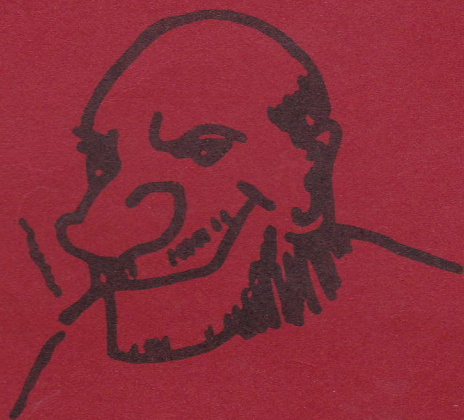


7385
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BLACK JAKE'S



occasional organ

produced locally by newcastle anarchist group

at a cost of 5p



ANARCHISM

Anarchism is the most rational and positivistic conception of human social life. Its perception is dependent on growth of those groups alienated from authoritarian society, and the spread of non-statist consciousness. (the reason for magazines such as this).

Capitalism will continue as long as enough people regard it as legitimate. The state is both the product and master of the economic system. We believe that for any meaningful liberation of man (sorry sisters) the state, the institutions of coercion in society, must be abolished.

There is no human 'nature', we are what society (and the environment) makes us. A liberated mankind is not its own worst enemy. We believe the collapse of present society is inevitable. We look forward to this happening, and want others to believe in the possibility/necessity of life without compulsion.

Rebel today.

T. E.

EDITORIAL COLLECTIVE

Due to the overwhelming response to our first issue, including enquiries from such exotic places as South Shields, Durham, Sunderland, London, and Le Havre (France), here's the second mind-boggling issue.

We have noted that since the first issue exploded onto the scene, the leaders of the Western world have adopted a series of defensive measures. Firstly, there was the recent Summit Meeting in London; secondly, an emergency NATO Council meeting; and of course, President Carter himself rushed to the North-East to rally the forces of reaction against the incipient local revolutionary movement.

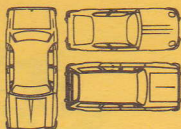
Could there be a connection?

Editorial Collective

OP PRESS - STOP PRESS - STOP PRESS - ST

GOD BACKS ANARCHISTS

After 2000 years of manipulation by various state authorities the Almighty has finally come to his senses and pissed all over the Jubilee.



help!



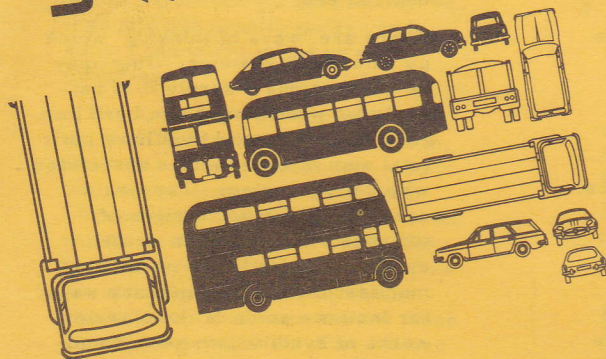
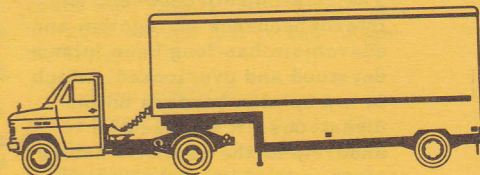
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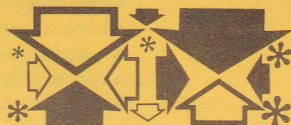
Council roll in the Haymarket crash! bang!



beep
beep!
beep



Sp
caosss....



If you take the trouble to visit the 5th floor of the Civic Centre, you'll see a model of what the Council had in mind for the Haymarket 14 years ago. According to the plan, the centre of Newcastle was to be carved up by a motorway/pedestrian precinct complex.

Percy Street and the Haymarket were to be radically changed: a motorway was to be cut from Sandyford Road right through what is perhaps the busiest area of the centre to past the Co-op. Over-shadowing the motorway were to be two enormous concrete pedestrian walk-overs, reaching from St. Mary's and from the Haymarket metro station to the university side of the road, to be built at a phenomenal cost. Happily this hare-brained scheme has been abandoned.

