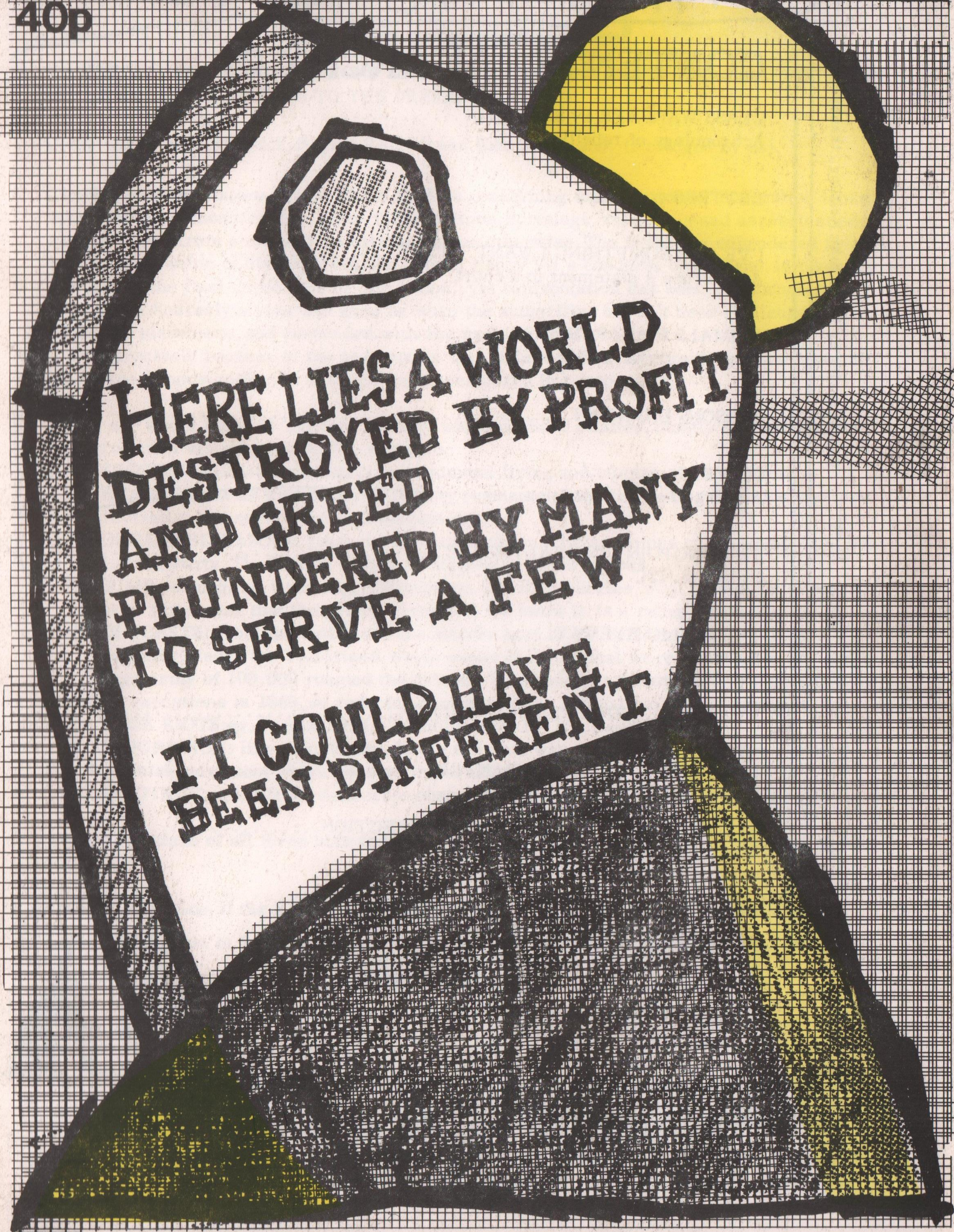


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READ ANARCHY OR ELSE..

40p



IS THIS THE END?

MAY 1980

Cover drawing by Kevin John Nessling...thankyou.

READ THIS IMPORTANT BIT

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everybody won

Over a year since No 28. We spent 12 months trying to do a 'London Weekly' newspaper. Project too big & failed. We tried anything that helps to create the movement which is needed. I'm sure ANARCHY will be back - when? New series? Any other group wish to do it? Was ANARCHY an effective agitational/theoretical etc magazine?

ANARCHY WILL NEVER DIE (A)



ANARCHY MAGAZINE,
37a Grosvenor Avenue,
London, N.5.
01-359-4794.

*PLEASE SUSPEND SUBSCRIPTIONS AWHILE
No-Send subs - we've decided to continue!!!!

CLASS WARFARE IN BRITAIN

- A CHRONOLOGY OF REBELLIONS, UPRISINGS, INVASIONS, RIOTS AND DISAFFECTION IN THE BRITISH ISLES (1485 TO THE PRESENT DAY)...

Compiled by Nigel Pennick, Rupert Pennick and John Nicholson. (Abridged by us).

The self-congratulatory nature of the English concerning their supposed moderation looks upon strikes, demonstrations, riots, insurrections, uprisings, rebellions and assassinations as aberrations from a norm. This article proves otherwise. The fallacy is engendered by the misrepresentation of history. 1485, the date of Henry VII's conquest of England, is taken as the date of the final unification of 'the nation', yet confrontation has been commonplace ever since. Scarcely a year has gone by when the authorities haven't been challenged by rebels or dissenters, and responded with the use of force.

It is precisely because of the assumption that violent protest is foreign to these shores, that these famous outbursts have not been considered in perspective.

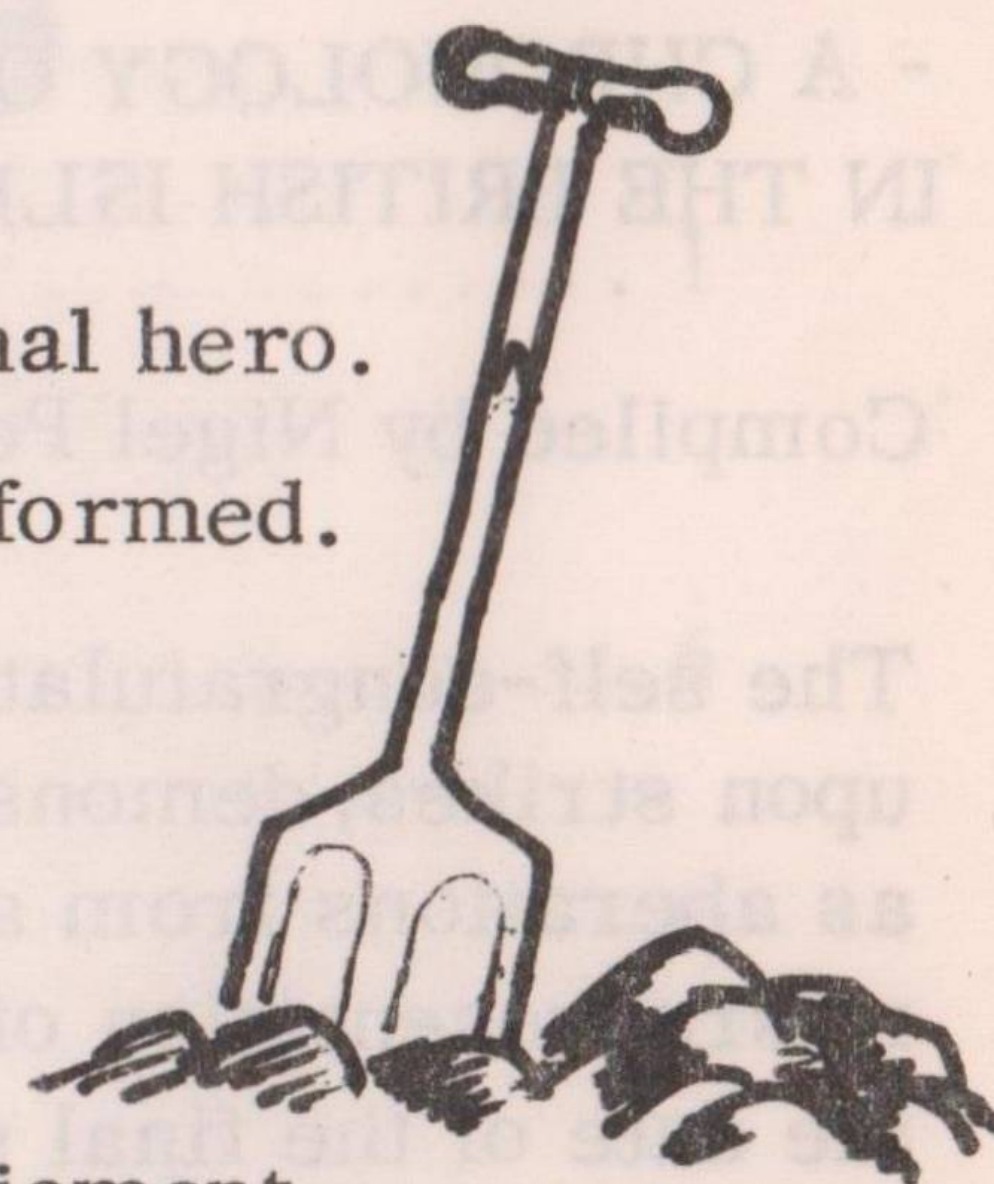
There are whole types of 'protest' activity which we have omitted, mostly to highlight the mainstream of violent protest. For example:

- (1). SECESSIONISM: experiments in communal living and utopian communities.
- (2). EVANGELISM: as well as the surviving remnants of the Dissenting tradition, the new revivalist and non-conformist movements.
- (3). ORGANISED LABOUR: from the formation of the Trades Unions to the founding of the Labour Party. The British record of strikes is world famous.
- (4). CRIME: smuggling, wrecking, highwaymen, armed robberies, even pirates. It's important to remember that the prison system as we know it, is a recent invention.
- (5). OUTCASTS: from the outlaws of the middle ages to the Elizabethan beggars and vagrants. Under the Victorians, whole areas of the capital were outside the law and a huge army of 100,000 roamed the streets. This constant threat led to the abolition of public executions in 1868, so reducing occasions for criminal mobs to congregate.
- (6). RACE RIOTS: eg. Cardiff 1919, Nottinhill 1958, 1977/8, Leeds 1971.
- (7). EMIGRATION: like suicide, this is the ultimate way out. This leads to the whole colonial movement which became Imperialism.
- (8). SABOTAGE: apart from deliberate obstruction, indirect acts such as absenteeism.

The class nature of all these acts and movements, and those listed below, is obvious to all.

- 1485 - Rebellion of the Earl of Richmond - invades England, defeats King Richard III.
- 1495 - Rebellion in Kent by followers of Perkin Warbeck, pretender to the English throne.
- 1497 - Flammock's rebellion. Uprising in Cornwall.
- 1520 - Enclosure riots in Norfolk.
- 1525 - Uprising in East Anglia.
- 1549 - Cambridge enclosure riots led by Jake of the Style. Great Yarmouth uprising. Also Devon and Cornwall, besieging Exeter. Ket's rebellion in Norfolk. Riots in Essex, Herts, Rutland, Yorks, Worcs, Gloucs, Wilts, Somerset, Hants, Sussex, Kent. (!)

- 1554 - Wyatt uprising took Rochester, marched on London.
- 1583 - Throckmorton plot on life of Elizabeth I.
- 1586 - Babington plot on Liz again (obviously not a popular person)
- 1591 - William Hackett proclaimed the second coming and incited anti-government anger.
- 1596 - Peasants revolt in S. Oxfordshire against agrarian conditions.
- 1598 - Uprisings in Ireland under Hugh O'Neill and Earl of Tyrone.
- 1605 - Gunpowder plot on life of James I. Guy Fawkes becomes national hero.
- 1607 - Midlands uprisings against enclosure. Diggers and Levellers formed.
- 1620-1630 - Numerous enclosure riots.
- 1640-1649 - CIVIL WAR.
- 1641 - Rebellion in Ulster.
- 1645 - The Clubmen, 1000's of peasants independent of King and Parliament.
- 1642-1649. Witchhunts of wise women ('wicca').
- 1649 - King executed. Digger colony at St. George's Hill. Leveller uprisings against State.



- 1651 - Fifth Monarchists organised strike amongst nail-makers in Birmingham.
- 1661 - Fifth Monarchists held London for several days.
- 1675 - Riot lasting 3 days by weavers, Spitalfields (London).
- 1688-1690 - Wars in Ireland, Siege of Derry.
- 1689 - Mutiny at Ipswich amongst troops destined for Flanders.
- 1714-15 - Riots countrywide against King George I.
- 1726 - Riots in Glasgow against the Malt Tax, 20 shot.
- 1727 - last witchburning in Scotland (having ceased in England 5 years earlier).
- 1736 - Edinburgh riot, many shot. In second riot the General responsible was lynched.
- 1740 - Machinery smashing and riots in Northumberland.
- 1743 - Riots against the construction of turnpike roads. Many shot, or executed later as examples.

