then the best of luck to them. Another reason for the success of the ALF has been the willingness of people involved in animal liberation to risk heavy sentences by major acts of direct action – what can be a more glorious sight than an abattoir in flames? (a police station in flames?).

But yet another reason for the success of the ALF is the multitude of people all around the country willing to go out once every few weeks and put a brick through a butchers' window or whatever. What is most important is that we act, we resist, we fightback, however we do so; words and media exposure are no substitute for action. The only way to achieving any meaningful change is through action, so whether it be bombs, bricks, hammers, petrol or whatever. . . . just do it!

Once you start using bombs, then the severity of the sentencing increases massively; our aim must be to cause maximum damage to the structure of oppression and exploitation, and often a well placed hammer or brick can cause as much damage, if not more, than a bomb, with a far lesser sentence if caught. Is there a real need for bombs when we have got bricks? There is a lot to be said for keeping activities at a low level, rather than using bombs.

Another problem with bombing is that it is something that many people are unable to do because of its specialisation (ie the skills needed to make a bomb). This leads towards elitism of the bombers and passive spectation of everyone else. But it is true that these skills can be learnt, can be found if there is enough willingness – bombing is a bit like car maintenance (!); both are specialised, it is just more difficult to find out about the former. . .but it can be done.

As soon as people start getting involved in bombing, then inevitably this leads to isolation between the bombers and other people. Who can you trust if you are facing 15 years in prison? This undermines trust and openness, both of which are essential if we are to be serious about a revolutionary transformation of our everyday lives.

The Cancer Business

I have just read this excellent pamphlet called 'The Cancer Business' (by Patrick Rattigan, available for 50p from The Health Centre, 9 Monson Street, Lincoln). The pamphlet examines the treating of cancer by the orthodox methods that are so favoured by the medical establishment. These methods are basically 'slash/burn/poison' – perhaps better known as surgery, chemotherapy and radiotherapy.

Despite evidence that these types of treatment do not help people suffering from cancer – and often they will make someone's condition much worse (for example, chemotherapy means pumping your body full of highly toxic drugs) – they still dominate medical thinking. The reason for this attitude was nicely summed up by a scientist from the National Cancer Institute (USA): "Look, when you've got 10,000 radiologists and millions of dollars worth of radiation equipment, you give radiation treatment. Even if study after study shows that a lot of it does more harm than good. What else are they going to do? Like surgeons, they've been trained to cut, so they cut".

This statement shows that many people are suffering and dying because of money, power and rigid thinking. For the drug multinationals (some of the biggest and most profitable companies in the world), the cancer business in its present form is very good with drugs and equipment being sold en masse. Morris Beale claimed in 'The Drug Story' that "the price of radium increased by 1000% when some entreprising medical men started a fad for using it on cancer victims".

The sick joke is that often the supposed 'cures' for cancer are produced by the same companies who are producing the causes of cancer. Cancer is very much an illness in the so-called 'civilised' societies (in the UK, 33% of the population have or will develop cancer). The other benefits of civilisation are such marvels as a high level of air pollution, chemicals used widely in agriculture, junk food, psychological/physical stress and tension, chemical based medicines and so on.

Many people now realise that the way to prevent and cure cancer is through a holistic approach that considers the body as a whole rather than separate units to be burnt or saved. To avoid cancer (and many other illnesses) it is important to live a healthy life, eating nutritionally good food and stopping the intoxication of one's body through chemicals, stress, cigarettes, etc.

But of course this approach threatens many powerful and profitable vested interests, such as the drug multinationals and the medical profession. Not only does it undermine their useless courses of treatment, it also places the emphasis back on the individual – to a certain extent you can determine yourself whether you will have cancer (and other illnesses) or not (but this is only to a certain extent). There is not much space in this for the medical profession or the drug multinationals, but they are certainly not giving up without a fight (eg discrediting holistic

Yet, despite their attempts to smear and discredit more person-based medicine, an increasing number of people are rejecting orthodoxy. This is a development that brings hope, for change can only come from individuals taking responbility for their own lives and being aware of what is around them. Capitalism certainly causes cancer (and is cancer capitalist?) but it can be defeated by individual awareness and responbility.

Peter Stuyvesvant.

(NB of course, these illnesses will be common while we still suffer from the biggest disease of all: capitalism. And it is only collective action that can destroy capitalism, although obviously individual awareness and responbility are very important to the mass movement.)

CARTOONS FOR ALL THE FAMILY

THE ORGANISATION OF SEPARATION .....

...THE INADEQUACY OF SPONTANEITY

A DEBATE....

The latest 'in thing' for anarchists at the moment seems to be organisation – there appear to be more federations nowadays than there are actual anarchists. For any shoppers, there is a wide choice (although sadly there are not many discounts and it is doubtful if you could get your money and time back if you were not satisfied). There is the Class War Federation, the Anarcho-Communist Federation, the Direct Action Movement, the Anarcho-Pacifist Federation, the proposed Revolutionary Anarchist Federation and so on.

It is argued that to be effective, we need to be nationally organised with conferences, delegate meetings, papers, aims and principles and discounts. This new development has probably, in part, grown out of a feeling of being ineffective and irrelevant to the revolutionary struggle – but how does a national organisation make us any more effective and relevant?

Rather than setting up national organisations here, there and everywhere, we should be seriously thinking and challenging our own attitudes: for example, committment, self-confidence and determination. If we all feel strong, then we will be much more effective and relevant, and this feeling of strength will not necessarily come from the miracle cure of a national organisation. Indeed, our stregth will be that much stronger if it comes from individual feelings rather than the false sense of being part of 'one big union' or whatever.

Frequently, organisations end up institutionalising themselves: the institution of the organisation becomes more important than the struggle for revolution. The organisation encourages us to 'join' them, to buy the paper, to wear the T-shirt – instead, we should be encouraging each other to fight back. But those in favour of organising nationally argue that the organisation helps to encourage people to fight back and that this should be done through the group (the party?). Yet this placing the organisation in front of the revolutionary struggle – it is the struggle and revolution that are important, not the organisation.

One of the essential points about organisation (however much denied by the 'organised' anarchists) is that the individual has to submit, to a greater or lesser extent, her/his desires to the collectivity. This can only lead to the strengthening of the habit of obedience which is a key element in existing social relationships. Obedience is what society demands from us everywhere we go, and it blinds us to our own individual strengths and our own individual imagination. In the factory, in the army, in the dole office, in the organisation, we obey. We need self-confidence as individuals to break down this cog in the machine mentality that so restricts us.

In the organisation/the party, people are valued as political objects, dispossessed of their own unique individuality and experiences of real life. The organisation talks abstractly of dialetics and class struggle, ignoring everyday dreams and frustrations that are the life of each and every individual. Russia 1917 and Spain 1936 become more important than day-to-day life. But being part of an organisation allows you to feel special, different; you know "the way, the word and the truth" and everyone else is stupid/of lower consciousness/irrelevant/bourgeois/pawns to be manipulated/etc/etc. This is just another of the barriers in everyday life that isolates us from each other, the separation that prevents us from achieving a real human community.

Isaac Cronin (some boring intellectual) once wrote: "If one cannot conceive of the masses as individuals capable of determining the conditions of their existence through conscious choice, as capable of choosing to make a revolution, then it is necessary for a special enlightened group to supply them with an external motivation they can't resist". And so along came the Bolsheviks, along came dictatorship, a result of the undervaluing of individual capabilities, desires, strengths and imagination and so the seeming need for an organisation to show 'them' the 'right way'.

Another common attitude in organisations (although this is also found in individuals) is that of 'activism'. The organisation emphasises actvities (that is why it exists, surely?), the organised individual feels the pressure to be active . . . .but in what way? Often this activism becomes a series of medals, a series of sacrifices, self-denials, a series of miserable events. Is the revolutionary society going to be based on sacrificial misery? If it is, then fuck that. You can't create pleasure and enjoymeny out of misery. As well as this, activism becomes another barrier in our walls of separation; rather than individuals we become 'activists' and the rest.

A problem with organisation is that all the members become identified with all the weaknesses and errors of the structure. Individuals are not judged as individuals, they are judged as to which organisation they belong to. The decision to be 'organised' ensures that one's own individual abilities are diminished by the image of the organisation, while at the same time one is expected to uphold 'the line', however stupid you might think it to be.