This is because in times of economic restraint the Council has been forced to come up with a slightly less grandiose scheme. The motorway plan has been modified although extensive redevelopment of the road is still envisaged. The Council has not been able, however, to shake off its obsession with the grotesque pedestrian fly-overs, (no need to take our word for it, the model is to be seen in the Civic Centre). Once again we see an example of the Council's desire to relegate the Geordie pedestrian to the role of second-class citizen.

More ambitiously, when the Haymarket metro opens by the end of 1979, the Council expect to be redeveloping the triangle of land round the bus station and behind Marks & Spencers, at a cost of £ $\frac{1}{4}$ m. per 20 square feet of shopping plot. The Council hopes to take control of this area to squeeze out the small shop owners in favour of the national chain stores. After Eldon Square, does Newcastle want any more multi-storey eyesores?

On top of this, the Council was expecting people to live in the middle of it, in a new high-rise block of flats, but has since decided to make the building into yet another, probably empty, block of offices.

Where the Council can't get money for schools, hospitals and housing, it can still squander cash on mutilating the city centre.

M. H. W. & A. F.



Egoism

The relationship between, and interdependence of, egoism and anarchism has long been misunderstood and overlooked, which in my opinion borders on the disastrous. It is essential to understand the egotistic nature of anarchism, and the many attempts to ignore it, in theory and practice have been doomed to failure. Let us consider the human mind. Each human being is basically isolated, due to the imperfect mechanisms of communication which render impossible total understanding of others, and as a result, each person can only rely upon subjective experience and feelings in directing his life. Thus each person is an egoist; in that all his actions and behaviour are channelled towards furthering his own interests, or, more significantly, what he believes to be his own interests. Here I mean all aims and motivations a person may have - the attainment of which give that person satisfaction or pleasure.

What anarchists hate is when social systems fool people into believing that acting in the system's interest is the same as acting in the individual's interest. For example, the love of one's country or state is encouraged because it tends to perpetuate the system, without really being concerned with the welfare of the components of which it comprises (ie. the people). This is a ludicrous situation, because in effect, it makes the state a kind of 'egoist', whereas the state doesn't actually exist at all.

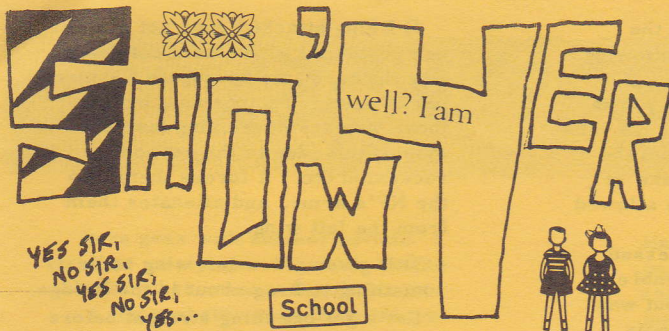
The various schools of thought in anarchism all have one thing in common; namely the alleviation of human problems by dissolving (destroying) hierarchical structures as far as possible; and allowing individuals to develop without oppression from family, state, school, etc. But it must be appreciated that the directly oppressive nature of these must only part of the problem. Therefore removing these obstacles will not in itself suffice to achieve the desired end.

There are 'ways of thinking' which go with these systems. They may be unconscious - surely it is natural that when people are born into, grow up within, and thus have their total sum of experiences associated with such a system, they would carry unconscious vestiges of attitudes which conform to that system. These 'ways of thinking' manifest themselves in many ways; for instance some of the classic works of syndicalism seem to adhere to certain economic methods which really are only relevant to a capitalist system. This sort of approach is inevitable, and it is only by understanding that it can be combatted.

All of these ways of thinking must be shown to be unnecessary and harmful. Furthermore, each individual must be able to relate this specifically to his own self. This is where much anarchist theory goes awry, in developing practical considerations often at the expense of reflecting on the implications to individual existence. Of course practicalities are important, but even more fundamental, I believe, must be a flexibility which allows different egos to adjust to new ideas sufficiently thoroughly to be in any way meaningful.

T. J.

and Anarchism



YES SIR,
NO SIR,
YES SIR,
NO SIR,
YES...

Another Heavy Metal number from

"The unique sliderule company" (the sliders)

! ? ?