- 1753 - Bread riots in Bristol. Mob plundered ships containing corn.
- Late 18th Century - Quarrymen and tin miners of Portland and Cornwall put up concerted resistance to Press Gangs.
- 1760 - Portsmouth docks burned. Ireland invaded.
- 1763 - John Wilkes' "North Briton" paper suppressed. Riots in London over No. 45.
- 1766 - Lace workers seized corn from farmers, selling it themselves.
- 1768-69 - Riots around Blackburn against new machinery.
- 1776 - The Regulators, a band of labourers, enforce popular prices in Thames Valley.
- 1780 - Gordon riots destroy large parts of London. Prisons liberated.
- 1783 - Halifax crowd sieze corn merchants.
- 1788 - Food riots in Nottingham against Butchers, later followed by machinery smashing.
- 1794 - Kid Wake jailed for attempt on life of the King. Naval mutiny at Spithead.
- 1795 - Widespread food riots, forcing wage/price indexing.
- 1797 - Wales invaded. Nore and Spithead navy mutinies.
- 1798 - Wolfe Tone's rebellion in Ireland (with German soldiers included).
- 1790's - Widespread agitation for reform or revolution. The British were noted throughout Europe for their turbulence, and the people of London astonished foreign visitors



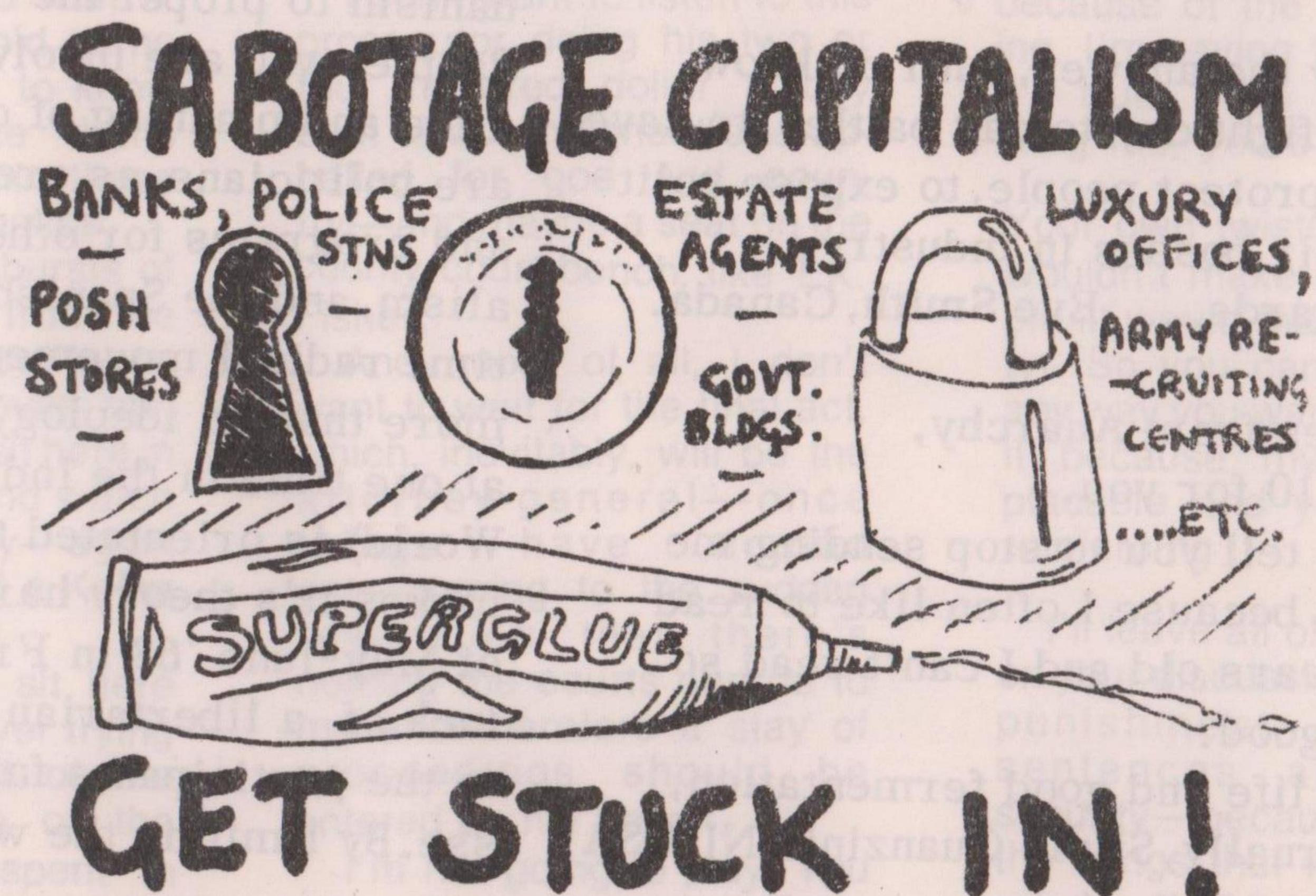
- by their lack of deference. The 18th and 19th centuries are punctuated by riots, occasioned by bread prices, turnpikes and tolls, excise, new machinery, and enclosures, press gangs, and many other grievances.
- 1810 - Durham miners' strike.
- 1811 - 1816 - Luddite outbreaks. Threatening letters signed 'General Nedd Ludd.'
- 1812 - Spencer Percival, Prime Minister, assassinated (great cheers!). More troops in 'disturbed' areas of Britain than Wellington had in the Peninsular (Iberian).
- 1816 - Spa Fields riot. Ely and Littleport riots.
- 1817 - Hunger march of Blanketeers from Manchester.
- 1819 - Peterloo massacre at Manchester. 11 dead.
- 1820 - Glasgow strike. 60,000 skirmish with troops. King mobbed in London street.
- 1824 - 1831 - Iron workers of Dowlais and Merthyr engage in guerrilla war against troops.

- 1830's- Campaigns of machine breaking, rick-burning (bet he wasn't too pleased) and intimidation. Threatening letters signed 'Captain Swing'. Spread over S.E. and London.
- 1831 - Riots following rejection of Reform Act. Prisons opened and burned. Strong anti-Church feelings.
- 1834 - Tolpuddle Martyrs, 7 Union organisers deported. 100,000 demonstrate at Kings X. Strike paralyzes Lancs for 16 weeks. Some workhouses burned after fierce clashes with troops.
- 1836-7 - Coal miners' strike. Rural incendiarism. 3 mth Glasgow cotton-spinners' strike.
- 1838 - Chartism. Gigantic meetings all over country (300,000 in Manchester).
- 1839 - Bloody clashes in Glasgow, Newcastle, Sunderland and Lancs. 1,000 miners march on Newport. Birmingham Bullring riots. Rebecca riots, Wales. Rural incendiarism.
- 1840 - 1845 - 3 attempts on life of Queen Victoria ('we are amused').
- 1840's - Chartist riots. Strikes in Midlands and the North. Troops arrest 1,500. Welsh riots. Enormous outburst of rural incendiarism. Over 1,000,000 die in Irish famine, while £17m food is exported from Ireland. Irish navvies in Britain attacked and riot - go on to capture scottish police stn, freeing prisoners at gunpoint.
- 1848 - 'Young Ireland' insurrection under Smith O'Brien. Chartists march on Whitehall.
- 1856 - Police Act. Mandatory for all counties to raise and maintain a constabulary.
- 1866 - Huge demonstrations in scores of industrial towns. Fenian conspiracy in Ireland, habeas corpus suspended. Fenians assassinate Manchester cop.
- 1867 - Trade Unions declared illegal. Fenian uprising in Ireland. Clerkenwell jail bombed.
- 1870-71 - Massive republican demonstrations throughout England, for a republic.
- 1880's - Salvation Army meetings constantly broken up by the 'Skeleton Army'.
- 1887 - Bloody Sunday, police and Army ride down demonstrators in Trafalgar Sq.
- 1888 - Match girls strike. Tilbury docks strike.
- 1889 - Major London Docks strike.
- 1890 - Major bus strike in London.
- 1893 - National mining strike.
- 1905 - Strikes in many industries. Sinn Fein founded.
- 1910 - Riots in Bermondsey. Seige of Sidney St. (3 killed...alleged anarchists.)
- 1911 - Dock, railway and weavers' strike. Troops open fire on rioters in Liverpool, 2 killed. Troops open fire on rioters in Llanelly, 2 killed.
- 1912 - 1914 National docks, mines, seamens strikes. Suffragettes action.
- 1914 - 1918 Conscientious objectors executed.
- 1915 - 1916 Clideside strike and riot.
- 1917 - Mutiny in trenches. ¼ million engineers strike 2 weeks' against conscription.
- 1918 - 1919 Epidemic of army mutinies. Refuse to embark against Bolsheviks. Liverpool police strike. Metropolitan police strike. Naval mutiny at Scapa Flow.
- 1921 - 1923 Irish Civil War.
- 1926 - General Strike. Miners derail black leg 'Flying Scotsman'.

Growth of Anarchist movement in British Isles - up to 25 street speaking pitches a week in London for example. See J. Quaid's 'Slow Burning Fuse' for a rediscovery of our history.

- 1933 - Jarro Hunger march.
- 1936 - Fascist riots . Battle of Cable Street.
- 1940 - 1944 Conscientious objectors jailed. Internment of Anarchists and other 'undesirables'.
- 1950 - London dock strike
- 1956 - 1962 Irish border campaign.
- 1960's - Holy Loch and Polaris demonstrations by CND.
- 1963 - Spies For Peace expose secret Government bunker network.
- 1965 - Free Wales Army bombings.
- 1968 - Anti-Vietnam war demonstrations. Up to 100,000. Grosvenor Square riots.
- 1969-? - Civil war in Northern Ireland, no go areas, continuous bombings, riots, sniping, sabotage
- 1970-71 - Angry Brigade bombings against property. Irish war continues.
- 1972 - Miners and dockers' strike. Upper Clyde shipyards' 6,000 workers occupy and work-in. Prison revolts. Irish war continues.
- 1970's - IRA bombings in England.
- 1974 - Strikes bring down Tory Govt. Bombings average 2 a week. (eg Stock Exchange). Attempted kidnap of Princess Anne.
- 1975 - Student killed by police in Anti-Fascist riot.
- 1976 - More bombings. Unemployed march broken up by police. RAF bunker burned. Hull Prison riot.
- 1977 - Notting Hill anti-police riot. Grunwicks mass pickets for over 2 mths , involving up to 20,000 people.
- 1978 - Persons Unknown raids by Terrorist Squad against anarchists. 6 arrested. Lorry drivers strike, set up councils to manage essential services.
- 1979 - Strikes in most sectors of industry. Teacher killed by police in Anti-fascist demo. Lord Mountbatten and 18 British soldiers killed on same day by IRA.
- 1980's... ?

Stickers like this one see back page.....



LETTERS

Dear friends,

yesterday I picked Anarchy 17 out of a mile-high pile of periodicals, and re-read it. 'An apple a day' doesn't keep the medics away. A great many people are realising this with a result that groups are forming in an effort to prevent sickness, or help themselves if they are sick. Also there are wholistic doctors in many cities in the us a now, who consider the whole person, environment, food etc. There are periodicals devoted to these subjects, many very anti-establishment. Womens' groups are demanding better, less prejudiced treatment of women and their ailments.

As far as animal experiments go, they are not more or less disgusting than those by Doctors on human beings. My own belief is that people who care about animals are better people and are more apt to care about all living things, and their total environment. Vivisection is a brutal, often useless industry. The real solving of problems of health lie in PREVENTION. Cancer research is one of the biggest rackets there is.

I believe that we have to get control of our natural resources and means of production, and operate them for the benefit of all living things - but is there time? Poisons from industry, pesticides, dioxin, cutting forests (the Amazon), reducing the world's oxygen, polluting the world's water, and so on and on, all for profit--destroying life on Earth.

I don't know the answer, but I do know that we must fight day to day battles, to save farm land, to protect people, to expose politicians and their bosses in industry.

Kindest regards. . . . Eve Smith, Canada.

Dear comrades from Anarchy,

I enclosed \$10 for you.

I am sorry to tell you to stop sending me the magazine, because I often like to read but I am 88 years old and I can't read so well and see good.

I wish long life and good fermentation, fraternally, Silvio Guanzini. NJ. USA.

Dear Folks,

Thanks for sending us the magazine. We only received 6 copies though we were expecting more. Was there some sort of problem?

A little about Count Down. We are part of the anti-authoritarian tendency though we don't consider ourselves explicitly Anarchist. Our influences are derived from Camatte and Baudrillard much more than classical Anarchists such as Kropotkin and Malatesta. We are also influenced by the analytical writings of the Situationist International, though their ravings about advanced forms of technology have no place in our ideas of a future society.