Once within the organisation, individuals submit themselves to it. This act submission helps each individual to avoid challenging her/his everyday life, coming to terms with the roots of our own alienation, our own problems, our own desires and our own needs. It is only when we start to understand ourselves that we will start to understand our existing social reality and be able to change it. But this understanding is suppressed by the submission of the individual to the organisation.

Some would say that this means that we should all be isolated individuals, totally separated from each other. But it is possible to have informal organisation without structuralised institutionalisation, without individual submission to the collectivity. In fact, it is vital that we communicate and organise together – but as individuals with our own desires and our own needs. This organisation does not have to be of necessity small, as long as it is open, free and flexible, and has no intention of any long-term existence, for then the organisation becomes an institution with a life of its own, a sacrificial altar for individuality and an obstacle to the realisation of our dreams and our desires. Too often organisation is the result of mindless conformism, a structure that exists purely for its own sake – the question that must be asked is what is the organisation for? It has been said that the emancipation of the workers will be the creation of the workers themselves or will not be: the institution of the organisation can only hinder this revolutionary struggle.

charley chaplin.

The purpose of a revolutionary is to assist in the bringing about of a revolution. If a number of individuals share the same revolutionary ideals they should co-operate to that end. This is the purpose of revolutionary organisation. Co-ordination of our activities on a national (and ultimately international) basis will maximise our effectiveness. A libertarian organisation based on revolutionary ideas is a means of co-operation and co-ordination – a vehicle for mutual aid and common practice in the struggle.

The purpose of such an organisation is to push us towards revolution – never must this purpose be subordinated to the organisation itself. Individuals join libertarian organisations of their own free will, and participate in those organisations with complete liberty. The best organisations are composed of individuals who have the self-confidence to retain this individuality whilst working towards a common goal. Post revolutionary society will require collective organisation on a massive scale – how can we argue for a new society if we can't even co-operate amongst ourselves?

There should be no fixed (and therefore unquestionable) ideology. Vanguardism is a barrier to revolution and it will always play the role of usurpation. The organisation/s should be "open, free and flexible", determined to dissolve once its aims are achieved. However, a liberatarian revolution will never be achieved if we allow authoritarian left organisations to gain the influence they desire within the working class. As long as the autonomy of the class is threatened by counter-revolutionaries, of the left or the right, we must exist to argue for the alternative – not the leadership of our own organisations, but the control of the workers own mass organisations. Why should we be afraid of putting forward our views in an organised way?

Organisation and hierarchy are not the same. In fact, if we have 'informal' organisation, then we develop informal hierarchy. We need truely democratic structures to guard against hierarchical structures that are obscured through being informal.

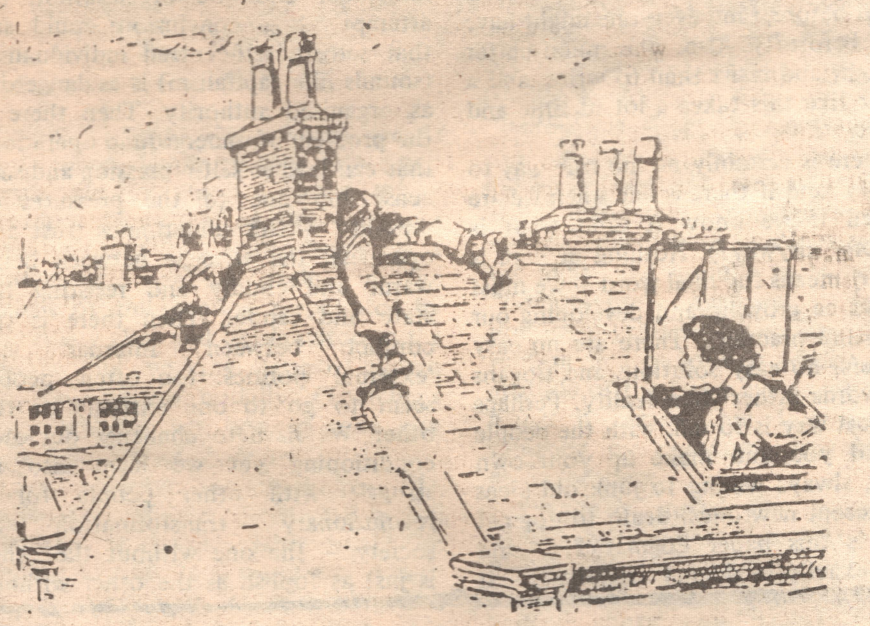
The mechanics of revolution are such that the majority of workers do not 'choose to make a revolution', but come to revolutionary ideas through the experience of struggle, which is not chosen but is forced upon them by economic conditions. We aid the acceptance of revolutionary ideas if, as workers who have already chosen revolution, we put forward those ideas in such a way and at such a time that they correspond to the experience of other workers. However, we must fight alongside other workers in struggle as equals, regardless or not whether they accept our ideas.

The emancipation of the workers will be the creation of the workers themselves and we, as revolutionary workers, have a part to play in that.

Leon Trotsky.

(this article was written as a response to 'The Organisation of Separation').

STREET ORGANISATION HOLDING OFF THE COPS (TOTTENHAM, 1985).



"All right, one more policeman and you come in to bed."

INDIVIDUALISM AS A PART OF THE REVOLUTIONARY MASS MOVEMENT?

flamethrowing?!

A flamethrower is a very useful tool: when filled with an inflammable substance (such as petrol) and lit, it can burn away all those nasty little problems in your life. . .ever fancied cheap bacon?. . .ever wanted to fundamentally restructure the authorities and all their institutions?. . .Then try a flamethrower, free from your local guerilla group (contact through the Yellow Pages). But unfortunately it does not do anything for your head.

Sadly, this Flamethrower is not nearly as incendiary as that flamethrower, although it might fit nicely in the neck of a milk bottle. The aim of this Flamethrower is to encourage discussion amongst people, help to spread some practical hints and, hopefully, bring forward some new ideas. If anyone has learnt anything from this paper, then it will have all been worthwhile – although it is already worthwhile as we have learnt a lot and considerably enjoyed ourselves producing this. We have no illusions about playing an 'important role' in the struggle for revolution.

This will be the one and only issue of Flamethrower (although, of course, anyone can use the name). We feel that in many ways we have said nearly all that we can say (although there are always new ideas coming up). We want to avoid falling into the trap of endlessly and tediously repeating ourselves, the same old formula that everyone has heard before, (and everyone might have read before?!). Also, it is much better to fight and resist than to write, and a paper like this takes a lot of time and effort.

There is certainly no 'no true way to victory' and if there is one, then we are fucked if we know it (and what is 'victory' anyway?). Nothing in here is by any means the final word – we must always be growing and developing our ideas and practices. There are no easy answers, no easy solutions and slogans are words rather than reality. Perhaps the best way is to talk with the people around you and make up your own mind, always willing to junk old ideas and accept new ones: death to dogma! (But is this paper dogmatic?. . .and what exactly is 'dogma' (rigidity?) – it could be argued that dogma is hearing only what you want to hear and seeing only what you want to see).

If anyone thinks that the 'shining path to worldwide revolution is expressed in this paper, then you are very probably very wrong. Flamethrower is as full of contradictions as everything else, and, as such, reflects our minds. We are people, not computers – so expect mistakes, expect contradictions, expect bad spelling. As far as the contradictions go, we have tried to face up to them, but it is such a massive undertaking that success (and what is 'success'?) is virtually impossible.

There is the critique of mass organisations yet the support for mass assemblies, the old problem of the individual and the organisation. An attempt at a conclusion could say that selfish, self-centred individualism (sounds like capitalism) is as dangerous as organised authority. Then there is the problem of underground operations that can lead to self-repression and self-censorship due to the pressures of illegality – this undermines trust and openness, the struggle between being warm and cuddly and resisting the state and capital. Then there is the conflict between 'internal' and 'external' politics: too often, people seem to go to one extreme or the other. We have to challenge our own conditioning yet we have also to struggle with other people for a revolutionary transformation of society – the one without the other is just as foolish as the other without the one.