The tune (and context) changes as the song progresses, but it's generally fast and heavy.

You hang around with any woman you can
Just so yer friends will know you're a man
I've seen you holding your girlfriend's hand
I know why you do it - I understand

SLOW

To show you're normal
To show you're normal
You're making love real formal
Just to show that you're normal.

THIS IS THE CHORUS

Be like the rest or it might get cruel
Now you're conforming and you ain't no fool
Your paranoia slowly grows
Are you wearing the right kind of clothes?

Chorus

NO!

You do your best to keep your hair cut short
Don't break the rules or you might get caught
I'll introduce you to the boss's wife
You can lick his arse for the rest of your life.

Chorus

THIS IS NOT A CHORUS, IT'S ANOTHER VERSE

You're normal, you're normal, you don't get too far
You're normal, you're normal, you're washing your car
You're normal, you're normal, just like me
Now you're staying home and you're watching TV.

Chorus



FIGHT BACK MOTHERFUCKERS

£££



GOOD GRACIOUS!



Comrade Hack addressed the assembled workers in the following fashion:

"Comrades I salute you in revolutionary fervour. As in the '30s the NF must be smashed from the streets (cheers). For the sake of democracy they must not be allowed to speak (cheers)."

(At this point a 'self-confessed anarchist' was heard to mumble something about freedom, but was silenced by cries of "Bourgeois liberal", and the meeting proceeded in an orderly fashion).

2) Being attacked does not discourage people, it gives them solidarity. For the hard line psychopath NF member it's not too important, but for those who are developing fascist sympathies (due to the economic recession etc.) it forces them into the NF's arms, and alienates them from the left wing.

3) It gives a few left wing radicals something to brag about in the Bridge.

Let's get one thing straight before I go on; this is not a 'bourgeois liberal' article. Letting the Front speak is not the same as letting them

EAT LEAD NAZI



(AS IN THE THIRTIES)

Comrade Hack continued...

What the hell, let's have a serious article.

OK.

I can understand the IS, YS, WRP etc. not letting the Front speak, repression is all part of their plan to gain power, and they work themselves up with dogmatic rhetoric about un-human NF (even though they often also belong to the beloved working class). Of course the NF are shits*, but let's consider what the actual effects of (say) smashing up a Front meeting are/would be.

1) The Sun reports that those repressive socialists have been denying another minority group the right to speak, yes indeed if they got in it would be just like Russia, etc. etc., better vote Labour (or Tory) at the next election and keep out these left wing extremists.

NB: THIS ARTICLE WAS WRITTEN WHILST UNDER THE INFLUENCE OF A COPY OF 'BLACK FLAG' - SAY NA MORE

*'Shit' is the only swear word which doesn't degrade a minority group, so it must be the best!

beat people up. Black defence groups are pure anarchism. I would happily prevent the Front marching through trouble areas, and if they attacked a left wing bookshop I would be the first to help smash up their houses (and forget the police). We've got to show them we'll stand up to them, but defending blacks etc. is not the same as repressing the NF's right to speak. There is a qualitative difference.

Anyway, where does it stop; what if the WRP decide they don't like Anarchists (remember the Ukraine, etc.)?

The so-called "left wing" can carry on with their campaigns of repression, and let people judge them by their actions - they might learn something the Poles, Hungarians etc. already know - but we as Anarchists must take our own line. What the shit use is it sitting in a pub talking about Freedom, then when it comes to something important you fall in behind the Joe Stalins of this world.

You're only an Anarchist when you act like one.

Criticism welcome.

M. P.



The Jubilee isn't just harmless fun

Considering the vast resources currently involved in selling the Silver Jubilee to the public, and the recurrent references to it on TV, radio, in advertisements and in the shops; considering all this, there has been surprisingly little discussion of the matter in the pages of the radical press. This is a pity, because the Jubilee is a very interesting and significant phenomenon on all sorts of levels. It is a major propaganda exercise, it is a god-send to the ad-men (how many Special Jubilee Offers have you seen this week in the local supermarket?), and it is a good gauge of the distribution of ideas and loyalties which only serve to bind people to the structures which oppress them

("false consciousness" is what our Marxist colleagues call it).