The article in A 27 by K.G. was so Leninist, I find it hard to believe it was in an 'anarchist' magazine. The points made about the need for a libertarian organisation to co-ordinate the activities of the masses and revolutionise them are pure and simple Leninism with an anti-authoritarian slant. Vanguards K.G.'s lack of understanding of the internal dynamics of organisation is one of the weak points for many libertarians. Once in an organisation, individuals are bound to it by all the psychological dependancies of Capitalist society. A mere adaptation of Anarchist principles and good intentions will not change this. K.G. wants to provide the mechanism to propel the 'workers' to revolution. People who are involved in the administration and planning of other people's lives are politicians, as are people with plans and programs for others. Anarcho-syndicalism, and the Spanish CNT were at one time radical movements, but now are little more than an ideology. Syndicalism (I was at one time in the Industrial Workers of the World) is orientated to production, which makes it's theory hardly radical. The failure of May-June '68 in France was not due to the lack of a libertarian organisation, but due to the participants failure to see the impasse. By limiting the workers' participation

Letters, cont.

to purely economic demands and solidarity for the students, the small groups and Unions succeeded in assisting the Gaullist regime. In any case, France '68 and Spain '36 have to be compared by paying heed to the development of Capital.

The anti-organisational position I put earlier in no way justifies accepting the poverty of our lives, or waiting for revolution. Those drawing the same conclusions should directly liason with each other. Rebels should continue to produce theoretical work that struggles against false theory and documents the future of anarchism. Rebels should engage in insurrections, but not as spectacular activity to advertise anarchy, but to affirm or fight for their lost humanity.

Take care and continue the good work.

Best -

Greg.

901 1/2 Williamson St no. 1.

Madison, WI. 53703 U.S.A.



**For more information contact:
Solitary Confinement Abolition Project
Box 758, Stm. A Vancouver, B.C.**

In March, last year, a prisoner - Andy Bruce - made this statement to a court, refusing to plead to charges arising from an escape attempt the month before, from a jail in Vancouver.

I'VE GOT SOMETHING I want to say and this will be the first and last time you'll be hearing from me. I am not now, nor will I ever be entering a plea to these charges. From this point on I refuse—categorically refuse—to recognize this or any other courtroom as being anything other than sham and hypocrisy. I'm tired of it. I'm sick of it. I'm bored with it. I've played this stupid game too many times not to know the ridiculous farce that's about to unfold within these "hallowed halls of justice."

There'll be no outbursts of rage or indignation from me any more—that's how much this whole thing moves me. But I'm not going to sit here in this little box seat and watch this play—same play—again like some fool out of a Kafka novel.

I'm not going to sit here and listen to my lawyer trying to make sense out of the mindless non-sense of the seven years I've spent in segregation.

I don't want to listen to you making non-sense out of that sense because maybe it doesn't fall within the narrow confines of the criminal code, or have you telling me that if I do have problems in this area I should try to resolve them thru litigation—in the manner of McCann et al versus the queen.

I don't want to listen to this prosecutor doing his two or four hundred dollar a day best to act indignant and appalled for god and country—and maybe a seat on the county court bench, like T.K. Fisher.

And, most of all, I don't want to wait for the final act, which, inevitably, will be the attorney-general—once things have cooled out—coming to the sudden realization that there's nothing the courts can do to me and therefore a stay of proceedings should be entered on my behalf.

I'm not going to play. You may be able to hurt my

friends, in terms of time—which, undoubtedly, you will do, because vengeance and not justice has always been the name of this game—but ultimately you'll be coming back on yourself, because then you'll have put them in the same position I'm in—and there is nothing you can do to me any more. And I don't just say that because of the time I'm doing. I'm saying that because it's true. Even if you could hang me, you'd win nothing.

Your own twisted machinery wouldn't make me an example, it would make me a martyr. So you can push me in any way you want and I'll take it because my will is implacable and you'll only be reinforcing it.

I'll leave all of you to carry on your discussions of capital punishment, longer sentences and tighter security—because those are the things that will take your minds off of the fact that you

ANIMALS AND ANARCHISM

Anarchists say that the world belongs to all men and women, rather than just to those with conventional property rights based on theft, exploitation, and other legal principles. This does not necessarily mean that nothing will be privately owned - people get worried that they would be deprived of all personal souvenirs under an anarchist system - but it does mean an intensely communal approach to land and goods. If land is returned to the community, will anarchists give back anything to their fellow animals? They have also been robbed and exploited and tortured by capitalists and the fascists in the Kremlin. If a few people grabbing enormous wealth is wrong, what about humans grabbing enormous areas of land from their fellow animals by force? By what right and according to what morality does the human ape grab the world and exploit their fellow animals in the way that they do? I'm certainly not prepared to share my room with either the local homeless or the local wildlife, but thoughts like these do indicate the duty to treat my fellow animals humanely, and when they are grossly mis-treated to take up arms (literally?) on their behalf.

At the moment I'm taking up space in Anarchy because the collective was sent material indicating just how gruesome some of the ways in which animals are mistreated. This will be familiar reading to some. To cite one book at length, Richard Dyer, (a clinical psychologist trained in Britain and the USA,) in his book 'Victims of Science' claims that 100 million animals die every year in the world's laboratories, many in horrible pain. His very well documented research is a challenge to the integrity of the whole world, and amongst the atrocities quoted are :

- the eyes of kittens sewn shut in order to study their response to blindness.
- force feeding cosmetics to dogs until their organs ruptured
- shampoo put in the eyes of rabbits at Britain's Huntingdon Research Centre resulting in pain so intense that some of them screamed.
- dogs, cats and other animals put on hot plates to test the effect of pain; the wretched creatures 'danced' and tried to

blow on their searing feet.

- beagles force fed weedkiller and dying after days of agony. Their blood turned a chocolate brown colour.
- animals put in vice like contraptions or strait-jackets to keep them immobilised or paralysed for days until they went mad.
- animals are routinely put through crashes even though, Dyer argues, dummies and instruments would be more effective in testing the effects of impact. Such experiments are plainly unnecessary.

Also, in the field of cosmetics there are plenty of natural substances and these days enough previously tested brands available to satisfy all but greedy capitalists and very vain people. Many scientists have stated that organ or cell cultures are often more meaningful for medical experiments than the living animals used instead. Even if some animal experiments are 'necessary' and 'valuable' ie. of benefit to people with cancer, the experiments used go so far beyond any humane justification that you can only conclude that some of our scientists will do anything for money or are just sadistic toe-rags. Indeed Dyer suggests that some scientists carrying out such experiments do actually start to enjoy inflicting pain. And what about their families? Are they ignorant about such concentration camp professions, or are they indifferent about such things, if it means a bigger car etc? 'Some people do seem to be especially sexually attracted to domineering, cruel types!' someone once said to me.

Some cruelties to animals in this country stir even our respectable, liberal cousins into action. The folk who believe in liberty, equality, kindness to animals etc. look down on anarchists and libertarians, who actually do something about such principles. They will tolerate British firms starving their black South African employees, but such cruelty in this country? Of course their protests are usually very genteel and correct, such as will not get them a bad name. Certain animal liberation front people are more direct, you may well remember their getting in the national



don't and never have had any real control over your lives in this bogus democracy; those are the things that'll keep your minds off the way this government continually rubs your faces in things like skyscrapers; Lockheed/Orion aircraft; Candu nuclear reactors; the government-sanctioned uranium cartel; the R.C.M.P. kick-ins, barn burnings and buggings; Fox and his forgery—and numerous other "isolated" incidents. And if it doesn't keep your minds off of such things, at least it'll afford you the opportunity—"safe" opportunity—to vent some of your frustrations on people like me.

All of you people have been so compromised by this

system, its pathetic. Everytime you're slapped down by Pierre, you bounce right back to your feet singing o Kanada—and you expect me to incorporate and reflect this spineless attitude as part of becoming rehabilitated?—NO! You go ahead on it; I'm not playing.

And to that end, mr. prosecutor, I want you to contact your master in Victoria and tell him that Mr. Andrew Graydon Bruce wants a stay of proceedings on all of these charges—right now.

And maybe just a word to the media on the media: When you use phrases like "guru", "cult leader" or "fascinating sex appeal", you put yourself in the same category as the "National En-

quirer." I'd prefer it if you just stick to the well-worn adjectives of "vicious", "violent" and "dangerous". At least there's some truth in those. I may not be those things, but I do know how to become them. I've had some pretty good teachers, and I don't forget. You've all seen that "mindless" destruction of the V and C.O. area (Visits and Correspondance Office). Well, that's what my cell looks like after a frisk—a mindless frisk. I don't forget.

And, lastly, I don't have "groupies". None of the people I associate with can be categorized as being groupies.

That's it, your pigship. The show is yours.

(signed) Andy Bruce

The following leaflet was written by Philippas Kyritsis and smuggled out of prison.

To All Anarchists To every Free Person

During 1978 the Greek government started a war — more or less a witch-hunt — against the anarchists as part of a more general attack on freedom that has the full support of international capital and its instruments.

A fundamental belief of the Greek authorities is that it can successfully accomplish what thousands of governments before it have failed to do — to smash anarchism. They believe that they can wipe off the face of the earth all those who are fighting to take from society what is theirs by right. The Greek government and its lackeys believe that they can kill the revolution in Greece. Towards that end they use the traditional tools of the State: the lie and violence. The same means that are being used by every government in the world. In Iran, Nicaragua, Rhodesia, Sahara, Zaire, Argentina, Chile, Brazil, Turkey, and Italy and everywhere else the State attempts to put down the revolution.

There can be no doubt that the State will fail to destroy Anarchy. Because Anarchy is born from the contradictions of a society based on inequality, oppression and the exploitation of person by person. Anarchy expresses the complete and timeless struggle for freedom, equality and communism. It fights against the bosses everywhere whether they be in the family, school, church, union, or State. In the end Anarchy will conquer over every boss and every exploiter.

In condemning me to nine years in prison and my wife, Sofia, to five years and by conducting a sweeping campaign of oppression against the Greek anarchist movement that involves mass searches of homes and the arrest, trial and imprisonment of anarchists the Greek government hopes to teach us a lesson. That lesson is that their police, jails and if need be the unlimited right to kill, make the State omnipotent.

I, Philippas Kyritsis, began a hunger strike on the 5th of November, 1978, to support my demand that I be transferred to the prison of Korydalos so that I will be able to see my wife, Sofia. I also began this hunger strike to prove to the courts and the State that the only way to deter me from fighting for freedom and Anarchy is to kill me. I am afraid of nothing because I have nothing to lose other than my life and life which is lived under the yoke of the bosses becomes even worse than death.

The hunger strike is the only means that I have to fight for my humanity.

Philippas Kyritsis

It has been almost eighteen months since Philippas and Sofia Kyritsis were sentenced to nine and five years respectively for alleged possession of a Molotov cocktail.

March 21, 1979, a mass meeting attended by over 12,000 people was held in Athens to proclaim support and solidarity with Philippas and Sofia Kyritsis. The meeting erupted into a demonstration that led to clashes with the police. Store windows were smashed and over 100 people were arrested.



JOE HILL

DON'T MOURN,
ORGANISE!

press for smashing up vivisection laboratories etc. . Various people object to such activities because they are 'violent', but what could be more violent than what is going on in some laboratories? My deepest admiration goes to the people who broke into such labs. at great risk to themselves - they are not the violent ones. If the authorities would take steps to use the law to give more protection to animals that would be better, but authority and conscience rarely go together.

Most cruelty to animals is much less spectacularly vile. The RSPCA will tell about the huge numbers of dogs and cats mistreated or abandoned by British families. Vegetarians of course feel that it is always cruel to kill an animal to eat it even if killed - butchered - humanely. As for what we can do to help fellow animals, anybody who is really concerned about animal welfare and has the energy and commitment to do something about their concern can soon think of different activities for themselves. Militant action of the laboratory - smashing variety is fine, but may get valuable libertarians heavily fined or jailed. If you are going to do anything illegal, do some reading up on security procedures and devices. Start with 'The Political Police in Britain' by Tony Bunyon - if you are a regular reader of Anarchy assume your phone is tapped. And I have seen advertisements in video magazines for a security camera with a pinhole lens which can take pictures through a hole in the wall, only 2.7mm in diameter, the size of a match-head. Walls have eyes as well as ears these days. You can at least write letters to newspapers, talk to friends, and be careful what cosmetics you buy.



For further information on animal cruelty and ways of reducing it there are numerous organisations in existence. I found a list on the back page of 'Whole Earth' Magazine (non-profit making) no.15 including such diverse organisations as:

Animal Liberation Front; militant direct action; Box 190, Peace News, 8 Elm Ave. Nottingham.

British Union for the Abolition of Vivisection; 47 Whitehall, London SW1.

Beauty Without Cruelty; Promotes and supplies fake furs, and cosmetics that have no animal ingredients and have not been tested on animals; 37 Avebury Ave. Tonbridge, Kent.

League Against Cruel Sports; concentrates on the banning of blood-sports through parliament; 1 Reform Row, London N17.

There is also an activist society against the exploitation of elephants.

I feel that the best long-term solution is the destruction of authoritarian society and its replacement by a libertarian, communal society which will minimise the opportunities for ill-disposed people to indulge their capacity for exploiting their fellow humans and fellow animals. The cow may be sacred in India, but Ghandi had to say that even in England where millions of cows are eaten a year, he had never seen cows in the sorry condition of many in India. Making an animal sacred may not solve the problem - what is needed is a sensible libertarian outlook on life, thoughtful concern for animals as well as people.