In Beirut (and elsewhere) there is constant terrorism against ordinary people, car bombs massacring all around just because they don't fit into the 'correct' patterns. This is an example of the obsession for 'revolution' (be it Islamic, state, social, or whatever) driving people towards ridiculous, futile and mindlessly destructive acts of pure terror. Terror is what the state is based on and all other repressive forces. . .and is not the basis for social change towards personal and collective liberation. We have to be fully aware of what we are doing and ensure that we never hurt or terrorise ordinary people.

Some Chinese philosopher once said "a journey of a thousand miles starts with one small step": each chat, each leaflet, each act of support, each brick, each strike, each molotov should be considered in terms of that statement. Hopefully Flamethrower is a small step in the direction towards revolution, but even if it isn't, we have enjoyed ourselves – and that's revolutionary! There is no contact address, nor are there any recommended organisations to join (none of them have any particularly good offers on at the moment). . . . apart from, of course, the Flamethrower Federation (a fully paid up and properly affiliated member of the Federation of Anarchists Federations). It's up to you and all those around you . . .be aware. . .think. . .question everything (especially this paper!). . .attack . . .lets keep the home fires burning!!!

The Paper Collective.

How to find freedom in an unfree society

1. Reduce one's needs to the minimum possible.
2. As far as possible, avoid dependency on others, on government, on society and possessions. How light one feels when there is freedom from the weight of things!
3. Learn to be free from all sorts of expensive vices such as smoking, drinking, gambling, drug habits, etc. Man does not need these props.
4. Establish right relationship with all. Freedom in relationship brings peace and happiness.
5. As far as possible, do not interfere in the affairs of others. Live free and let others live free. Do not discuss right and wrong. Avoid all kinds of traps, unnecessary involvements and entanglements. Accept full responsibility for one's own action.
6. In simple living lies the highest virtue. It is like a treasure. Do not exchange it for an easy life.
7. Practising the ideal of Truth and Non-violence is false and unwise. Learn to abide in Truth and Non-violence in which there is peace and contentment.
8. Coffee, tea, white sugar, milk and milk products are unnecessary, and even harmful to health. The Vegans all over the world do not use them. Plain water is the most natural drink of all creatures except the modern man.

I'M GIVEN OBJECTS TO REPLACE
MY FEELINGS. THUS MY LIFE
BECOMES A COLLECTION OF NON-
EVENTS. KEEP BRITAIN UNTIDY
LITTER IT WITH YOUR
THOUGHTS & FEELINGS

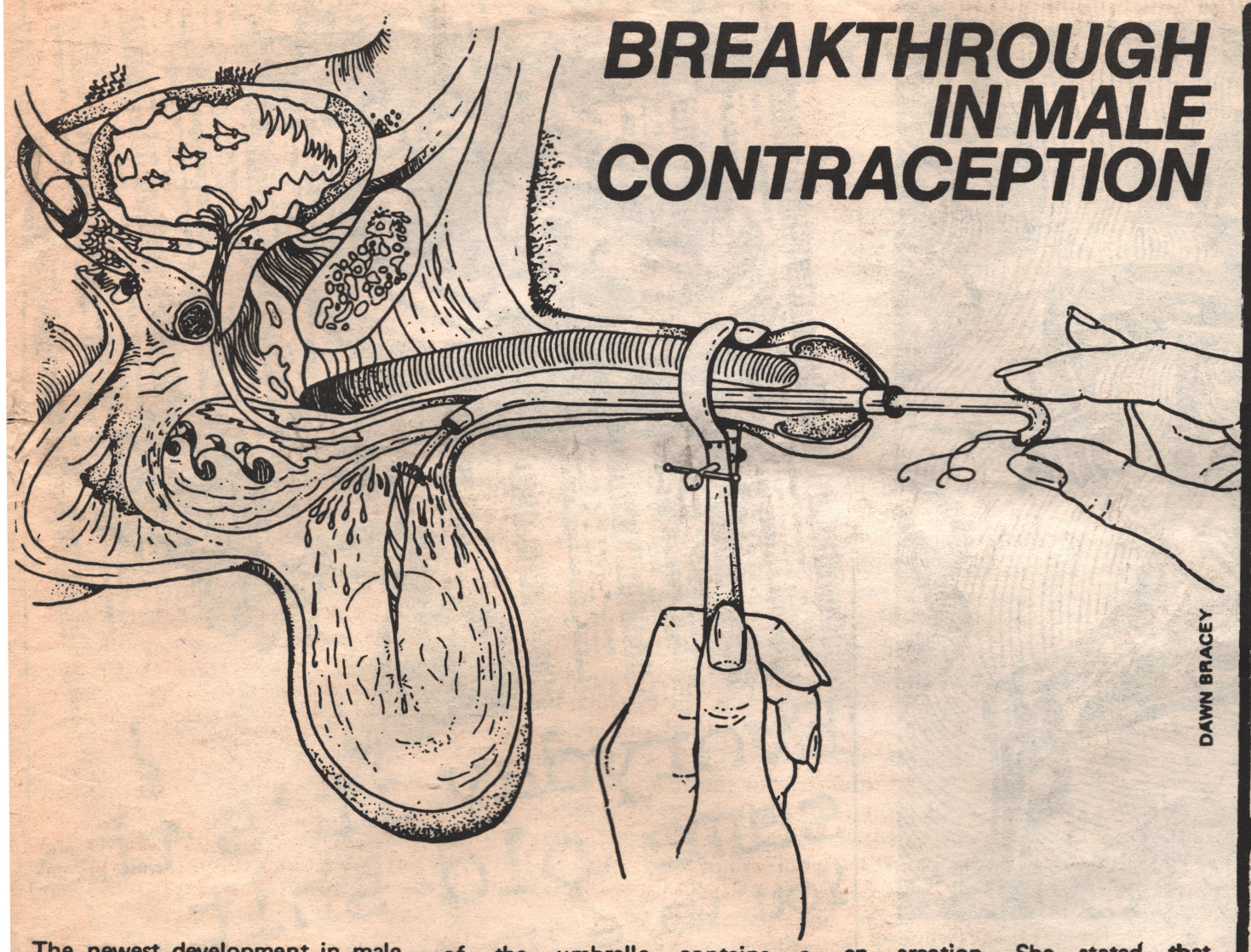
9. Give up newspaper reading, cinema going, TV and video watching, as these cause mind conditioning and distortion of values.
10. The thought-free state of self-awareness brings about inner refinement and culture of the heart which alone can make a person truly free, happy and wise.
11. Learn to grasp the underlying Oneness of all. Therefore, treat everything and everyone as one's kith and kin. Being always friendly with all, learn to walk hand in hand as a playmate and companion of Nature.
12. Become true lovers of the Universe by going beyond the barriers of the mind.

Swami Nirmalananda
B.R. Hills, Karnataka, India

The Flamethrower collective certainly does not agree with all of this article – how on earth can you be free in an unfree society. . .an absolutely ridiculous idea, the cops will not just disappear into thin air if we stop drinking, have no money and think we are 'free'. But this article does raise a lot of interesting ideas and definitely helps to provoke thought. . . as long as your mind is not in the closed trap of blind dogma that switches off immediately it reads something that fails to match to its frozen brain paths. . . so it's worth printing. . .think.

BELIEVE IN DOUBT?

BREAKTHROUGH IN MALE CONTRACEPTION



DAWN BRACEY

The newest development in male contraception was unveiled recently at the American Women's Surgical Symposium held at the Ann Arbor Medical Centre. Dr Sophie Merkin, of the Merkin Clinic, announced the preliminary findings of a study conducted on 763 unsuspecting male undergraduate students at a large midwest university. In her report, Dr Merkin stated that the new contraceptive – the IPD – was a breakthrough in male contraception. It will be marketed under the trade-name "Umbrelly".

The IPD (intrapenile device) resembles a tiny folded umbrella which is inserted through the head of the penis and pushed into the scrotum with a plunger-like instrument. Occasionally there is perforation of the scrotum but this is disregarded since it is known that the male has few nerve endings in this area of his body. The underside of the umbrella contains a spermicidal jelly, hence the name "Umbrelly".