I think the main reason why the left has been slow to take up the issue is that royalty really seems a bit of an anachronism, an irrelevance. We are all ready to fight the good fight against capitalism and bureaucracy and imperialism and sexism and racism, but to start fulminating against royalty seems to be investing it with a significance which it does not really have. After all, the Queen doesn't really have any power, does she, she's only a symbol, a figurehead, and thus not really important. We grumble a bit about the size of her salary, and then turn to more pressing matters.

MA'AM



MOVEMENT AGAINST A MONARCHY

And in doing this we fall into the error of supposing that somehow symbols and figureheads cannot be important, of supposing that it is only 'hard' economic or political power which counts. The Queen may be 'only' a symbol of the nation-state, of national identity and national unity, but as such she is a tremendously important political factor. This is not the place to argue in detail an anarchist case against the State, but I would contend that the State is inevitably oppressive; that it is inevitably a tool of minority domination over the majority; that any ideology which preaches loyalty to the State, or identification with the nation, is inevitably reactionary. Anything which serves to buttress the continuing ascendancy of the State, and popular acceptance of it, should be taken very seriously. And royalty does just that.

There are several ways in which this function is performed. Firstly, the Queen and royal family are a convenient focal point for nationalist appeals. Nation alism today is not strident and jingoistic as it once was, but is a far more subtle sentiment, which is kept alive, simmering

softly, by the politicians and industrialists and trade union leaders and media. We all know how the "national interest" is repeatedly invoked in support of a policy or party; how we are told that we must "all pull together", "work like beavers" and "tighten our belts" or "the country" will go bust. There is, in other words, an ongoing process whereby problems and solutions are always discussed in a national framework, whereby it is tacitly assumed that "really" we are all British and thus all have the same interests. The presentation of royalty is a part of this process, gently reminding us all the time of the existence of this 'special' family, and thus of the values it symbolises. We see them at horse-shows and functions, we follow the childrens' progress and love-lives, we read fulsome biographies in glossy magazines. If we are really lucky, we see them in the flesh at some State ceremony. And gradually, subtly, the idea seeps in that we belong to something ancient and hallowed called "the Nation", and that we have something colourful and ceremonial called "the State", and that they are closely related to each other and are both very good things.





ROT ALL RULERS

The mention of ceremony leads on to the second point, concerning royalty as spectacle. We are indebted to the situationists for the valuable and politically significant concept of the spectacle, of the event which demands from the masses only passive observation, and which consequently saps them of the will and even the ability to act for themselves. Again, royalty is only one factor within the vast showbiz network which captures and dulls the minds of millions each night, but it is a potent factor. Royalty is good TV, the State can always put on a top-class show (there are, in fact, elegant arguments to suggest that the origins of the State may lie precisely in organised ritual). When this expertise is combined with the aura of hallowed tradition which the PR men have managed to construct around royalty, you have a powerful formula. Hundreds of thousands waited in the rain to see the 1952 Coronation, and hundreds of millions watched it on film. They didn't have to, remember, but they wanted to see the parade, and the soldiers, and the pretty young Queen.

Which brings us to my last point. The Queen and her family are sym-

bols of the nation-state, and, surrounded by the colour and pageantry of their status, are purveyors of the spectacle. But there's a more subtle dimension yet to the issue. The Queen is not only a Queen, but also a human, and the fulsome documentaries on the royal family usually cite as its greatest achievement the way in which it has become closer, more accessible, to 'ordinary people'. We all gasp in admiration at the woman's walkabouts, when she actually talks to us! The implications of this are far-reaching, in that royalty is taking on this 'human face' while still symbolising nationhood and State-power. The new-found closeness to the people is in fact a symbolic expression of the idea that we are indeed involved in the nation and associated in the State, that these are somehow 'ours', that they have something to offer us and are not alien realities imposed upon us. This form of oppression is the subtlest of them all - with an ideology like this, who needs armed policemen?

All of these dimensions of modern royalty are being played up greatly in Jubilee Year - books and magazines give us more and more intimate family detail; a whole new industry producing commemorative commodities, from beakers to biros, has appeared; and there will be a steadily swelling tide of pageants and displays and ceremonies and parades as the summer wears on. The point is that it's not all harmless fun. It's very harmful fun indeed, fun which sows the seeds of confusion and alienation.