Unfortunately those concerned with animal welfare will have to take into account present political systems, but: Long Live the Animal Liberation Front! Smash all Exploitation!

Black Sun.

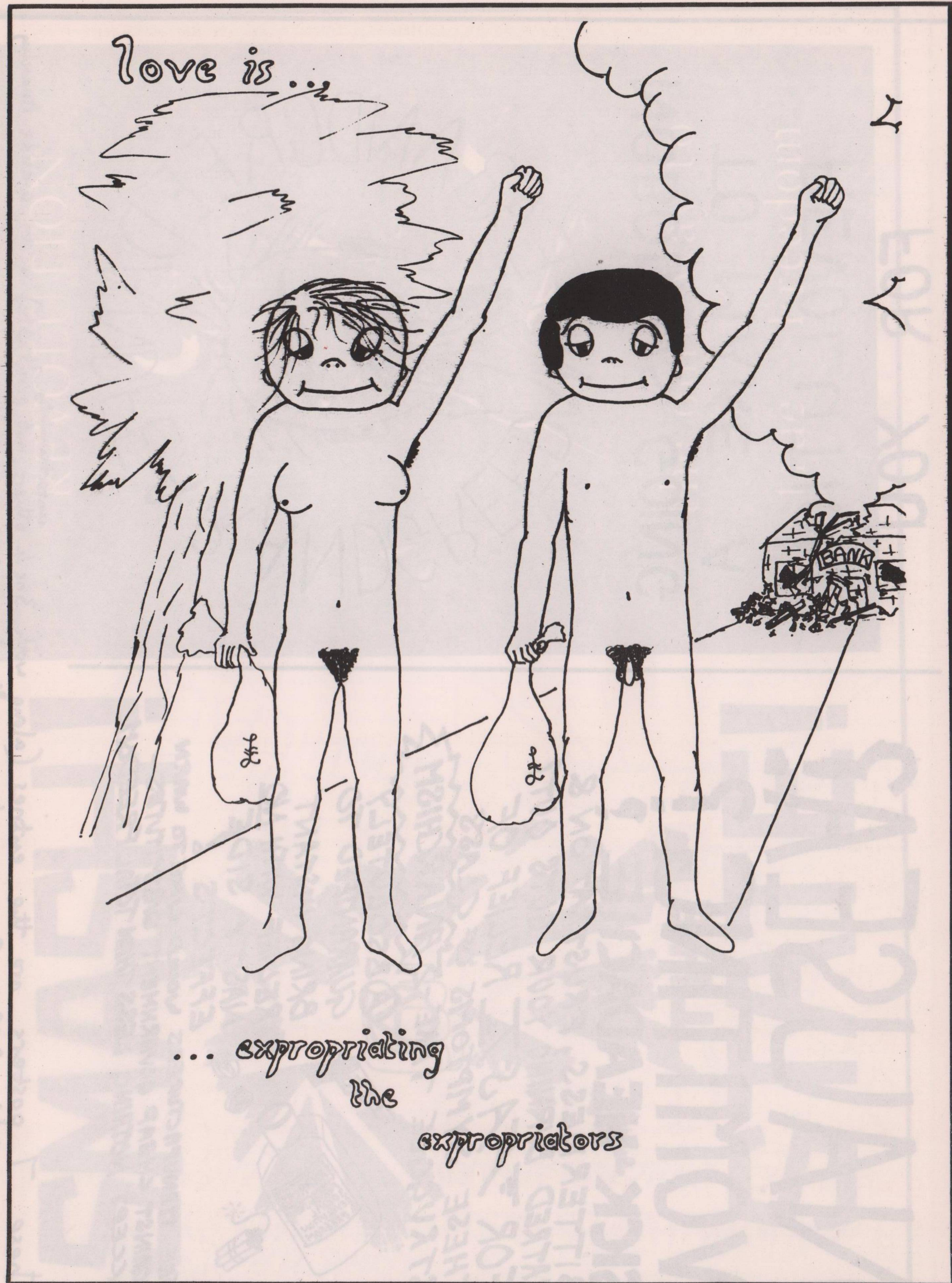


DEOLOGY!
YOU'VE NOTHING TO LOSE BUT YOUR

MAKE CHANGE (A)

WRONG THEORY & TALKING SHOPS

Ever struck you that Anarchism's in a rut? Pissed off with your inactivity? DON'T KNOW WHAT TO DO? Well, don't let it get on top of you. So, Anarchist theories for action haven't developed since they got off the ground with BIG B, KRAZY KROPOTKIN et al. They never will if we just keep discussing them, waiting for the perfect strategy/ideology, 'cause they'll never have any reference points. We mustn't be afraid of being "wrong" - ideas don't belong to us, we don't have to be christ to keep our self respect - anyway we couldn't make things any worse! It will only be through "mistakes" that we learn. Waiting for the right ideas, the fruition of our correctness 'll just lead us into the decaying cosy postures of the left. GO ON, JUMP IN AT THE DEEP END NOW!



NAUSEA? VOMITING? SICK HEADACHE?

BITTERNESS, FRUSTRATION &
HATRED BURNING YOUR GUTS OUT?
FOR ~~FAST~~ RELIEF OF
THESE SYMPTOMS OF CLASS
STRUGGLE TAKE - **ANARCHISM**



ABSOLUTELY
GUARANTEED TO
BRING INSTANT
RELIEF WITH NO
NASTY SIDE
EFFECTS!

THE MANUFACTURERS WOULD LIKE TO WARN
AGAINST CHEAP GOVERNMENT SUBSTITUTES -
ACCEPT NOTHING, LESS THAN TOTAL FREEDOM.

NOBODY IS GOING
TO MAKE A
REVOLUTION
FOR YOU



These 7 posters are the entries (along with 3 or 4 others, ^{unfortunately} not printable) to our grande Anarchy poster competition of 1832. They are, of course, all winners.
P.S. - Well done Bristol, Miami, Oslo, Amsterdam, Paris... & S. Korea! [FOR ANY PRINTING - LITTLE @ LTD, 01-488-0602]

SMASH!



THE STATE!

REVOLUTION



the only way to
true Freedom

TURNING POINT IN HEALTHCARE - THE NYC CRISIS

New York - It is significant that the health programme in New York City is what is breaking down. The city's leaders are playing the familiar game of benign neglect in which all institutions supposedly for the human welfare are merely receptacles for those who are too old, too sick or weak. And the institutions tend to make them weaker. Now, people have found they have to fight to keep what little scrap of health care that is available to them. This is the character of the present health care crisis.

Out of 8 million New Yorkers, 3 million have no ready access to a doctor or health clinic. And today, a number of hospitals are slated for destruction. The 'country doctor' who would come to one's door has become virtually non-existent in the urban setting. Instead of home care of good quality, people are increasingly dependent upon institutions which are bureaucratic, impersonal, and costly as well.

Some have suggested making medical schools free, or endorsing subsidised residencies to get more doctors to practice general medicine in the areas that need it. In addition nurses and doctors' assistants are so often trained en masse and then placed into hospitals where there services could be used more effectively within the neighbourhood as opposed to an institutional setting.

But, it isn't only the issue of obtaining cheap, personal health-care which is rooted in the community and orientated toward the individual. There is also the whole notion that medicine must be aggressive. What I mean is that disease is often thought of as something to combat. The cure takes on even military dimensions. Take the medical profession's relation to cancer. There are three basic ways to fight it: with surgery, drugs, and/or radiation. All three are characteristically hostile. However, there may not be much more to be done about cancer at this time, unfortunately. Nevertheless, attitudes about disease and illness can change. The view that a disease is a set of germs which must be combated by drugs, surgery (literally, cutting), radiation, and extensive hospital stays must be changed. There is much in the medical profession that is actually damaging to the patient, not only its exorbitant medical fees.

Besides recognising who it is that profits by various health procedures, a more preventive orientation is required, to resolve the present health crisis. Local - based clinics (with moderate, if any, fees - which don't provide a profit to), are positive in this respect. Preventive services such as hypertension detection, various testing procedures, immunisation, access to nutrition (very underrated in importance), family planning, and pre-natal care are useful. The over-population that usually occurs in clinics can be assauged by simply building more. And, more home-based services such as midwifery (delivering babies at home), can be greatly utilised. And there are a multitude of people trained in medicine who sincerely want to help others, which they are usually prevented from doing within an institutional environment.

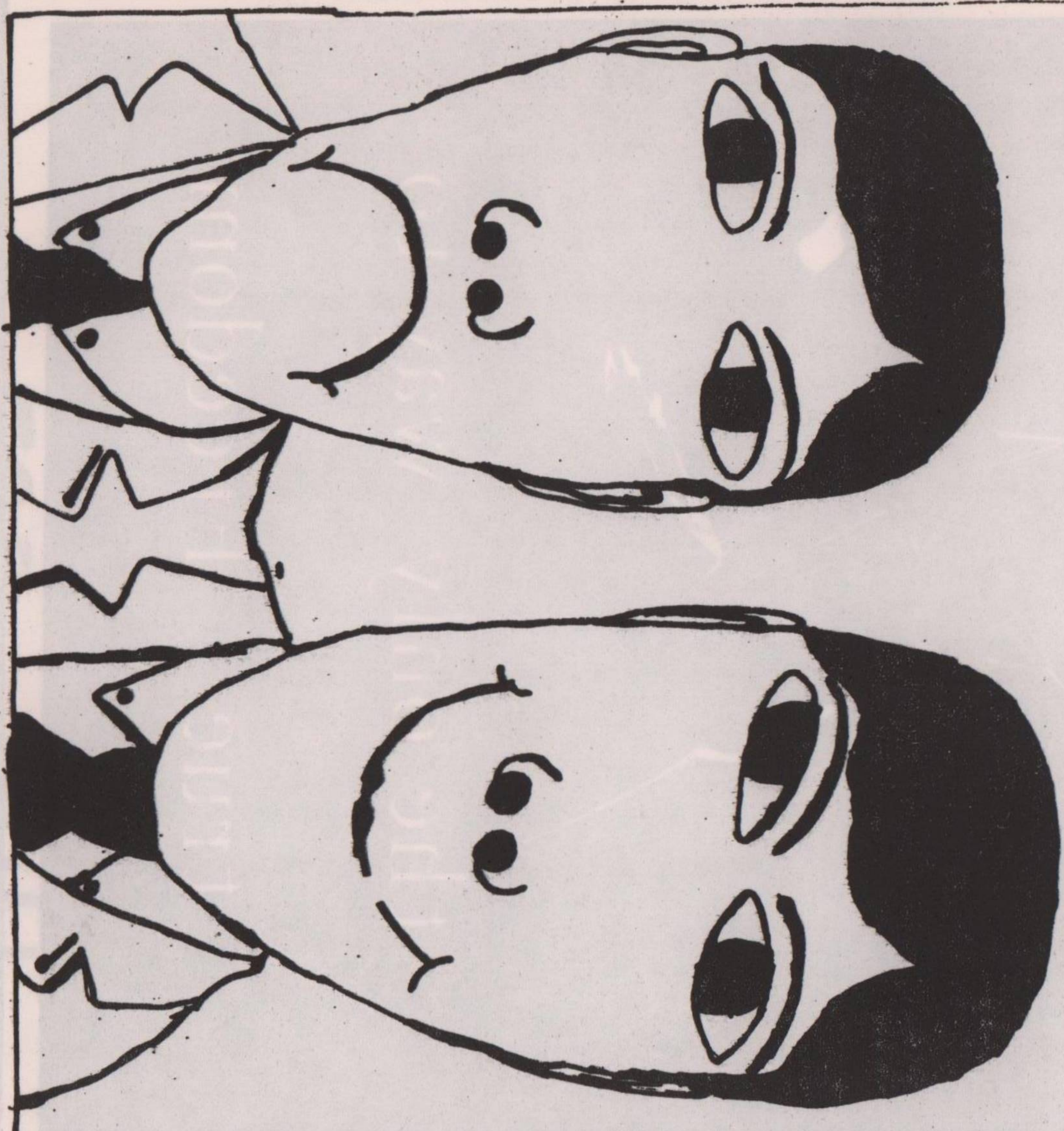
Since 1975, the state of NY has approved the elimination of 3,853 hospital beds and the shutdown of 29 hospitals. (Presently, any shutdowns must be approved by the state.) What the great protest is about is, these are crucial facilities, albeit inefficient. They are needed despite their faults. The main question to ask is : What will replace them?

Among the considerations of the state (there is a certain line beyond which they will not consider, however!), is what they are calling the 'free-standing ambulatory care clinics.' These are similar to hospital outpatient facilities, laboratory tests, and other basic medical services not orientated toward long stays and the need for hospital beds. Many are likening this to the general practitioner of yesteryear, but to me, it rings of institutionalism as epitomised by the modern hospital. Still, the government is considering them (clinics). Their motive, of course, is what saves them the most money, which is too often the motive when such human issues as education, mass transportation, working conditions, in addition to health care. The obsession with cost will rule out simple compassion, almost always.