Experiments on 1,000 white whales from the continental shelf (whose sexual apparatus is said to be the closest to man's) proved the umbrelly to be 100% effective in preventing production of sperm, and eminently satisfactory to the female whale since it does not interfere with her rutting pleasure.

SCROTAL INFECTION "Only 2 died"

Dr Merkin declared the umbrelly to be statistically safe for the human male. She reported that of the 763 graduate students tested with the device only two died of scrotal infection, only 20 experienced swelling of the tissues. Three developed cancer of the testicles, and 13 were too depressed to have an erection. She stated that common complaints ranged from cramping and bleeding to acute abdominal pain. She emphasised that these symptoms were merely indications that the man's body had not yet adjusted to the device. Hopefully the symptoms would disappear within a year.

One complication caused by the IPD and briefly mentioned by Dr Merkin was the incidence of massive scrotal infection necessitating the surgical removal of the testicles. "But this is a rare case," said Merkin, "too rare to be statistically important." She and other distinguished members of the Women's College of Surgeons agreed that the benefits far outweighed the risk to any individual man.

(reprinted from East Bay Men's Centre Newsletter and The Periodical Lunch, Ann Arbor, Michigan.)

CONTACTS

One of the main problems with Flamethrower is that it does not directly relate to any present struggles; for example, riots, strikes, sabotage, etc. This is a result of the fact that Flamethrower has taken so long to write and produce and so all news reports of struggles would have been considerably out of date. Due to this situation, we have tried to concentrate much more on the theortical and practical aspects of struggle – but we fully recognise that theory and practical ideas are useless unless they are used in the context of actual struggle.

For more up to date news on the class struggle and the struggle against the domination of our lives by the existing social reality, it is worth reading (although certainly not always and this is by no means any kind of money back if not satisfied guarantee): 'Black Flag' (available from BM Box Hurricane, London, WC1N 3XX); 'Class War' (PO Box 467, Clapton, London, E5); 'World Revolution' (BM Box 869, London, WC1N 3XX); 'Workers Voice' (PO Box 145, Head Post Office, Glasgow); 'Wildcat' (c/o Raven Press, 75 Piccadilly, Manchester, M1 2BU); 'Counter Inofrmation' (Box 81, c/o 43 Candlemaker Row, Edinburgh). . . .and anything else that you come across (this is definitely not a comprehensive list). None of these papers is aprticularly recommended (apart from Counter Inofrmation whose idea is very good); they are the best of a bad bunch.

And back (yet again) to Flamethrower. There is so much much more that could have been put in here and we feel quite guilty that there are no articles, for example, on sexuality or womyn's struggles for freedom against patriarchy. But at least we do not pretend to have written on everything that matters.

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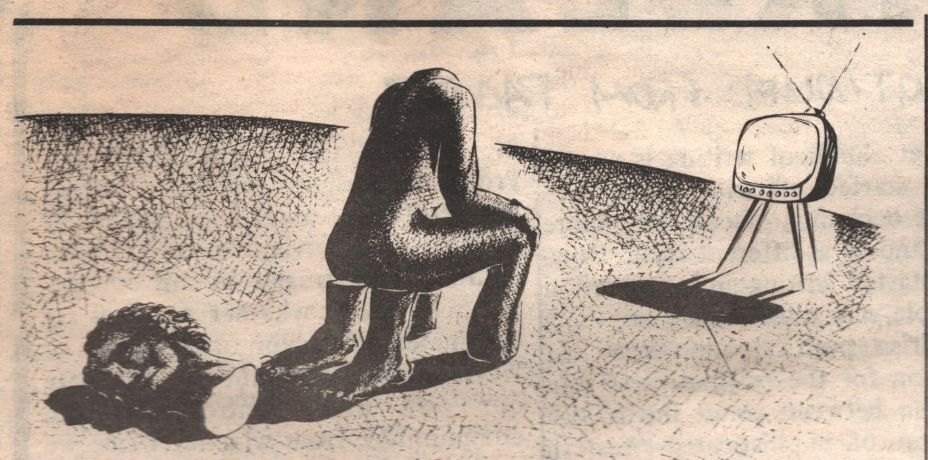


J.F. Dicker

WORDS ARE NOT ENOUGH...
ALTERNATIVE LIFE STYLES ARE NOT ENOUGH...
FOLLOWING OTHERS IS NOT ENOUGH...
IT'S TOTAL WAR.
RESIST.

It's no good endlessly ranting on about class struggle. Yes, I know that it's a war, but too often that is used as a smokescreen to cover our own selves. Instead of thinking about how we ourselves maintain the system — we are the system — we go on and on about bashing the cops, the miners' strike, Wapping, eating the rich, the proletariat, smash the state, blah, blah, blah, blah. . . . . Yes, yes, yes, yes, yes, I've heard it all before. Real men talking about class struggle, junkies on their own illusions. What about talking about holding hands, being aware of our roles as conditioned objects. Hahhahahaha. . .I can hear you laughing and sneering away already - well, fuck you, you go back to your real struggle in the pub, of course the 'working class' (whoever they might be) aren't interested in personal awareness. We've got to be where the working class is. . . yeah yeah yeah.

Sure, you can say "wankers holding hands aint going to change anything". Nor is class struggle as perceived by some people. Challenging ourselves is a revolutionary activity. So rather than endlessly going on all the time about external events, lets start to become more aware of who we are. In many ways, it is madness to fight outside when the struggle is within. Outside we fight oppression, while inside we oppress other people; if we are to fight for a society of free and equal human beings, we should start now by respecting each other as free and equals.

Everyday it's the same old shit. You wake up only to find another day of drab, monotonous existence. Another day of working and consuming, another day of desire constantly frustrated by an alien world of things and prices. The familiar experience of life deferred.

Today, in a world where all the apologists of Power--be they leftists, intellectuals, bosses, priests, union leaders, teachers--sell the same old message, the hackneyed lies of sacrifice, self-renunciation, submission, and where "leisure time" is empty of joy and just a rest-up for work; in this world there are no more illusions. None of the absurdities of Power are any longer safe from the weapons of laughter and negation. The project of living differently begins here and now, in each one of us when we refuse to submit to the indignities of everyday life. Go ahead, laugh in the face of your employer and remember, stealing is fun!

AGAINST POWER! ABOLISH WORK! FOR A WORLD OF TOTALIZING DESIRE!

antiwork
1348 commerce lane #267 santa cruz ca 95060

IRELAND

CONTINUED FROM PAGE 7

This next chunk of writing is what I actually started off with, and it was only the beginning ofsomething more longer, and in a different style. However, I started writing an introduction for people who didn't know anything about Irish politics, and have lost inspiration for the original piece and the bit in between about the British dimension of sophisticated Western European capitalism and about Major Kitson's counter-insurgency techniques, based on that perspective. My life is a real mess at the moment, and I can't get long articles together any more than my life.

*** *** ***

We're sick of Protestants and Catholics, stupid games of United Ireland or No Surrender, where real people get killed in a war neither side can win. Living in Northern Ireland is pretty abysmal whichever side you are living on. To live in a community controlled by the British army, the Roman Catholic church or Malone Road (the upper class area of Belfast) is not much fun. We want to radicalise this struggle. We want the British army out, but not so that the Falls (Catholic area) is the whipping boy for the Orange Order and Protestant businessmen or the Shankhill (Protestant area) is controlled by politicians subserviant to the Catholic church.. The struggle in this country has been about whether our lives are dominated by Dublin, or Stormont, or Westminster. We want to dominate our own lives, control our own communities, from whichever side we come, and not other people's. You can't be friends with other people if you threaten their freedom, or if they threaten yours. So the IRA, to take one example, should get on with defending Catholic communities against the British and Protestants, but stop acting as a fascist police force in the Falls and Ballymurphy and imposing a United Ireland on those that don't want it. I don't care if the border is at Newry, the Irish Sea or the English Channel — where you have a border is only relevant to those who want to control one community or the other. If people were free in Ireland or Britain or anywhere, people could go and wave stupid flags along any imaginary line they could think of. I couldn't give a fuck.

Someone.

PSYCHIATRY

FROM PAGE 9....