Mrs. Windsor is coming to Newcastle on July 15th. Are we going to give her an appropriate welcome?

M. S.

The stickers shown on these pages are available at 1p. each from MA'AM, c/o 5 Caledonian Road, LONDON N1.

We shall celebrate with
the Death of your

such fierce dancing
Institutions



Oh it's Jubilee Year, we must all give three cheers,
We're all meant to be terribly pleased,
For the Queen's been the Queen now for twenty-five years,
Though it don't mean a blind thing to me.

Oh our country is modern, our people are free,
We're mature and we're equal, a democracy,
But the Queen's not the people, she's Royal you see,
And that's why the Queen's got her own Jubilee.

Well the Queen is a very nice lady, they say,
But so is my mother, say I,
If my Mum wants a Jubilee, who's going to pay?
For the costs are exceedingly high.

(Chorus)

The Queen has a penny or two tucked away,
My Mum she has nothing, say I,
The Queen is all right on the rainiest day,
While my Mum she must scrape to get by.

(Chorus)

Oh the Queen is a symbol of all that I hate,
She stands for the things I oppose,
Like law and authority, the Nation, the State,
And it won't be too soon when she goes.

Oh the people aren't equal, it's easy to see,
For power's in the hands of a minority,
And the Queen is a symbol of this tyranny,
And there won't be a Queen when the people are free.

LEGALISE IT

Here goes with another article about marijuana. Not that I write them all the time - but that a lot of you probably read them all the time.

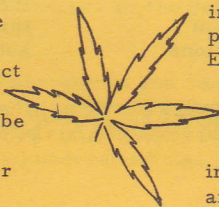
Right - anyway, it's come to my attention that some people do not yet realise that cannabis is a nice way to relax and does not lead to nasty addictions, hang-ups and violent acts of crime against the Church and State (pity?!). Now we're already round to the subject of crime it's time to reveal to one or two people who may still be reading that, according to Mrs. Windsor/Battenberg etc. and her accomplices, smoking the weed is not a nice thing to do, jolly horrid and should be punishable (as of course it is).

Possession of a small amount of grass in Britain today can result in a fine and up to 5 years in prison, and selling it can lead to up to 14 years on H. M. Bed & Breakfast. One careless local character was just fined £95 for having enough stuff to roll a weak joint. Another got six months for selling £15 worth of best Lebanese Gold.



There's so much shit talked about the subject by people who know nothing about it at all (and some by people who do) that most citizens, i.e. readers of the Express Sun Mirror Telegraph etc., have been bullied into thinking that the pastime's addictive, dangerous, communist and makes kids want to screw too much - but here comes the truth!

Hash is not addictive. A lot of people know from experience that regular users can carry on life just the same - and without withdrawal symptoms as produced by alcohol and nicotine - if they stop smoking dope. The effects are roughly similar to alcohol, i.e. it's just another social lubricant used from time immemorial in the East in the same way and for the same purpose that we drink Tartan and Ex.



But whereas if S&N decided to increase their profits even further and upped the price of a pint of piss to 50p (as it soon will be anyway) they'd still sell just as much - if the price of an ounce rocketed by the same percentage to, say, £40 people could and would cut down smoking until the price fell.

Even the Establishment knows hash ain't dangerous but refuses to legalise it: in 1894 the Indian Hemp Drug Commission reported laws against cannabis were unjustified. In 1943 La Guardia Commission reached the same conclusion as did the Wooton Report in 1968. For 80 years the people at the top have been trying to justify their laws against this pleasant substance but still have no answers. Who knows why they're doing it? But Governments are always full of pretty devious men - why do they want to run peoples' lives in the first place? Maybe it's just a useful way to get at those 'dirty, sex-crazed, queer radical hippies' who are dropping out all over the place and telling their values and morals to get to fuck. But it's amazing how many 'hard-working, respectable, moderate' little girls and boys are rolling up and smoking. We ain't gonna be type-cast anymore.

legalise it, Continued

So what can we do to be able to roll up and smoke legally while sitting in the Farmer's Rest or doing the shopping? Maybe that's part of the answer. If enough people got out on to the streets and did just that or even walked around smoking dummy joints rolled with just tobacco, not only would they probably get away with it, but soon there'd be so many people walking around (or sitting or lying), getting high in public, that either the laws would have to be changed to reflect a new social reality, or the Government would be forced to bare its teeth on the streets of Britain - and show itself more immediately to be the instrument of repression that it really is. Petitions

and demonstrations are all very well but when did they last change a thing? They're handy safety valves of the Establishment. Smoke all over the place and you'll get a taste of the freedom we've been denied for years.