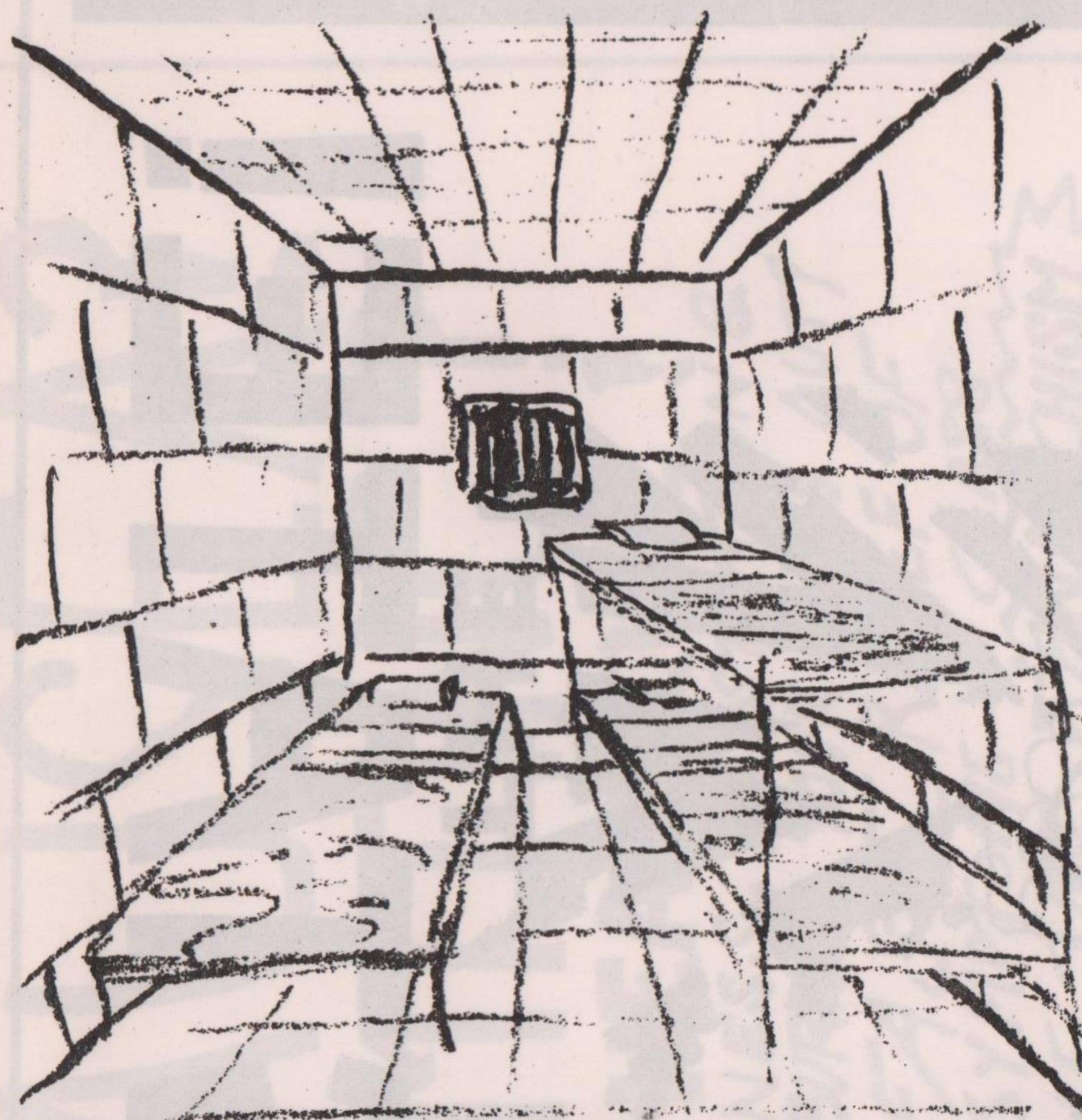
The expense of health care to the patient is astounding. The average cost of hospitalisation in NY is 200 dollars per day per patient. And often, longer hospital stays are encouraged by hospital personnel. In comparison, even a bureaucratically run clinic is less than 50 dollars/day. Hence, the state endorses clinics. As the Daily News states (Aug.5th '79) : 'Uncle Sam is especially interested in money saving techniques since he ends up paying 55% of the total US hospital bill, either through public insurance programmes, such as Medicaid, or through direct subsidies to hospitals, both public and private.'

The above statement is misleading. It's as if the public pays a minimal amount for health care while the 'benevolent' government is footing the bill. Medicaid is not that easy to obtain. Most of us do have to pay - for hospital bills, visits to the doctor (or these days, the specialist), for x-rays, drugs, and so on. All these aspects of 'maintaining health' are high priced. And in general, the prices for the necessities of life - energy, housing, food, and medical care - rose at an annual rate of 18.6% in April, May and June of this year, according to the National Centre of Economic Alternatives (private research group).

Now, there are a number of recommendations from different levels of government. For instance, a study prepared by Deputy Mayor Haskell (and task force) states that the city could save 30.5 million dollars a year if it would only shut down more hospitals (sounds simple!). And, the Statewide Health Coordinating Council drew up a plan recently, which incidentally, costed 1.1 million dollars. They recommended shortening hospital stays, paying more attention to the elderly and bringing back the general practitioner; and of course this would allow for the more easeful closing of hospitals. It sounds to me like trading one sort of hell for another. (If one takes a trip to a typical nursing home, this is quite apparant.)



**DON'T VOTE
ANARCHISTS WON'T**
WITH THE STATE ANARCHISTS COULD
THE FUTURES FATE! MAKE THE FUTURE GOOD!



IN THE WEST
WE CAN SAY WHAT
WE LIKE *
BUT REMEMBER
DON'T DO ANYTHING

*OFFER SUBJECT TO TERRORIST ACTS + CONSPIRACY LAWS.
WARNING: IF MGMT CAN SERIOUSLY DAMAGE YOUR HEALTH

However, no matter what useful recommendations are brought up by these task forces of the state, the next step is for them to be officially endorsed and put through as concrete policy. This usually takes years. And good health care is needed now.

In the meantime, there is protest. The alternatives to sprawling, impersonal, often inefficient, and expensive medical centres must be clarified. Just what are they to be replaced with? And if this can be done, there may yet be good health care for everyone. There may be the recognition that it is more beneficial to be well than to be sick - to the benefit of the state owned institutions; the recognition that it is better to be well - and maintain our health through community health clinics, well-trained, caring individuals, and our own knowledge of what is and what is not healthy.

Sally A. Frye

Sitting on the tube
 Waiting for the destination
 Trying to get a revelation
 But my head feels like a cube
 Ride to work and ride to home
 Smashed together arse on arse
 This life is such a farce
 The big decision of the day -
 Should I sit in the cancer car or not?
 I choose not and now I'm having
 fits for cigarrits.
 What shits -
 So I stare at the well dressed woman
 across from me, and study her face,
 her gestures her clothes,
 Lord they all look tired
 Jumping up when the train stops
 and hurry on their way
 Roll in another one
 just like the other one....

THE PUBLIC EYEWAY

(poem against engendered genders)

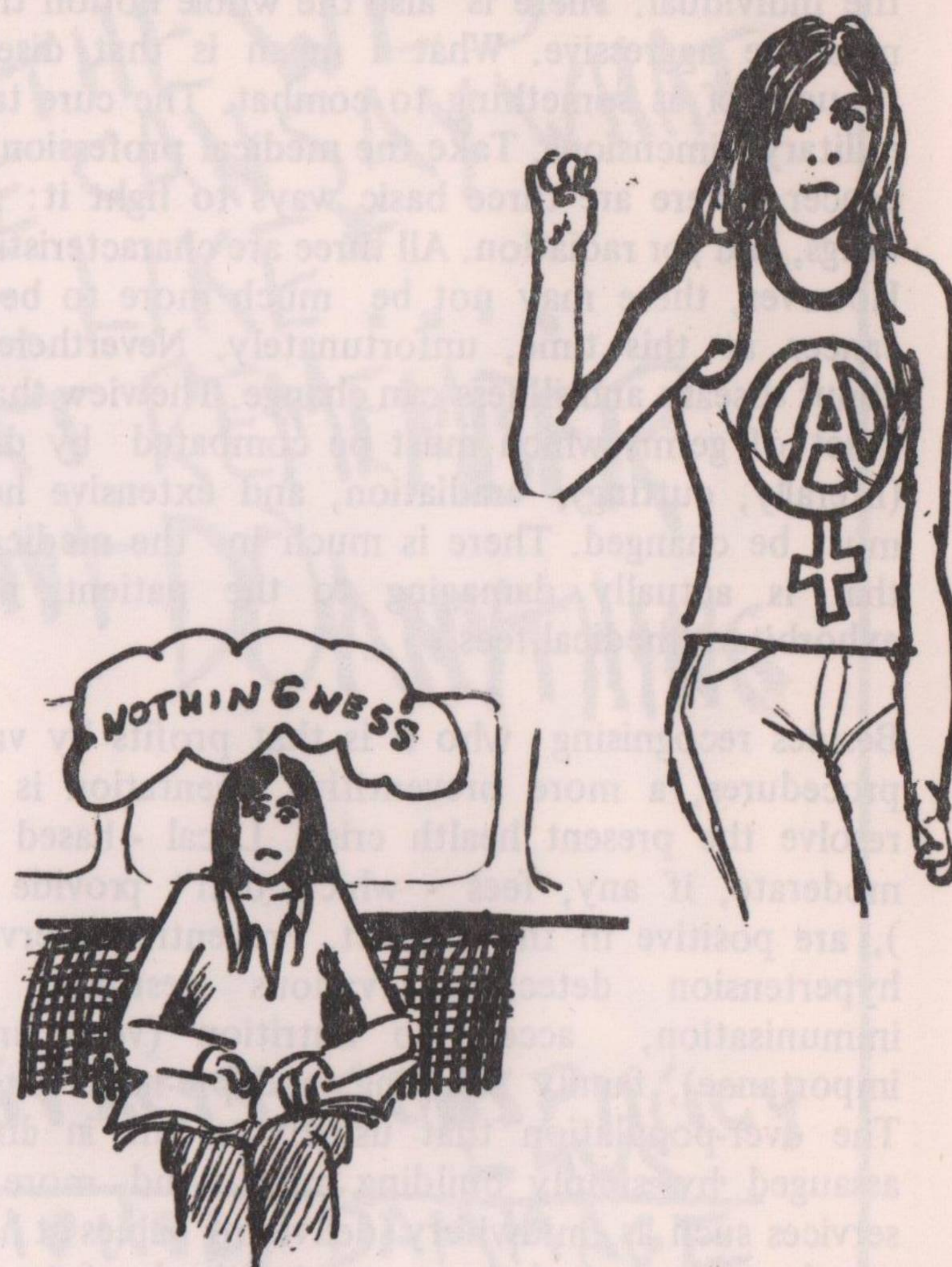
everytime I pass that glamorous stranger
 she puts on that I'm-not-looking-at-you-
 but-you-can-look-at-me look

while glamorous men ungainly with influence
 put on the cream of careers and professions
 the mascara of money and possessions
 the lipstick of qualified conformity
 the little highlights of competitive fame
 the right accents and the right answers
 the shadows of the night shift or day shift
 and other conditional duties of my gender

having similiar expectations of my regard

To be governed is to be watched over, inspected, spied upon, directed, legislated at, regulated, docketed, indoctrinated, preached at, controlled, assessed, weighed, censored, ordered about, by men who have neither the right, nor the knowledge, nor the virtue. To be governed means to be, at each operation, at each transaction, at each movement noted, registered, controlled, stamped, taxed, measured, valued, assessed, patented, licensed, authorised, endorsed, admonished, hampered, reformed, rebuked, arrested. It is to be, on the pretext of the general interest, taxed, drilled, held ransom, exploited, monopolised, extorted, squeezed, hoaxed, robbed, then, at the least resistance, at the first word of complaint, to be repressed, fined, abused, annoyed, followed, bullied, beaten, disarmed, garotted, imprisoned, machine-gunned, judged, condemned, deported, flayed, sold, betrayed and finally mocked, ridiculed, insulted, dishonoured. Such is government, such is justice, such is morality.