While restraint and physical attack remain the routine basis of psychaitry, the wonder is that there are still, due to the goodwill of many dedicated healers within the apparatus, some havens of asylum, where those who need it can get rest, help and advice.

But the system of psychiatry is oppressive, a parody of capitalism, patriarchal bullying, of the deliberate or irresponsible deception that drives people crazy in the first place. Operating within the general content of capitalist culture, in which a crazy, shortsighted "productivity" is all, the psychiatric system works when it quietens down dissent and sends people back to the community as less of a liability than when they went in.

This is clear from what goes on in psychiatry and what psychiatry thinks goes on. It is clear from the ideology of technicism, whereby there is a physical/chemical technique for all human problems; where the only relief from the pseudo-scientific twaddle of "geneticism" and "chemistry" are the mumbo-jumbo confidence trickery of pseudo-liberal communication therapies.

The body and the soul are inseparable. Body and soul enter into positive or negative feedback cycles of cure or dilapidation,as any doctor knows. So why are body and soul separated in medical treatment? Organised rationally, instead of capitalistically, medicine would address causes, before the event, rather than symptoms, after the event.

A real health service would massively switch its resources into prevention and into the talking cure of democratic personal relations. The only real cure for psychic and psychomatic disease is the production of free and responsible adults. This, of course, is revolutionary.

It is not that we can expect a utopia where nobody has any problems. But where time is money, and capital invades all time — home, leisure, dreams, as well as all work — nobody can afford to relax and think about and deal with their problems.

"He not busy being born is busy dying" — Bob Dylan was 45 in May

done on the run by EMMET GROGAN.

This article was taken from a copy of 'Asylum', "a magazine for democratic psychiatry". They are well worth contacting (Prof F.A. Jenner, Royal Hallamshire Hospital, Sheffield S10 or L Bigwood, 19 Edgeware Road, York, Y01) and they can probably, if you want, put you in contact with more campaigning groups against medical repression.

PHOTO OF THE YEAR? [PART TWO]

On top and ready to go – Danish youth prepared to battle it out with the cops over their squat. . .and they held off the forces of the state for 9 days (a major victory). This shuuld be the riot fashion for 1987 I think (tanks in 1988).

HIT 'EM BACK!

This country has had a long history of protest: various groups of people declaring that they are not satisfied with particular aspects of society, from work conditions to militarism, from unemployment to conservation. Yet nothing appears to have essentially changed, despite all this protest. There have been a few superficial reforms, but these are as easily taken away as they are granted, and they have never affected the basic structure of society - the pyramid of power, the rulers and the ruled, the exploiters and the exploited.

If we are to be serious about altering and abolishing this pyramid of power – and remember that it is this system that allows an old person to die of cold while some rich man drives around in his Rolls-Royce – then we must start to seriously challenge its existence through our actions. A passive demonstration, within the acceptable limits laid down by the state and its multitude of collaborators (eg the Labour Party, the SWP, CND, TUC, etc), meekly keeping within police lines, occasionally begging for some minor change, changes nothing, acts only as a safety valve, a conscience salver, as part of the illusion of the democratic farce.

For years CND (Campaign for a Normal Death) supporters have trekked through mud, from base to base, from Hyde Park to Hyde Park. . .and nothing has changed. For years the TUC (Totally Useless Charade) and its various lefty hangers on have bleated and moaned. . .and nothing has changed. . . . . .and nothing will ever change unless we start to mount a determined and total attack on the pyramid of power – rather than begging, we should be bombing; rather than marching we should be matchetting; rather than passiving, we should be petrol bombing.

Thatcher said that during the 1981 riots, she did not get much sleep – our aim should be to ensure that our rulers never get any sleep and that will only come through total war against them and their institutions. They love all the passive demonstrations, all the meek calls for "more jobs", "no Trident", "more public toilets", because it defuses our anger, demoralises our hearts and never threatens them. The only language that they understand is that of direct action upon them. Mere words are nothing to them, they are empty and hollow, without any impact, they never affect anything – 'No Cruise'? Why not physically destroy the damned thing?

It is becoming increasing obvious to people that this is the way forward: the riots, the miners' strike, the printworkers' strike, the underground struggles, the eruptions of anger expressed in the numerous attacks on the police. . . .People are also beginning to realise, through their own experiences, that such acts as these are much more enjoyable than passive sacrificial events. The joyful attacks on the police and all oppressers, the gleeful seizure of commodities that forgets to stop at the cash till, the direct participation in struggle, the freedom to move around one's ownstreets. .. all this contrasts sharply with the boredom and tedium of virtually every demonstration.

The recent riots had a much greater impact than 10 years of bleating within the limits: they shook our rulers, but not nearly enough sadly. The BUAV has been going for as have other various liberal groups, yet animal exploitation continued and increased – it has been the rise of the ALF and its sole tactic of direct action, from the brick to the bomb, that is starting to stop abuse of living and help to preserve our planet. It is obvious that fundamental change will never come unless considerable force is used – so we might as well start getting into practice and using it now.

This intolerable social reality, dominated by our misery and our poverty, our basic struggles to survive, will only change through more and more direct attacks upon the pyramid of power and the eventual destruction of power itself – so what is needed is more riots, more mass strikes, more sabotage, more direct action. . . and this depends upon all of us to put into effect, to agree with these ideas and continue being passive is utmost hypocrisy. It is important to feel the strength of your convictions, to feel the depth of your anger, the heights of your joy as you hit them back where it hurts. And it is also important to be cautious, to be careful, to use your common sense, to only trust people who you have known for a while and who you feel good and to slowly build up your confidence with your attacks upon them. But don't let this castrate the urgent need for direct action and direct attacks. And just remember that the police have an amazingly low level of detection rate for acts of criminal damage and that it is happening all over the country, all the time. . .so rather than bleating, why not do something useful for a change. . .hit 'em back NOW.

groucho marx.

A REVOLUTIONARY FANTASY

It is obvious that we are living in a class society: the rich and the wage slaves. As well as this basic division, there are struggles by other oppressed communities: womens' struggles for freedom, blacks' struggles for freedom, ecological struggles for survival. But much of these divisions have been obscured by ruling class practise and propaganda, for they do not want their powers, privileges and possessions to be effectively challenged.

Instead of struggling for what is ours, we are encouraged to consume more useless commodities in our isolation from each other; and when we do struggle, then our fight is contained , co-opted and mediated by the false opposition of the left who, despite their empty words, are an integral part of capitalism. . . . . .

some years into the future:-

For as long as oppression and exploitation, the dominance of our lives by a small ruling elite, had existed, there had been resistance. This resistance had taken many forms, from open mass insurrections in the streets and factories to small individual actions such as stealing back what is ours or exacting a bit of class justice. In the early 1980s this resistance started to get rather out of hand as far as the false opposition was concerned — the violence of the state was met by workers' violence as 'peaceful' picketing became a museum piece due to the deepening economic crisis.

Self-organisation, community self-defence, the breaking down of divisions within the working class, the growing antagonism towards the established status quo left the Labour Party, the unions and their fellow travellers wondering desperately what was happening — why were their former supporters now declaring that their leaders should be lynched?

Each time resistance became known, it encouraged other people to do the same; the media dismissed this as 'copycat', but it was not — it was the fact that inspiring examples were undermining the fears, the cops on permanent duty inside our own heads. A mass strike closed down one factory, a riot drove the police out of the community's area, a burnt-down police station deprived the cops of a home, the looting of a supermarket provided many people with free food.

Slowly, people were starting to get together: streets became assemblies. as did factories, schools and offices, where people talked about their problems and their desires, where people laughed and celebrated in night long parties. When the state cut back on the dole again. many dole offices were occupied or simply smashed up (which meant that claimants had to sign on even less often), while mass shoplifting became more and more common. A large group of people would just enter one supermarket and quickly fill up all their bags and then run out — often they got support from the shop workers who would obstruct the store detectives and then forget to ring the police

Alongside these direct attacks on the structure of power, there was a gradual undermining of the system: squatting had spread across the country and many people were effectively squatters as they were no longer paying any rents or rates., prefering to run their own areas in their own way. Anti-social elements such as rapists, fascists, racists and those whose loyalty remained with the state rather than the people, were often driven out. Everywhere it seemed as though people were determined to make a better life for themselves and their community.