A revolution to wake people up, abolish the monarchy, smash capitalism, authoritarianism and the old 'order' would be more effective but it's not on the cards - yet. So relax in your local and 'Roll another one, Just like the other one'. Cannabis is here to stay, no matter what they say - so let's have it legal. Nuff said?

Note. The fuzzy thinking exhibited in this article is not a result of the author being stoned. **R.T**

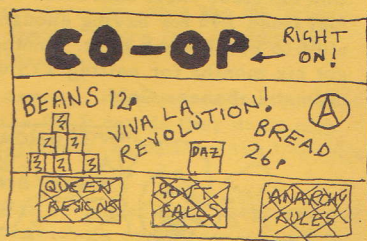
Situationist Shoppin'

Even the most commercialised or authoritarian situations can provide hours of fun and enlightenment, with a bit of imagination. For example, we went into this corner shop and instead of buying something just asked all the prices and considered the different commodities. This was quite a good game and involved some interesting new types of interaction for us and the shopkeeper. Eventually he threw us out, but we didn't take it to heart, so it was all right.

It's amazing how interesting even the most boring type of place can be; you don't even have to break the rules, just explore them. All rules are ridiculous by their very nature, so if you just follow them to their logical conclusion they can be quite entertaining. For example, ask a policeman to intervene if your friend takes too big a bite out of your Mars Bar, and see what happens next. What's the point? Well, it's something to do when twentieth century living gets a bit boring, but it's also a practical way to stop relating

to things the way we're expected to. I mean, no-one would spend all their day on a conveyor belt unless

REVOLUTION
MEANS
IMAGINATION

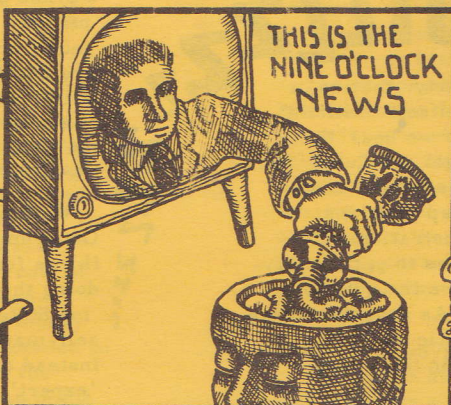
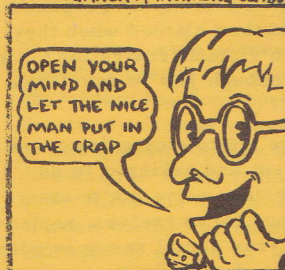


you could persuade them they're a worker and that's what workers do: Workers work, bailiffs throw people onto the street, rioters throw bricks, OAPs do charity work, etc. etc.

If we stop accepting certain well-defined roles, and start playing exploration games instead... well if everyone did it there'd be a revolution, but don't despair, do it yourself and bring the revolution to your corner shop. **mp**

Tonites Spectacular Entertainment

WE ARE CONSTANTLY
BOMBARDED BY THE
PROPAGANDA OF THE RULING CLASS



THE BOURGEOISIE OWN
TV, FILM, RADIO, NEWSPAPERS
AND — COMIX

YOU LOVED THE LIES
ABOUT IRELAND!
NOW ENJOY THE LIES
ABOUT STRIKERS,
VIETNAM, BLACKS,
WOMEN, ANGOLA,
KOREA, GAYS,
SOCIALISTS,
PORTUGAL, THE
WORKING CLASS,
IMMIGRANTS,
SPAIN, ASIANS,
PALESTINIANS, ARA

From RESISTANCE
COMIX

6.30. SIDEROADS

Continuing our fascinating saga of everyday life in Newtown's suburbia. Shortly after her marriage to Bill, Suzanne has discovered that he is the natural father to her own sister Kate, and has become embroiled in a physical relationship with Tony, the new barman at the hotel whose transvestite friend Jeremy was once involved with Bill, before he got the job at the bank.