Pierre-Joseph Proudhon. 1851



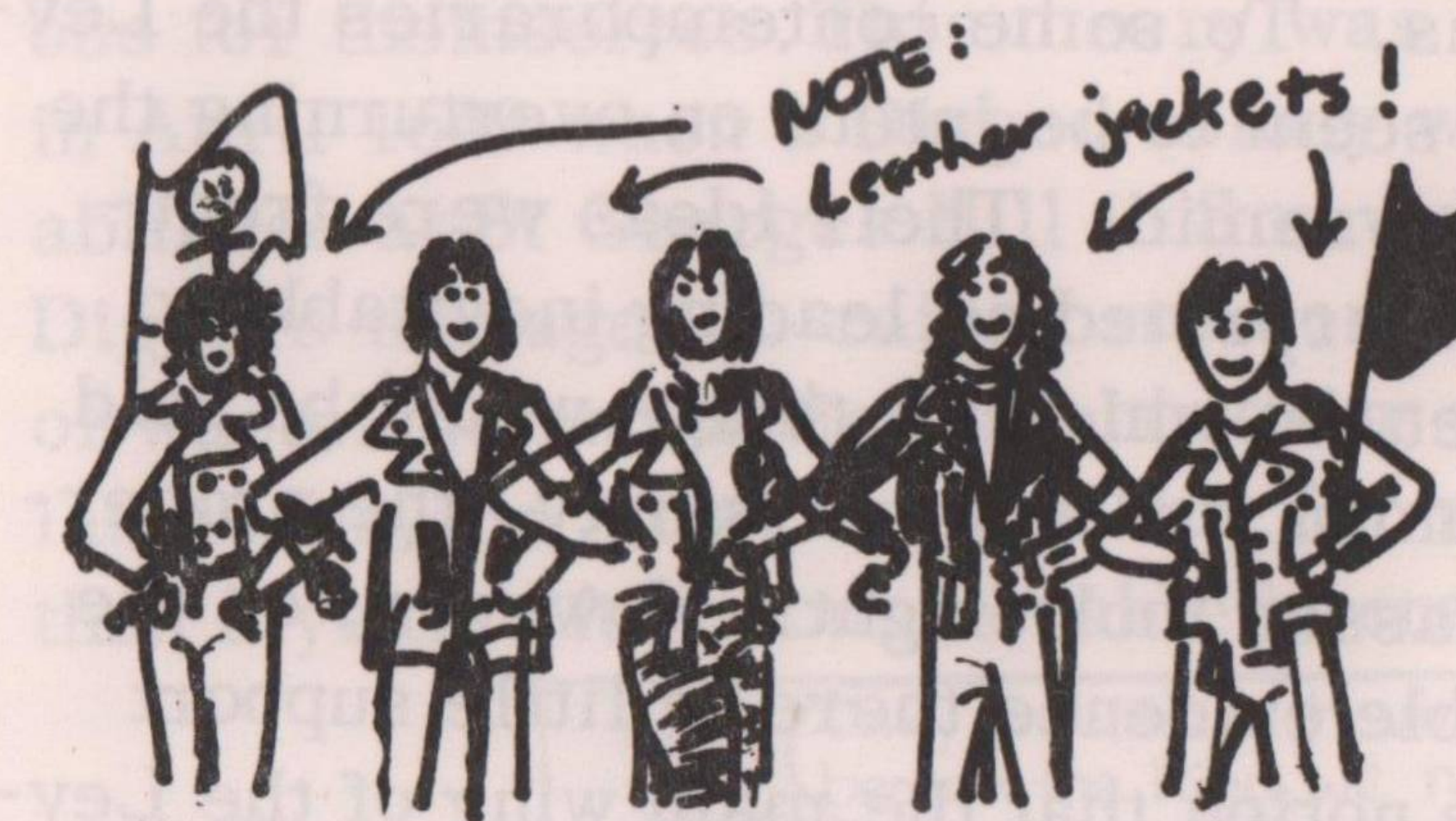
WHAT IS ALL THIS FEMINIST SHIT ANYWAY ?

There's a continuous argument over the validity of autonomous womens' groups within the anarchist movement. Is it not making an unnecessary division? Is it not diverting energy from the 'main cause'? Speaking personally, I don't believe in the ultimate goal of a society of women separate from men, but I do believe in the need for women to develop their strength separately. However much we would like to believe that Anarchist men are so progressed that we need not worry about sexism, we can not. Likewise we as women are not progressed enough at this point to feel and know ourselves as totally strong beings.

We must view the situation as a process, a process of the revolution of self, and the selves around us. A process that has not progressed to the point of real autonomy for women. We are still in the primary stages of understanding and dealing with our oppression. For instance, when we sit and discuss anarchism with a group of men, do we as women make a point of the importance of feminist issues? Do we voice ourselves the way we would really like to? This is where the function of separate womens' groups comes into focus. The freedom to work out and develop our ideology, our feelings, our fears, and our needs. Women have their own way of expressing themselves which we are taught are not 'logical', not 'sound' intellectually. We feel intimidated. "Because women have no vested interest in theoretical assumptions and their implications and hence no practice in the arts of verbal domination, they will not easily be drawn into it's intricate mechanics. Instead, even young girl children, appraising their lot, acquire an almost automatic distrust (like Lucy of Peanuts fame) for the theoretical in the situation and rely on their wits and instincts of the moment to solve pressing practical problems. Women are suspicious of logic and it's rituals the same way the poor are suspicious of our legal labyrinths. Veiled in mystification both institutions function against

their interests." (Lynne Farrow..... FEMINISM AS ANARCHISM.)

We have yet to claim ourselves. As women who choose to function in a male dominated movement, we must claim our space, our needs. What is the point of working towards anarchy if we are left to follow all these 'free' men? Women are oppressed. We must believe that in all the power of it's meaning we can find strength in other women, and we need that strength. We need to feel ourselves as strong capable people so that we can begin to interact that way. It is crucial that we don't disillusion ourselves into thinking that because we wear leather jackets, we are liberated. "It is important to 'free your mind' and your personal life, but it is not sufficient. Liberation is not an insular experience; it occurs in conjunction with other human beings. There are no individual 'liberated women'." (Peggy Kornegger: ANARCHISM, THE FEMINIST CONNECTION.)



I began this wanting to explain to men the need for autonomous women's groups within the Anarchist movement. I found that I have addressed myself to women, which brings me to a statement of Lynne Farrow's... 'Arguing a case for feminism is a form of appeal, like a powerless class asking for power or a PR enterprise attempting to sell something to a potential buyer. Feminism means rejecting all the terms we are offered to gain legitimacy as a respectable social movement, and redefining our real interests as we meet them.' We need not argue for our place, we must take it.

Viva Anarchism.

Levellers, Diggers, and Ranters

In recent years there has been a revival of interest in the various radical factions which were spawned by, and helped to shape the course of the English revolution and Civil war, 1640-1660. Of these, possibly the Levellers are the most well known revolutionary group, though many others, such as the Diggers, the Ranters, Fifth Monarchists and Club men were also prominent at the time. For Anarchists this period is interesting and relevant for it was one of the few occasions in English history when the voice of the ordinary people was heard and their hope for a fairer society expressed. It was a time of energetic propaganda, during which a vast number of pamphlets, papers and petitions were issued, reflecting the wishes of the people - in some ways the situation not dissimilar with today.

The Levellers themselves were by no means a monolithic or unified body, rather they were a loose grouping containing different factions. To some contemporaries the Levellers seem to be intent on overturning the social pyramid. Their ideas were frequently interpreted as leading inevitably to a society in which all things would be held in common. Not surprisingly, the propertied classes took fright. However, on the available evidence there is little support for the notion that the main wing of the Leveller movement, lead by John Lilburne, wanted to abolish private property. In fact Lilburne often criticised more radical groups, such as the Diggers, for their "levelling" ideas. His concept of equality was solely political. Probably William Walwyn was the only leading Leveller who believed in a propertyless society. He admired the voluntary community of goods of the early Christians and looked on political equality as preparing the way for economic equality.

So the Levellers were a diffuse group. The main body of the movement desired political change, such as a wider electorate, but not the abolition of the existing order. They recieved a good deal of support from

the apprentices and small master craftsmen in London. But although Leveller activities centered in the capital, their supporters were to be found in areas such as Surrey, Devon, Cornwall, Buckinghamshire, Hertfordshire, Oxfordshire, Pembrokeshire, Derbyshire and Lancashire. In 1647 the movement associated itself with the demands of the (Cromwells) Army rank and file, for arrears of pay. It rapidly won considerable influence among the agitators (the original ones) who were deputies appointed by the rank and file of each regiment and who helped to spread the Levellers' philosophy among the ordinary soldiers of the Army.

By the early months of 1649 the Leveller movement had reached a critical phase, as indeed had English history as a whole. The King, Charles I, had been executed (cheers!), the monarchy and House of Lords abolished (more cheers!). Real power lay in the hands of a small House of Commons - the Rump, and in a Council of State. Both these bodies were controlled to some degree by the High Command of the Army. The barrier to fundamental societal change was the fact that the group of people who had originally inspired and led the revolt against the King, desired only the political and social emancipation of the newly emerging gentry, and not a complete social and economic revolution. Consequently, from here on the Levellers concentrated their energies on the struggle against this new ruling class, and specifically against the threat of military dictatorship which they identified with the rise of Cromwell.

However, their methods were mainly reformist, as they imagined they could achieve their aims through Parliament. They hoped for example, that their constitution, the 'Agreement of the People', would be adopted by the House of Commons. The 3rd version of the 'Agreement' gives a revealing insight into the Levellers' philosophy. It's emphasis was that power corrupts. They were suspicious of central authority, and their stress on individual rights subsequently developed into a full-scale program of

decentralisation, including the extension of the independence of the local community. The 'Agreement' made other reformist demands such as legal decentralisation, and advocated that any future army should rest on a local basis. But once again they did not dispute property rights, a key factor in determining the nature of any new society.

Nevertheless, even these limited demands encountered fierce resistance from the Cromwellian State which was bent on the suppression of the Leveller movement. However, the Levellers were able to create some violent agitation among their followers and in the Army. In April 1649 there were mutinies in the Army over the issues of pay and service in Ireland. A Leveller soldier, Robert Lockyer, was singled out as the ringleader and shot. At his funeral there was a vast demonstration of popular support for the Leveller movement in London. The Army Levellers exploded in a renewed mutiny which greatly alarmed the new ruling class until Cromwell finally suppressed the Levellers in a small battle at Burford, near Oxford in the summer of 1649. This defeat paralysed the Leveller movement, but it was evident from the comments of the pro-Leveller newspaper, 'The Moderate', that the people were bitter and angry. Apparently on the day of 'thanksgiving' for the suppression of the revolt, as the General's coach drove through Cheapside, one of the wheels fell off "which some thought was due to sabotage". Furthermore, "many of the discontented people, as the coaches went by, express themselves in bold and plain language". This response is hardly surprising when it is considered that, to most of the population, the civil war had given rise to far-reaching hopes. Thus they were greatly disillusioned when they found that both Parliament and the Army were to break their promises for freedom from oppression. This social discontent was fostered by economic dislocation. In 1646 there began a series of poor harvests that had a catastrophic effect on food prices. Agricultural workers experienced severe unemployment. Industrial workers suffered as heavily, especially small crafts such as weavers and cobblers, clockmakers etc, who formed the main body of Leveller support. Famine and destitution spread across the country. The propertied classes feared that the poor

would become revolutionary and look towards a group such as the Levellers for support. Yet the Levellers allowed this revolutionary potential to slip out of their hands, believing as they did, in the institution of private property. It was left to more revolutionary groups, especially the Diggers, to expand and attempt to put into practise a theory of communism in land.