Outside the urban areas, land had been taken over by farm labourers and groups of travellers, who supplied free food to the cities in return for help harvesting and machinery. The rich landowners were furious at this assualt on their privileged lives and tried to get rid of the land squatters. But already the land squatters had made strong links with the cities and the workers through contacts and exchanges of goods. The rich landowners' threat was quickly dealt with when several hundred thousand workers went on strike and occupied their work places, linking their struggle for control of their lives with defense of the land squatters. As well as this, several mansions belonging to landowners were occupied and their former occupants attacked.

The state was starting to get worried, especially as the economy was reaching the point of total collapse after the South African revolution in which all the power players had been blasted aside by the black masses who did not want any form of capitalism. whether it be black, white, state or free. As the economy collapsed, more and more people were taking control of their lives; in some ways, they had no choice, but in other ways it was a positive freeing of human desires from the restrictions of everyday 'normal" life.

Generally, the world economy was in serious trouble — several countries had defaulted on their debts, often because the former regimes had been overthrown by popular revolutions, and the working class everywhere was behaving very insurgently: no longer could bosses walk the streets unmolested. Mass strikes, workers' occupations and community takeovers were becoming more common.

In Brixton, the area had become literally ungovernable for the forces of the state. Brixton was not the only way like this — many other towns and inner city areas were exactly the same: self-governing and autonomous regions were being set up while the state could only stand by and watch, helpless in the face of determined and committed mass resistance that no longer accepted the limits laid down on our lives. But this situation could not last for much longer.

Eventually, the state decided to resolve the dual power structure, and it moved in on Brixton. Thousands of cops, armed to the teeth, attacked, backed up by helicopters, dropping CS gas and operating as sniper and surveillance. But everyone bitterly resisted the attack, with bricks, catapults, petrol bomb,, mortars and guns (the more specialised equipment had come from a mass raid on an army depot a few months before).. Nevertheless, the forces of the state were very powerful.

Going for the world record at brick-throwing (Copenhagen, 1986).

The battle for Brixton raged for several days, with the death toll running into hundreds. For many of the resistance, it was a straight choice between life and death — some had come from Brixton prison when its doors had been opened a year ago in one of the frequent riots while others were wanted by the state. All news of the battle was suppressed, but the widespread of pirate radio stations, backed up by CBs and radio hams, quickly spread the news across the country. In Liverpool, the main police station was demolished; in Amsterdam the British Embassy was burnt down for the third time in five years; there were many attacks on all the institutions of power, such as police stations, dole offices, media buildings, council halls, company offices and so on. The whole country was becoming ungovernable, but if the state defeated the resistance in Brixton, then it might be able to regain control.

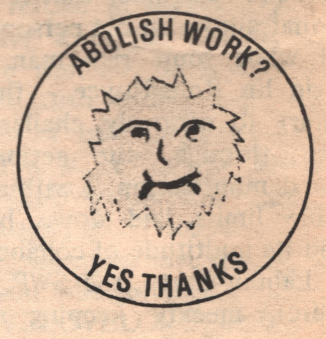
Practical support for the people in Brixton flooded in from all over the country — arms, food and people willing to have a go came down. At times, the police found themselves being attacked both from the front and the back. To survive the state had to use its last resort openly: the army. But many soldiers knew what was going on and were not fooled by their high wages and holidays in the sun. Some of them realised their choice: shoot their brothers and sisters down in the streets or shoot their arrogant middle class officers.

Once the example had been set, it became popular with numerous soldiers rebelling and numerous officers dying. It was clear that the state was falling apart at the seams: the police withdrew from Brixton and many rich people fled the country as the fighting forces, combined with the growth of an alternative economy without money or hierarchy took over. One battle had been won, but there was still a long way to go yet. . .the power players were still around in their guise of the revolutionary party, the former ruling class would no doubt want revenge and the revolution had to spread if it was to be fully successful. . . but at least social reality had actually changed.

*

This is a dream, a desire for a better life and a better world, and how to get there. We can always hope that it might one day come true and we always say 'turn desires into reality' — lets do just that.

There are some other very good fictional accounts of social revolution/anarchist society: read 'The Free' by M. Gilliland (published by Hooligan Press and the inspiration for the above); 'The Dispossessed' by Ursula le Guin (an excellent account of an anarchist society, warts and all, that examines the problem of institutionalisation and conformism); 'Woman On The Edge Of Time' by Marge Piercy (contrasts modern social reality with a future society); and 'The Wanderground' by Sally Elizabeth Gearhart (a description of a separate female society in which male values have been rejected).



SILENCE IS GOLDEN.

That dreaded moment has arrived — the hand on the collar, the voice saying "you're nicked", not enough people being around to give the cop a good kicking and free you. Into the van, surrounded by horrible and hostile faces. into the police station. . . . . where no-one can hear you scream. Although you are in a weaker position than the cops, there are ways in which you can strengthen yourself for this situation.

The first way is to keep in your mind a feeling of total hatred and utter contempt for the cops — remember that they desperately want you to break and start talking, but if the depth of your hate for them is strong enough, then there is little they can do. And always remember that the cops are definitely not all-powerful; think of Keith Blakelock, think of the number of actions that you have done and got away with.

When being interviewed by the cops, the standard response used to be a continual series of "no comments", "I have the right to remain silent". On a minor charge this is still the best response — no comment. But in other situations it clearly marks you out as a 'professional' and has been used in court against people (although this is technically wrong according to judicial rules). This happened in the Unilever trials where the judge declared that 'no comment' was proof that people were guilty, as if you were innocent, you would say so.

So perhaps there is a strong argument to be made for saying "I am innocent", "I was just walking down the street", "No, I didn't do it", "I have no idea who did do it". The point is to deny everything and not to provide the cops with ANY information on anyone else: affirm your innocence continually.

But the problem with this approach is that the cops are highly experienced questioners (eg 'Mr. Soft' and 'Mr. both of whom are total scum), which can mean that once you start talking to them, then you begin to make slips. . .and the shit starts to hit the fan. So the real answer is to be tough enough to affirm your own innocence whilst resisting the cops' attempts to extract any information out of you — but that attitude is not too easy to have (practice is the key, but we really want to avoid practicing — but it would be worth it to have 'role play' sessions to at least get somsome experience).

On the question of alibis, it is probably better not to tell the cops your alibi until the trial, as if you do, then that will give them plenty of time to break it down and also implicate other people (unless your alibi is something like "I went for a solitary walk to stare at the stars").

The essential point is not to give the cops any information that they might find in any way useful. If you feel strong enough, then declare "I am completely innocent of this terrible crime, let me go", but if you are worried about your ability to hold off the cops, then just continually say "no comment", "I have nothing to say" or "It is my right to remain silent". And remember: never say ANYTHING that could possibly harm ANYONE else. Perhaps the best idea is not to get caught, but it makes sense to prepare yourself if you are ever caught — good luck.

NEVER HELP THIS SHIT (K. NEWMAN)-
KEEP YOUR MOUTH SHUT!!!

A HOPE FOR THE FUTURE... NOW?

AUTONOMOUS TERRACE

omily on the theme that in any street we could be more independent if we shared what we have. The upper floor of one house has become the library where whole terrace shares its books. In another the roof has been glazed to form a nursery greenhouse. The other roofs support solar panels for water heating. One he back additions has become the bakehouse, another the sauna bath, and another the laundry for the whole group. The back additions have been linked by houses for intensive cultivation, and the pooling of backyards has made room for chickens and a pond.

FELLOW WORKERS:

Remember!

WE ARE IN HERE FOR YOU; YOU ARE OUT THERE FOR US

San Quentin
September 18, 1979.

What is Prison?

Prison is an isolation chamber with a set of rewards and punishments designed to modify the behavior of people to a more socially acceptable norm.

How Do We Get In Prison?

We get in prison by not serving a productive function in a technological society or by violating any of the many accepted rules governing our culture.

Who Goes to Prison?

You, when you are believed to be guilty of the above or you are unfortunate enough to be poor, of color and, therefore, unable to manipulate the justice machine in your favor.

What Happens to People in Prison?

They die....