7.00. PROBE.

Open politico-socio-economic discussion about the international fiscal situation of the 3rd World countries, chaired by Kermut the Frog.

8.00. SELL-OUT OF THE CENTURY.

Your chance to see other people winning prizes you can never hope for yourself.

9.00. THE NEWS.

As distorted by Angela Ripoff.

9.30. SPORTSNIGHT.

Introduced by Tony Gobber. Your chance to view again Terry McDermott's Goal of the Season for the 39th, 40th and 41st times. Also Hang-gliding - a report by our South American correspondent on Chilean executions.

10.55. LATE FILM.

"Tangle in Tangier" - Young Anglo-Saxon doctor falls passionately in love with blind African girl and dramatically restores her sight and marries her. She is soon after run over by a bus.

12.30. WHAT THE PAPERS SAY.

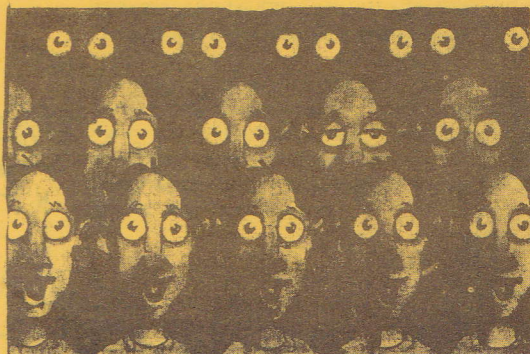
12.30½. THE EPILOGUE.

The Very Rev Cogwheel discusses the deep significance of Christ's exhortation to "Go forth and multiply".

12.40. CLOSEDOWN.

12.41. PARTY POLITICAL BROADCAST.

on behalf of:- 1) All political parties
2) Conservative Party.

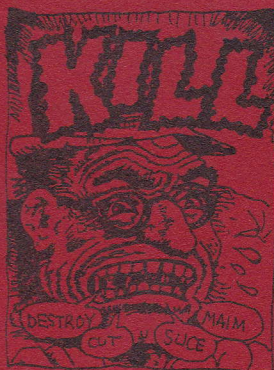


CUT OUT THE ROT FAMILY BUTCHER!

R. T.

Next time you're waiting for a bus at the top of Stanhope Street, take a look at the heart-warming, patriotic proclamation in the butcher's shop, to which our correspondent in the West End has drawn our attention. It reads:-

"In the days of Raleigh (sic) and Drake, men worked and fought for their country's sake. Money was used to make exchange easy - not to prop up the layabout, liar, and lazy. We can still build the finest ships in the world and grow (sic) the best beef. No need to go cap in hand for relief - **UNSHEATH THE SWORD (sic) CUT OUT THE ROT** and show the world just what we've got! God Bless the Queen".



Good loyal stuff, eh? God is dead NATCH. Terrible innit - all these rotten Anarchists and left wing extremists lying around financing occasional organs with their dole money - cut them out. Hope we're not around when he unsheaths his meat cleaver. Makes you wonder why he became a butcher in the first place - cut, cut, cut, hack, hack, spurt, blood, violence, intestines !!!

Contacts & Ads

Black Jake is willing to carry adverts for anyone who is working against world-wide capitalism, subverting authoritarian structures, or just providing islands of sanity in an insane world.

Congratulations to Walkers news-agent in the Haymarket, for being the least Jubilee-conscious news-agent in Newcastle (to our knowledge), and for having such a wide range of alternative papers.

Newcastle Anarchist Group. Contact address: 91 Beaconsfield Street, Arthur's Hill, Newcastle, NE4 5JN.

Tyneside Street Press. Tyneside's own community paper. On sale all

over the place. Buy it.

Cradlewell Books. Solidarity with Cradlewell Books, who have had several bricks through their window with the compliments of the NE. They have the widest range of left literature between York and Edinburgh, including anarchist and libertarian papers like Freedom, Social Revolution and the brilliant Canadian paper Open Road.

Cinnamon Whole Food, natural food store, 21 Leazes Park Road, just off Percy Street.

The Stall, New Elvet, Durham (just behind Frontaprint). Natural food store, coffee bar and good stock of left literature.

MANDALA WHOLEFOODS
43 Manor House Road Jesmond