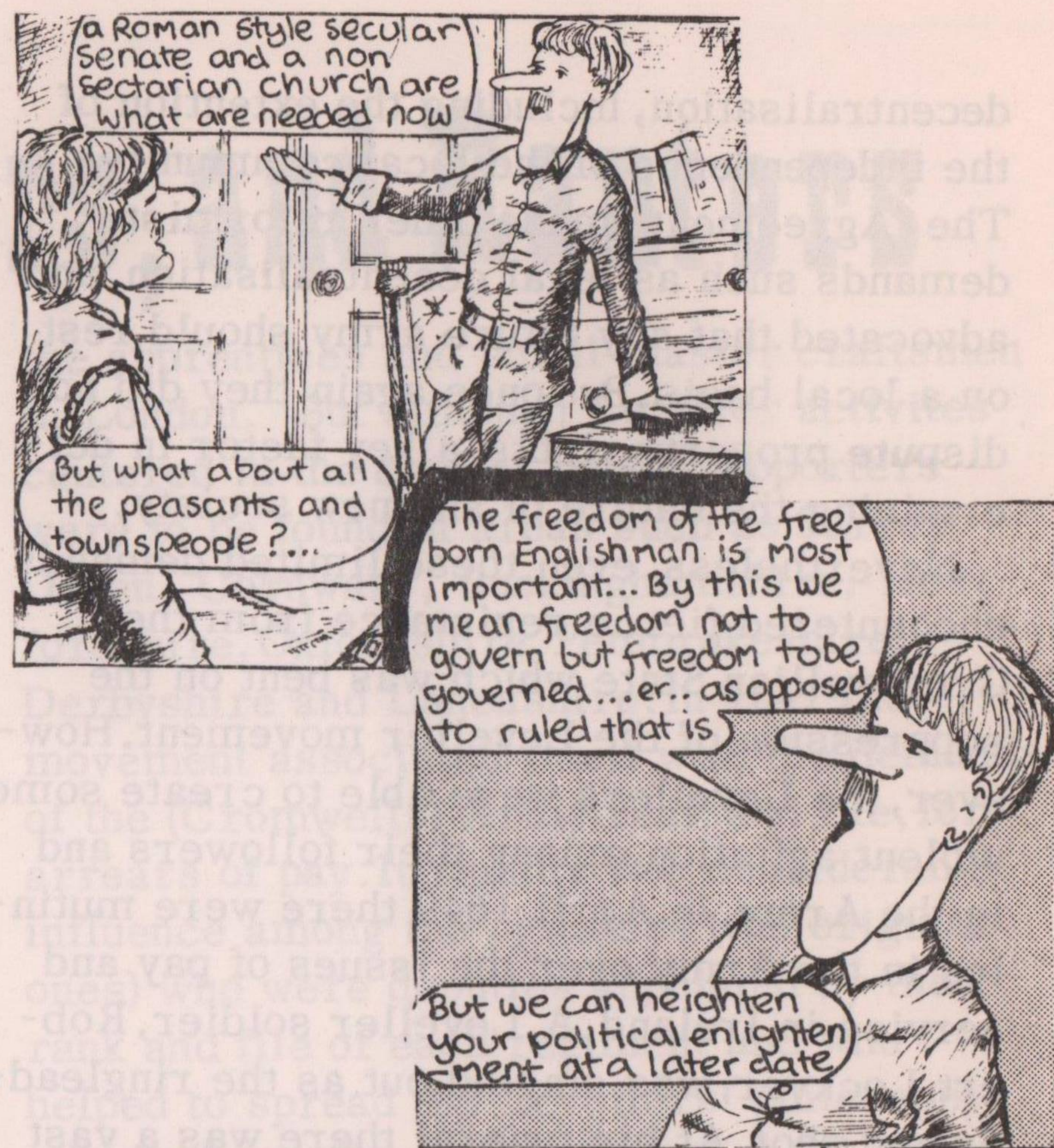
The Diggers' chief theorist, Gerard Winstanley, outlined the basis of a classless society in his 'The Law of Freedom in a Platform'. He saw that the source of all exploitation and most of the misery around him, lay in the private appropriation of the means of life - the land. Instead, he wanted all land to be a 'common treasury' to everyone. People should be able to settle in any part of England without buying or renting land. Winstanley's ideal was not peasant ownership but 'community'. He envisaged two ways of reaching this state of society - 1). Landless people were to join together to dig the wastelands, and 2). Workers were to withdraw their labour from employment on the lands. This would be more than a strike for the strikers would find permanent work in cultivating the commons for themselves. This theory was enacted in April 1649 when a Digger colony was established at St Georges Hill in Surrey. There Diggers managed to raise crops on 11 acres of wasteland and defied the hostility of local landlords, the Army and the law for more than a year. After considerable harassment



they moved to Cobham Heath, a few miles away. Even then, the raids against the m continued, and by April 1650 the colony had been forcibly dispersed, huts and furniture burned, and the Diggers chased away from the area. Nevertheless, their example was followed in other areas, such as Cox Hall in Kent, and Wellingborough in Northants. These Diggers or 'True Levellers' as they usually called themselves, were determined by direct action to make good their natural right to use the earth and enjoy it's fruits.

The Diggers' desire for a revolution in property relationships was echoed by two very radical pamphlets - 'Light shining in Buckinghamshire' (Dec. 1648), and 'More light shining in Buckinghamshire' (Mar. 1649) which indicated the widespread support for Digger ideas and action. Both these pamphlets, written by representatives of the peasantry, emphasize economic equality rather than mere political equality, as the mainstream of the Leveller movement was advocating. There was a Leveller conference at Aylesbury (possibly influenced by the Buckinghamshire peasantry) on the 10th May 1649, which declared it's participants' readiness to 'further' the doings of any of the poor who may 'join a community in God's way... and desire to manure, dig and plant in the wastegrounds and commons'.

These radical Levellers and Diggers envisaged a federation of small communities of neighbours, fairly equal in ownership and status, ruling themselves according to simple and well-known laws, without the interference of lawyers and magistrates. Other Digger colonies were set up at Iver (Bucks), Barnet, Enfield, Dunstable, Bosworth (Leics), and at unknown places in Gloucs and Notts. But despite this upsurge of revolutionary feeling, the mainstream of the Leveller movement had little to offer the vast majority of poorer people who thought that the execution of the King and the declaration of a Republic would allieviate their desparate situation. Thus it would appear that there was quite a distinct class division between the lower middle classes, the declining craftspeople to whom the Levellers appealed, and the huge mass of ordinary people who looked for more than political reform.



Some of this revolutionary feeling found expression in groups and sects other than the Levellers and Diggers. In 1645, groups of countryside people, known as the Clubmen, from all over Western and Southern England, took up arms to oppose royalists and Parliamentarians alike. They couldn't be dispersed until they were faced by Cromwells' New Model Army. The Fifth Monarchists were another radical sect, millenarian inspired though they were quite definately class conscious. They had a similar programme to the Levellers, and made a point of attacking tithing priests and lawyers as well as the rich.

During this period there was a considerable breakdown in the confidence in established forms of religion, morality, family life etc; in some ways a parallel with the social developments in the Western world during the last 20 years. Certainly young people were now refusing automatic deference to their elders. Personal appearances differed, radicals were often criticised for being unkempt. People tended to pass from sect to sect, many of which challenged existing social mores. One of these sects were known as the Ranters. They were regarded by the Puritans as loose people and condemned for practising free love. Their inspiration was partly religious or spiritual, although in a millenarian sense, and they were definitely opposed to the organised church. They used tobacco and alcohol



to heighten spiritual vision (!) - perhaps like the modern-day drug-taking. Tobacco was then still regarded as a novel and rather naughty stimulant, although ironically by 1640 it had risen to first place among London's imports! The Ranters also advocated swearing and blasphemy as a symbolic expression of freedom from moral restraints. Swearing by the lower classes was generally a revolt against the imposition of Puritan middle-class standards which interfered with the simple pleasures of the poor for ideological reasons.

The mainstream of the Leveller movement however, regarded the Ranters and similar groups with distaste, both morally and socially. More significantly, the Movement hardly responded to the demands of the rural Levellers, yet nine - tenths of the population earned their living from agriculture and industry. Some Leveller groups were prepared to support the agrarian communism of the Diggers, but only the radical wing actually contemplated 'levelling men's property'. The Army Levellers seemed fairly content with a moderate programme-higher pay, indemnity for

acts of war etc. It seems that the Levellers failed to appreciate that the peasantry formed the great majority of the people. With them lay the key to the future. Thus this failure was a major weakness, and was perhaps the main cause of their defeat.

There was no prospect of the Levellers' programme being realised by consent, for their ideas were destructive to the new ruling class-the landed Anglicans, Presbyterians, and Independant Businessmen. Yet the Levellers were unprepared for armed conflict and violent revolution. Though it is difficult to see how they could have defeated the Independents and the Army, given the balance of forces in the country at the time, their only chance of success lay in stirring the people to action on their own behalf.

Mark.

'Freedom is the man that will turn the world upside down, therefore no wonder he hath enemies.'

Gerrard Winstanley.

RESOLUTION OF THE STRATEGIC DIRECTION

Proletarian Violence and Imperialist Counter - Revolution... The Imperialist State would like to impose a social order that presupposes the general, preventative reduction of individual human beings to "things", in a society of things, in all its areas ruled by the laws of capitalist commerce. An impossible order, of suppression of contradictions, or purely quantitative development, of unchangeability, of death! It wants to halt the path of time and fix the course of history...but that, for all its power is impossible.

Instead, the irony of history: the more the laws of capital assert themselves, becoming general and absolute in every nook of social life, the more they make unbearable "the quality of life", generating new needs for liberation, more radical movements of struggle. This then is the contradiction carrying the imperialist bourgeoisie toward defeat, able neither to permit nor tolerate antagonistic contradictions and class behavior - able only to see them as 'criminal deviations', 'terrorism', "irrational rebellion", or "signs of ideological madness".

In this framework, to be legitimate and tolerable, the opposition must stay confined within the magic circle of the bourgeoisie's laws, conventions and "normal" codes of behavior. The alternative is simply - criminal!

To further complete this demand, the concept of political crime, always rejected by liberal democracy, has lost all space to resist. It is a contradiction in terms. Political acts while they remain inside the laws, treaties, codes and conventions - can't be crimes. But when not so confined - they are criminal.

It must be clear enough that if this were accepted by subordinate classes, it would automatically mean their eternal subordination to the domination of the imperialist bourgeoisie. But in reality, no chance. This thesis-limit is historically impossible, in as much as the capitalist mode of production can never halt the development of the productive forces, and thus the rise of contradictions determining the nature of the revolutionary collision.

The aim is not really to downgrade revolutionary militants, not to criminalize their actions to the low level of common crimes. rather it is the wish to 'carry out in depth the work of criminalising the political struggle, defining as criminals, not

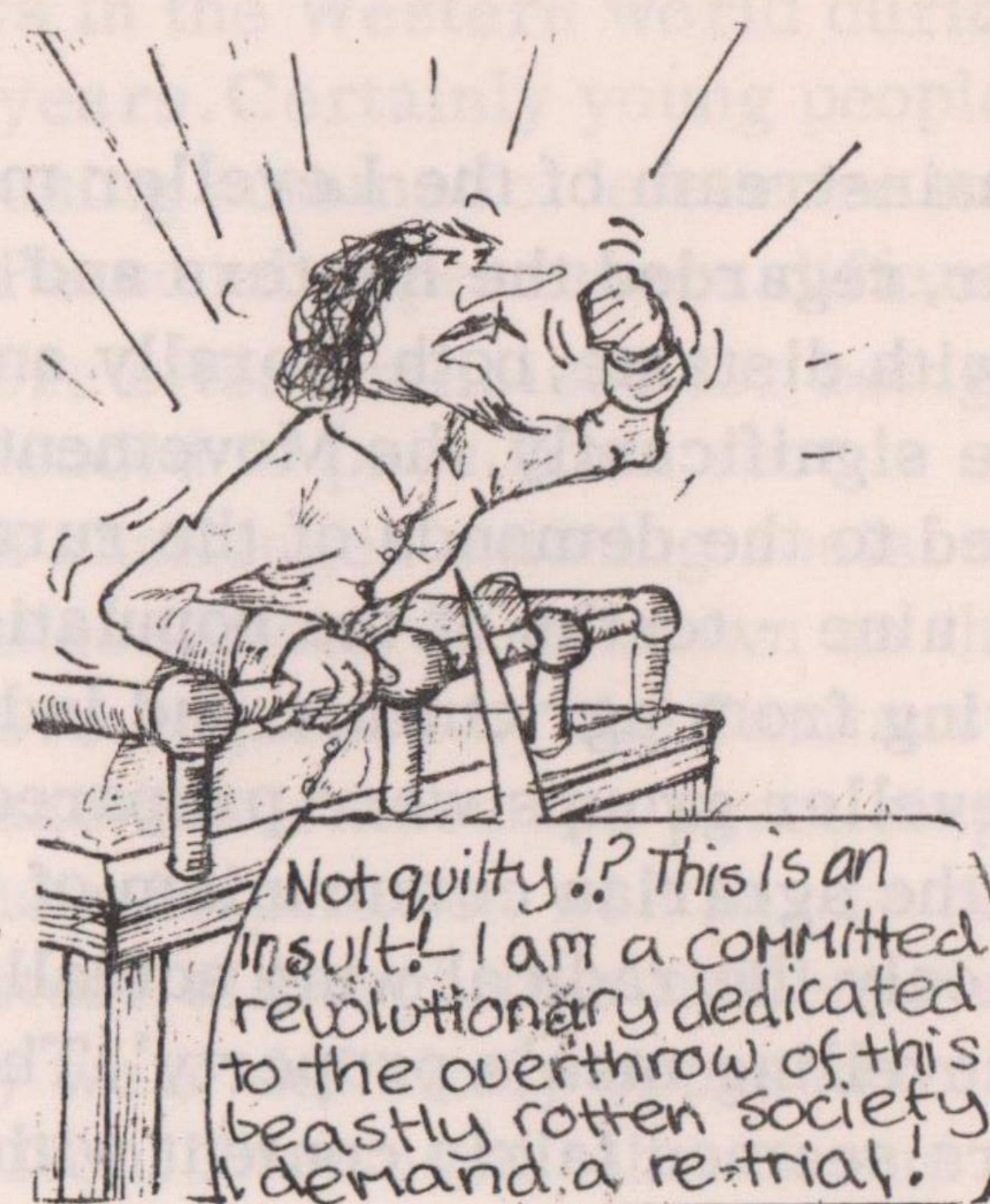
just revolutionaries, not just comrades struggling (armed or not) against multi-national capital, but all those who stray from the ever more rigid legal code, who behave differently from the bourgeoisie'. But the operation, still more complex and evil, is not yet clearly defined. It might be true that revolutionary militants, whose actions get defined as criminal, get punished for these 'crimes'; but what is more true is that, by making claim to being at war with the State, they get special punishment and special treatment; criminals, yes, but special criminals!

This means the same as 'absolute criminal' 'anarcho-nihilist' or 'terrorist'. But if these are the terms preferred by the specialists in war psychology, the political figure they delineate is much more clearly defined for repressive apparatuses: it is the enemy in our midst.

The political 'status' of the enemy in our midst, denied in words, is acknowledged perfectly well in the manner of different treatment. Defined thus, firstly by what you are and only in the second instance by what you have done.