—Walla Walla Brothers

* * * *

There is only one answer to the question: 'What can be done to better this penal system?' Nothing. A prison cannot be improved. With the exception of a few unimportant little improvements, there is absolutely nothing to do but demolish it.

—Peter Kropotkin

It is vital that all prisoners' struggles are supported and helped - during recent troubles in French prisons, the police were attacked from behind by relatives and supporters of the rioting prisoners. We must also make sure that we support prisoners through letter writing, regular visits, publicising prison conditions and defence groups. For more information, write to:
Anarchist Black Cross (ABC) c/o BM Hurricane, London WC1N 3XX
Support for Animal Rights Prisoners (SARP), BCM Box 5911, London, WC1N 3XX (tel 018882482).

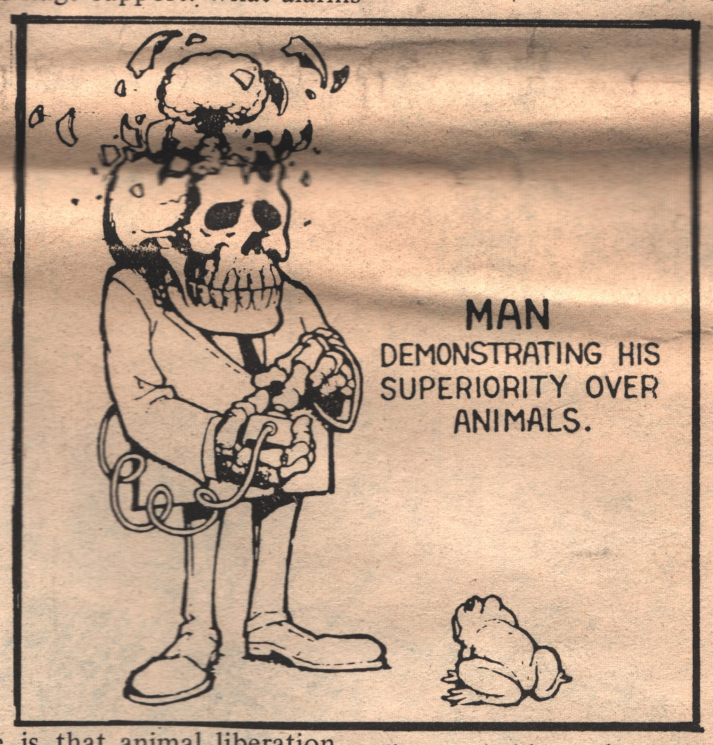
ALSO READ 'THE ABOLITIONIST', PRODUCED BY RADICAL ALTERNATIVES TO PRISON (RAP), BCM BOX 4842, LONDON, WC1N 3XX; PLUS CONTACT PROP (NATIONAL PRISONERS' MOVEMENT), BM-PROP, LONDON, WC1N 3XX; AND PRISONERS' ABVICE AND INFORMATION NETWORK, BM-PAIN, LONDON, WC1N 3XX.

POWER IN THE EARTH

POWER IN YOUR HANDS

They looked like filth. Stomachs flopping over tightly belted jeans. Leather jackets with buttons. I looked down at the busy street from my bedroom window. They'd been standing at the bus stop for half an hour. Four buses had come and gone and they were on their third cigarette. Maybe they were engaged in surveillance – a police name for snooping. Maybe they had a bag of ganja ready to put in some black pocket – a police method of community relations. Maybe the Rothmans King Size were already their lungs to a cancerous pulp.

It's sometimes understandable that we feel oppressed by the state in our daily lives. The state servants don't hassle us just for the fun of it. What frightens them is mass movements of direct action by ordinary people. They figure that one or two arrests, fines, prison sentences, searches or assualts will normally be enough to knock most 'subversives' back into line. And they're usually right. Sometimes they figure more drastic action is needed – like in the case of the animal liberationists. In recent months they have tried to create the illusion – with the full support of the media – that animal liberation is the preserve of "mad, extremist bomb-making terrorists", thereby hoping to isolate activists from their huge support. What alarms the state is that animal liberation – and the direct action to get it – belongs to thousands of people, young and old, all over the country. In this case the state has got a real fight on its hands and they know it. They are dealing with anarchy.



Anarchists are freedom fighters. They have no important differences amongst them. There are just good ones and bad ones. The good ones usually don't know what has been written about the theory of anarchy in hundreds of books over the last hundred years – they just immobilise Rupert Murdochs' lorries, smash up vivisection laboratories, or prevent the DHSS snoopers from hassling their friends. The bad ones have a crystal clear view of the way forward, they think that 'violence' and 'pacifism' are important differences amongst them, and debate the matter endlessly much to the state's delight– they just forget sometimes that anarchy only exists on the streets, in the REAL world.

I thought one of them was going to be sick. But he was just coughing up phlegm into the gutter. Maybe they really believed they were part of a glamorous profession maybe they'd been prefects at school and long held the view that freedom was a dangerous condition. I would put my shoes on and join them in the streets. Tying my laces I would remind myself of the POWER I had that they would never understand and could never take away.....

This is no mystical power, yet it may not be easy to explain. It is the power we all have but sometimes overlook. It is the power that comes from the natural world, from trees, from soil and from bodies and voices of people and animals. It is the power of the individual multiplying into the raging strength of the community. I can't put a name to it. No more can the state. They just know that it's safer to put the community to sleep. . . . .with poisons like McDonalds Hamburgers, Coca-Cola, Kentucky Fried Chicken, Neil Kinnock, News at Ten, The Sun, the Royal Family, the East–West Summit, Mars Bar, Valium.

To take a little time refreshing this power – this force – is not a self indulgent whim. It can make us stronger individuals and therefore stronger for the community. It can also help us to be anarchists for life and not just till the starch runs out of our hair.

I've probably only got space for one practical example. So here it is. Get to know a mature tree in your local park or garden. Sit and watch it through the four seasons. Find a comfortable space where you can sit close to the tree roots and press your back against the trunk for a long time. Do this at difficult times – when your heart is still racing from putting in a butchers' window, when your lover has decided to live in Australia, when the meltdown at Windscale is imminent, when your friend has joined the Revolutionary Communist Party . . . . . It's no religion, it's no method, it's no formula. It's just being part of the natural world that belongs to US, not to the rich who grab all the best parts of it. And it's part of being POSITIVE. Of not letting the filth and the snoopers grind us down.

Robin Hood.

FUCK THE PRESS

Many people are quite rightly very cynical about the media, dismissing them as obvious agents of the system. It is clear that the media is undoubtably part of the system, with the aim of controlling information that is made available. Yet, nevertheless, there are still people who persist in having contact with the media, in giving interviews, in handing out press releases...despite saying 'the media are scum'.

This attitude—attacking the media while also providing it with news—is justified by saying 'we are using the media', 'any publicity is better than no publicity' and so on. Some people seem to feel that as their resources mean that they are unable to communicate to millions of people, they have to talk to the media—Class War are one group who appear to place some emphasis on this approach. But, by using the media, you give them credibility; they can present themselves as being 'liberal' because they print articles on Class War. In reality, the media are controlled by the state and the ruling class—they need to appear 'liberal' to maintain the illusion that this is not actually the real situation.

The media delight in presenting very superficial images of what is happening—today's news is summed up in 30 seconds. Not only are the images superficial, they are, of course, very distorted: it is always 'violent pickets' and 'peaceful police officers'. When we try to use the media, what we want to say will be presented in these superficial and distorted images – quotes will be taken out of context and our burning rage will be merely described without being explained....psychopath war.

Furthermore, the media presents images to people to passively consume: the article on Class War just becomes another part of the spectacle, read alongside the latest Paris fashions merely consumption of something that is a bit more radical than Brookside—but it is still consumption rather than active participation. The struggle is to break down the walls and cages of consumption, to create a life where we have control over our own existence ....and the media will never help us in this struggle.

When the media approaches for a news story, it will be subtly controlling the people who are the source for the news. This is because people who want media coverage will often adapt themselves to what the media want from them; pleasing the journalists becomes more important than the revolutionary struggle. And it might easily be some journalist whose photographs have imprisoned people (eg during a riot).

There is this feeling of 'communicating the word and the way to the masses who will then flock to our ideas and practise'—people do not need to be told about Class War for their own lives is clear evidence of the raging class war. How many people on Broadwater Farm have ever read 'Class War' or even any of their interviews in the national newspapers (eg 'Sunday People')?

This attitude of communication can lead towards elitism and vanguardism, with the feeling that only those within the clique have real knowledge, real strategy. And anyway, attitudes that come directly from one's own everyday life are far stronger than attitudes provided by external sources - you hate the cops because you know the cops, not because 'Class War' told you to hate them.

Yet obviously there is an important need for communication between people—or else we are condemning ourselves to isolation. But we should communicate to people on our own terms, not on the terms laid down by the media; we should present our ideas as we want to present them without them being and simplified by the media; we should no longer allow the media to act as a substitute for us not getting ourselves more together in terms of communicating to people; and we should realise that there is no way that any aspect of this existing society can be used for our own ends. The best response to the media is a brick and a boot....and then talking to other people.

PHOTO OF THE YEAR? [PART ONE]

"We're all going on a summer holiday". Or perhaps they are merely returning the empties like dutiful boys and girls? (from Derry in 1971 where thousands of stone-throwing, petrol-bombing schoolchildren such as these met the British Army, rather than the IRA gummen).

FUCK OFF FASCISTS

Fascist scum go on the march in London in 1986 – and received no presents unfortunately.

Adolf Hitler: "The only way that we could have been stopped was if we had been attacked and smashed at the beginning, by our enemies, with the utmost ferocity".

It is obvious that the fascists must be attacked wherever they lurk and whenever they dare to take to the streets or hold public meetings, they must be physically prevented from doing so. They are an immediate and brutal threat to many people – if we fail to attack them, then we are allowing them to continue with their firebombings and assualts on all those of us who do not fit into their ridiculous concepts of racial purity (it is important to remember that these concepts are held by many other people, from the Conservative Party to the Labour Party).

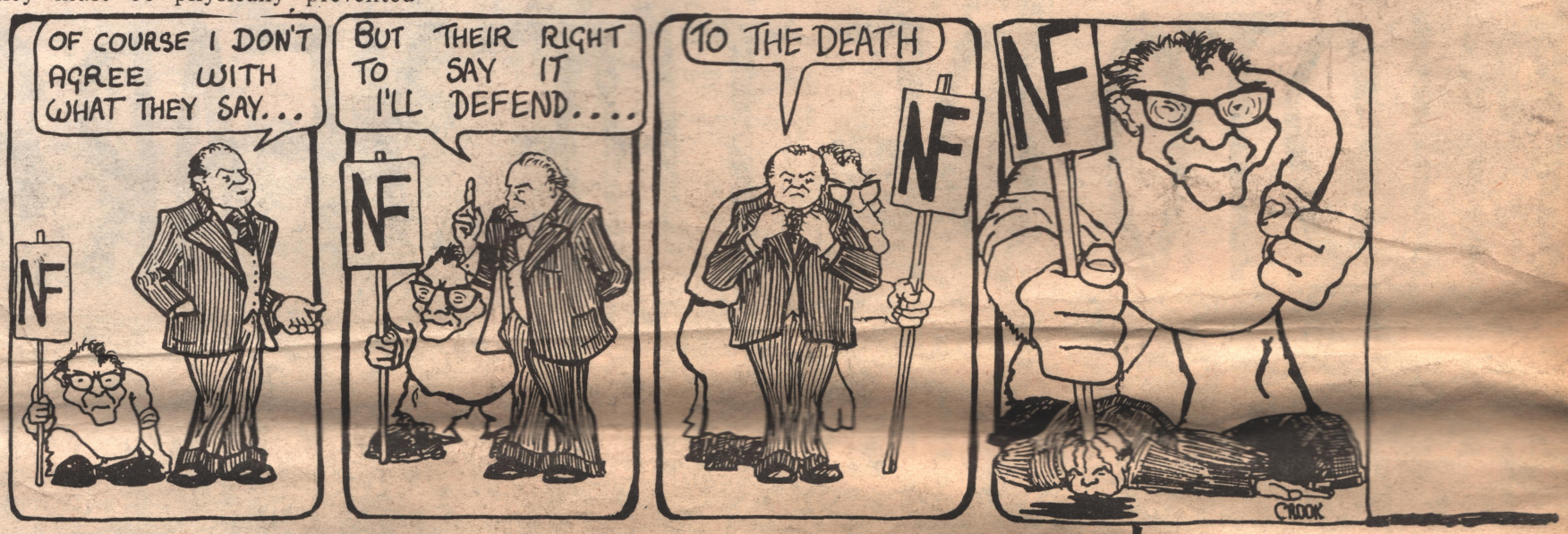
In the 1970s the fascists were the "respectable patriots", but then their clothing was partly stolen by the new-look Conservatives under Thatcher. Their electoral support (they were, at this time, mainly interested in elections) fell so they decided to change their strategy. This led to the development of a much obviously harder fascism: "revolutionary nationalism" and "political soldiers" became the new key words. No longer are they interested in votes, they are now interested in direct attacks (this does not mean that they were not involved in attacks earlier, they are now just more obvious and numerous).

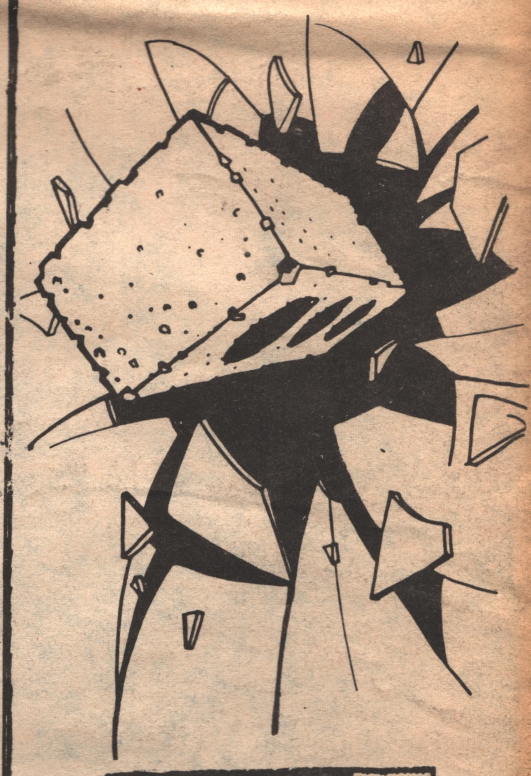
But fascism is more than firebombings and assualts. It is another element in the ruling class aged-old tactic of divide and rule. Rather than people coming together, our rulers want us to remain isolated and powerless in the face of their onslaught on our lives. Racism is one means of keeping people apart: "they take our jobs" (instead of struggling amongst ourselves for the crumbs from capitalism, we should be fighting to smash capitalist society). . ."they smell" (don't we all??).

The fascists have attacked many people, often causing horrific injuries and they have helped to divide black and white people. But we must not fall into the leftist trap of solely attacking the fascists – the Anti-Nazi League and Anti-Fascist Action are excellent examples of this trap. It must be remembered that fascism is not an isolated case. The ruling class is always willing to use fascism if it feels sufficently threatened – this is one of the reasons for the rise of fascism in Italy and Germany and the subsequent murder of millions of people.

If fascism is viewed as an isolated case, then that means capitalism is ignored. Many of the main features of our supposedly 'democratic' capitalist countries are similar to fascism: the concept of the ruled and the rulers, the ideas of authority, the emphasis on the 'nation', the talk of leadership, force, subordination, cadres, organisation, etc. Every day the capitalists inflict far greater horrors on our lives than the fascists do in a year – injuries at work, beatings-up by cops and screws, the general frustration of our desires and the consequences of this.

The struggle against fascism must also be the struggle against all authority, against capitalism, against oppression, against domination of our lives by external forces. This struggle will not be won through trendy vicars or liberal MPs (note Anti-Fascist Action). It will be won through mass action against the fascists and direct attacks upon them. We should remember Cable Street and the East End in 1936 where the fascists (plus their constant protectors, the police) were simply unable to get through and so had to retreat in despair. But to fight against fascism without realising and fighting the total struggle will not stop the firebombings and assualts. If the struggle against fascism is to be successful, it has to be total.





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