The central demand of the imperialist bourgeoisie is no longer 'what have you done' but 'who are you?'. Your identity is the thing that interests them above all else; it's this they have to destroy. Different treatment in all its phases (struggle, trial, prison) aims precisely at this! To liquidate your identity...

Brigate Rosse (Red Brigade), Feb 78.



ANARCHISM - CAPITALISM - COMMUNISM

The word Anarchy has two meanings - the first is negative, and means chaos, disorder, and confusion. It is associated with violence and terrorism. The second positive meaning, which is the essence of the philosophy known as anarchism, is Freedom.

The enemies of Freedom never acknowledge the latter and all it means. They are the authoritarians of every nature, from the communists to the fascists who know that the state is vital to their existence. They are the parasites of the world who feed on the people, some outrightly do it by force and violence, others come with revolutionary rhetoric to fool people.

That freedom that Anarchy is, and it's philosophy speaks of, means among other things on State that governs people, and no leaders that rule them. It does not reject organisation, nor does it reject any government which governs things. It says with proof that it is not good or right, that States, Leaders, Governments, which are evil and corruptible, should exist.

Anarchists believe, and history backs them, that the real enemy of humanity is the means by which they are governed. Without the present means the world could manage to end exploitation, and war.

Anarchy is not to be confused with weak, divided or manifold Government. Only with it's total abolition can society develop positively in freedom.

Capitalism is a theory based on property and profit, in order to put that theory into practise those who believe in it must have an apparatus, an organisation. A vehicle. That vehicle is known as the State. At present those believers (who benefit) in Capitalism are known as the ruling class. By itself it is nothing, but by controlling it's machine, the State, it becomes everything. Once the machine is set in motion it will only perpetuate itself, as history shows. That is it's nature, and it will defend it's nature through

it's bureaucracy, it's police and Army. The ruling class trains itself to run it's machinery - it controls all the institutions.

In a society where profit is not the motive, and the class divisions are not determining the economy, the State defends the interests of the bureaucracy. Take away their organisation and they control nothing. Civil war comes when they band together to take back their organisation. They succeed if we are too weak to defend ourselves. Ask anybody and they will tell you that the ruling class isn't in itself about shit - it is the machine behind that is the problem.



Government represents the fetters upon society; even at its freest it merely marks the point beyond which liberty may not go. The State is the preservation of class divisions, it marks the division of humanity into rulers and ruled, and if in that capacity it protects property, it does so in order to defend the interests of a governing class. While this may also entail preserving the lesser property rights of a lower class this is merely done to strengthen respect for the property of the ruling class. The State is a parasite upon any society. It is ineradicable in a class-divided society, because the protection of property divisions depends upon organised repression.

Once any form of organized repression becomes stronger than any existing form of organized repression it will take over the functions of the State, and follow in the steps of the fallen no matter how revolutionary it is unless it rejects the fallens use of the State.

Marx analysed the structure of Capitalism clearly enough to perceive that when the necessity for class divisions was no longer there those repressive institutions necessary for class rule would disappear. In communist countries, however, it can be seen how the retention 'other' repressive organs of the State as meant that far from the State being abolished it has been strengthened. Marxist Leninism, which is a gross distortion of Marxism, (State Communism) combines the exploitive nature of Capitalism with the ordinary repressive nature of the State, and makes the latter in the end a greater monstrosity than ever.

Just as God is a product of man so is the State, the abolishment of private property includes the State- only by this means can we end alienation and regain complete power over our own lives. Freedom on every level is the cure to the worlds problems. Anything less as history shows us will only keep us enslaved, and at war with ourselves and each other.

The real enemy of humanity is the State, straightening out the abuses of authority will cure nothing, for it is the State that is abusive. To get to the State we must go through its ruling class at present, once that is accomplished we must destroy their organisation known as the State - and never let it rise again amongst us.

Seeing only the ruling class as the enemy is not seeing the whole enemy, and that is just as dangerous as not seeing the enemy at all.

Carl L. Harp
San Quentin Penitentiary to Walla Walla, Wn.
Tamal, California U.S.A.

Nov. 79 - Moved back to Walla Walla, Wn. U.S.A.



JUST BECAUSE YOU'RE NOT PARANOID IT DOESN'T MEAN THEY'RE NOT WATCHING YOU !

Groups

ABERDEEN libertarian group. Contact c/o 163 King St. Aberdeen
 ABERYSTWYTH David Fletcher, 59 Cambrian Street, Aberystwyth
 BELFAST anarchist collective c/o Just Books, 7 Winetavern Street, Belfast 1
 BIRMINGHAM meet Sundays 8.30 pm at the Fox & Grapes, Freeman St. or ring Joanna 440 5132 (also Anarcha Feminist Group)
 BRISTOL CITY 4 British Road, Bristol BS3 3BW
 BRISTOL Students: Libertarian Society, Students Union, Queen's Road, Bristol 8
 CAMBRIDGE - new contact awaited
 CANTERBURY Alternative Research Group. Contact Wally Barnes, Eliot College, University of Kent, Canterbury
 CARDIFF write c/o One-0-Eight Bookshop, 108 Salisbury Rd.
 CHELTENHAM anarchists see street sellers, 11.00-1.30 Saturday mornings, Boots Corner, High St.
 COVENTRY John England, Students Union, Univ of Warwick, Coventry
 DERBY: Collaborators welcome. Contact Andrew Huckerby, 49 Westleigh Ave., Derby DE3 3BY tel. 368678. No connection with some of the graffiti appearing in the city centre!
 EAST ANGLIAN Libertarians. Martyn Everett, 11 Gibson Gardens, Saffron Walden, Essex
 EDINBURGH anarchists meet 8 pm on Monday at First of May Bookshop, 45 Niddrie St., Edinburgh
 EXETER Anarchist Society, Univ. of Exeter, Devonshire House, Stocker Road, Exeter
 GLASGOW Anarchist Group. Initially, weekly meetings. For further information contact John Cooper, 34 Raithburn Avenue, Castlemilk, Glasgow G45
 GREENWICH & BEXLEY. Any trade unionists interested in forming a syndicalist group please contact John Ryan, 47 Binsey Walk, SE2 9TU
 HASTINGS Anarchist Group, Solstice, 127 Bohemia Rd., St.-Leonards-on-Sea, Sussex. Tel. 0424 429537
 HIGH BENTHAM. Ask at the Dragonfly on Saturdays
 HUDDERSFIELD. Mtgs. every 2 weeks For details phone 0484-38156 (Polytechnic Students Union)
 HULL Libertarian Collective. Pete Jordan, 70 Perth St., Hull. E.Yorks
 LEAMINGTON & WARWICK c/o 42 Bath Street, Leamington Spa
 LEEDS change of address to 189 Hyde Park Road, Leeds 6
 LEICESTER anarchist group: Lyn Hurst, 41 Briarfield Drive, (tel. 0533-21250 (days), 0533-414060 (nights). Bookshop: Blackthorn, 76 Highcross St (tel 0533-21896). Libertarian Education: 6 Beaconsfield Rd. (tel. 0533-552085)
 LONDON:
 Anarchy Collective, 37a Grosvenor Ave., N.5. Tel. 359-4794 before 7 p.m.
 Freedom Collective, 84B Whitechapel High Street, E.1. Tel. 247-9240
 Hackney Anarchists: Dave, tel. 249-7042
 Kingston Anarchists, 13 Denmark Rd. Kingston-upon-Thames. Tel. 549-2564
 London Workers' Group, Box W, 182 Upper St., N.1. Tel. 249-7042

Love V. Power, Box 779, Peace News (London office: 5 Caledonian Rd., N.1)
 West London Anarchists, 7 Pennard Road. W.12
 MALVERN & WORCESTER area. Jock Spence, Birchwood Hall, Storridge, Malvern, Worcs.
 MANCHESTER c/o Grass Roots, 109 Oxford Rd. Manchester M1
 MID-SUSSEX & SOUTH COAST anarchists c/o Resources Centre, North Road, Brighton, E. Sussex
 NEWCASTLE UPON TYNE. Black Jake, c/o 115 Westgate Road, Newcastle, NE1 4AG
 NOTTINGHAM c/o Mushroom, 10 Heathcote St. (tel. 582506) or 15 Scotholme Av., Hyson Green (tel. 708302)
 OLDHAM. Anyone interested in forming anarchist group in area contact Nigel Broadbent, 31 Cooke St Failsforth, Manchester (activities to be decided on formation)
 OXFORD anarchist group c/o Danny Simpson, Exeter College. Anarchist Workers' Group: ditto.
 Anarcho-Feminists: c/o Teresa Thornhill, 34 Vivinity Road.
 Solidarity: c/o 34 Cowley Road
 PORTSMOUTH. Caroline Cahm, 25 Albany Road, Southsea, Hants
 READING Anarchists c/o Ms. Shevek, Clubs Office, Student Union, Whiteknights, Reading, Berks.
 SHEFFIELD Anarchists: c/o Havelock Square, Sheffield S10 2EQ.
 SHEFFIELD Libertarian Society, PO Box 168, Sheffield S11 8EE comprising Autonomous Anarchists, Black Cross Group, IWW, Syndicate of Initiative, John Creaghe Memorial Society
 SWANSEA Don Williams, 24 Derlwyn Dunvant, Swansea.
 SWINDON area. Contact Mike, Groundswell Farm, Upper Stratton, Swindon, Wilts
 WESTON-SUPER-MARE. Martyn Redman, Flat 5, 23 Milton Road

national

KENT
 Ramsgate: Peter Ford, 22 Royal Rd. Sevenoaks: Jim Endesby, 70 Bradbourn Road.
 NORTH WEST ANARCHIST FEDERATION c/o Grass Roots, 109 Oxford Rd., Manchester, M1 7DU. Groups are: Burnley Anarchist Group, 5 Hollin Hill, Burnley, Lancs. Lancaster Anarchist Group, 41 Main Road, Galgate, Lancaster. Manchester Anarchist Group } both Syndicalist Workers' Fed. c/o Grass Roots as above.
 (NW Fed. has contacts in other areas & publishes newsletter).
 MIDLANDS FEDERATION: Groups include Birmingham, Corby, Coventry Derby, Leamington/Warwick, Leicester, Nottingham, Sheffield.
 NORTH EASTERN ANARCHIST Federation Secretariat c/o Black Jake, 115 Westgate Rd., Newcastle-upon-Tyne, NE1 4AG.
 THAMES VALLEY ANARCHIST FEDERATION - contact Oxford or Reading
 SCOTTISH LIBERTARIAN FEDERATION Contact Nina Woodcock, 74 Arklay St. (Top R.), Dundee. tel 814541.
 DIRECT ACTION MOVEMENT, 28 Lucknow Drive, Sutton-in-Ashfield, Nottinghamshire. Groups in various places incl. London, Manchester and Leeds.

'SOLIDARITY': a libertarian communist organisation which publishes the journal 'Solidarity for Social Revolution'. Local contacts: Aberdeen c/o 167 King St. Dundee c/o Nina Woodcock, 74 Arklay St. Manchester c/o 109 Oxford Road, M/cr. M1. Oxford: c/o 34 Cowley Road. London c/o 123 Latham Rd. London E6 and members in many other towns.

ANARCHIST COMMUNIST ASSOCIATION (organisation of class struggle anarchists who produce their own paper 'Bread and Roses'. Local contacts: London Danny Jakob, 88 Speedwell House, Cornet St. SE8. Birmingham: Bob Prew, 13 Trinity Court, Trinity Rd., Aston, B'ham. Burnley: Jim Petty, 5 Hollin Hill Glasgow: Dave Carruthers, 53 Ormonde Ave., Glasgow G4.

OR CREATE YOUR OWN.

1) LWG have done excellent stickers loosely connected with work - against it, for seizing control of it etc. £0.20 x 100. £5 a 1000
 2) RECOMMENDED PAPERS TO READ - FREEDOM (still going after all these years - anarchist house journal cum theoretical cum news(?)). BLACK FLAG - more regular than ever, sometimes mentions this country and is probably the best anarchist magazine in the world, ever (they told me so). SOLIDARITY - what can I say? Lots of theory & analysis but almost no practice (like a lot of people). I.T. Improving ex-hippy (or not so ex-) journal.
 BEANO - Maybe.

Most papers aren't getting where they want to go
 New one - XTRA - impressed but with potential. Will it survive?
 + OTHERS I've forgotten.
 Oh yes - PEACE NEWS.
 + Local - in Hastings, Cambridge, Leeds, Scotland, Cknings, Wottingham and attempted London weekly, etc. + various odds & sods, leaflets. (London Workers Bulletin-LWG).
 Let's face it, the 'movement' is in dire need of strengthening its ideas, practice, strategy, literature etc.

SUPPORT CIENFUEGOS PRESS!
 SUPPORT ALL OUR PRISONERS and all prisoners
 SUPPORT LITTLE A. PRINTERS

PREPARE FOR WORLD-WIDE CLASS WAR NOW
 Join the anti-nuclear struggle
 Love each other - smash the State, Institutions, Left, Unions.