

GUTTER PRESS



3_p DO IT NOW

Free the Streets

One of the things which Brighton has not got is a place where one can stand and give out with whatever one feels like to anyone who wants to listen. The only place in Brighton where public open air speaking is allowed is the Fishmarket Hard - and you have to get a licence for that. Another place that has a tradition for public-speaking is the Level - before the war several large rallies on unemployment were held there, and after the war, in 1946, the squatting movement congregated for several large demonstrations.

What is needed is a place in Central Brighton where people can stand and speak without getting a special licence and without being harassed by the police. A local campaign for agitation on this issue could be started - it's not the revolution, but while we're waiting for that we can improve our lot in some ways. A petition could be organized asking the council for a site for a Speaker's Corner. If, after going through all the nice legal channels, there's no success then people could march on a place selected beforehand and claim it as a Speaker's Corner - and keep on doing this every week - say every Saturday afternoon - until the site is generally accepted as a Speaker's Corner, and the Council have to back down. Remember, the State didn't present the people with Speaker's Corner in Hyde Park - in the last century the people had to break down the fences and make it such.

If you are interested in this idea contact us c/o The Anarchist Library, The Public House, Little Preston St. Brighton.

... and the Roads.

The automobile is part of a dream that went wrong. Our civilization is full of such dreams. Some of them, like peace and co-operation, crawl away and die by themselves - not because no one wants them anymore but because they are not profitable. Some dreams change drastically - as the idea of Mutual Aid dwindled to the Co-operative Wholesale Society. The dream I had in mind was that of easy mobility for all. What soured the dream was, and is, money - profits. There really was a time when the car promised freedom. In the 19th. Century aristocrats protested against railways because they encouraged the workers to move about the country - but they shut up when they realized that there was money in movement. The bicycle added to the mobility, but the car seemed the ultimate. Politicians realised its value as a spurious symbol of social status and individual freedom. An American President campaigned for 'a chicken in every pot and two cars in every garage! Hitler gave the Volk their Wagens. And Henry Ford had already seen that there was more money in cars for all than in cars as rich mens' toys. - Price it just dear enough so he has to work for it and just cheap enough so he can earn it.

Mobility for all is a great idea, and we could have had it 50 years ago. We don't have it now: look at the signs around you - the immobile traffic in Western Road and Kings Road most weekends; old ladies in the out-lying villages who can't visit friends and relatives because the bus service is so poor and the fares so dear. See the link - Money.

Of course, public transport isn't profitable now because our thinking is nudged towards ultimate ownership of a car - and because we still cling to the idea that public transport is a commodity which has to pay rather than a service which is needed. And the car we are persuaded to buy is not to be treasured for years as it would have been in the

thirties but will be traded in a few years. Fewer people use buses and trains, therefore fares rise to cover costs, therefore fewer people can use them, therefore lines are closed, routes are cut out and buses don't run - therefore fewer people use buses and trains.

There's certainly money to be made out of public transport, but even more out of cars. Public Transport Authorities aren't going to replace their buses and trains every four years. But with the right advertising and built in obsolescence people can be persuaded to replace their cars that frequently - which means profits for manufacturers and advertisers. More vehicles mean more petrol - and that means more money for oil companies. What does it matter if more vehicles and more petrol mean a dangerous rise in the level of lead in the air we breathe or more road accidents? Who cares if the electric car is cleaner, efficient and less dangerous? And then there's money to be made out of parking, garage space, maintenance (because the car will begin to fall apart soon unless you can afford a Rolls or Bentley - real cars are still rich mens' toys.) And so...almost literally ad infinitum... you work out the other links.

If you are a motorist, is there really any pleasure in crawling home through Brighton in the evenings, in dawdling to beauty spots which are choked with other cars when you get there on summer days, in prowling the streets for a parking space when the film starts at 7.15 and all spaces within half a mile of the cinema are already crammed, in going up and up and round and round in multi-storey car park and when you have found a place desperately trying to remember where it is later? For you and me the car, as we know it, is, from a financial, an efficiency and a health point of view, a dangerous con.

What is wanted is an effort to cut down the number of cars on the roads. Many people need them because of their work or the remoteness of their homes but how many people drive with their cars one quarter full? Some form of neighbourhood lift scheme could be a practical step to ease congestion and save money. But we need to go further than that. Profit dictates each individual in his car: common sense and necessity suggest an integrated transport system; and if anarchism is to do with anything it's common sense and necessity.

We already have the groundplan for a nationwide system with our roads and railways - the latter, at their peak, served all but the most inaccessible areas of the country. Many lines have been closed, but often the machinery is still there for a fast, clean and efficient long distance service - which, if it was really worked properly, would obviate the need for more motorways ruining the countryside; our present roads, taking less traffic, would be adequate for the buses and remaining private cars.

In our cities there are roads for well-developed bus services which we usually haven't got because the buses have to compete with cars and industry and the authorities clearly want the cars to win. A sensible step would be to gear the public system to people's needs and prohibit private vehicles within certain limits - with exemptions for doctors, delivery vans etc. At terminus points at the outskirts could be the car parks - this would probably be more practical than having them stuck down side streets as they are at present. And in the towns most streets are freed for their original purpose - to let the people walk, talk, play, shop or whatever, without worrying what happens if you step off the pavement. This isn't just a dream - the Buchanan Report suggested something like it years ago; Runcorn New Town in Cheshire is planned with roads for public transport only and so that no one lives more than 5 minutes walk from a bus stop - and its population is 100,000. In fact, many new towns, like Crawley, have shopping precincts so why not walking precincts, etc.

Bringing the question home to Brighton, the obvious area that needs

attention to start with is that bounded by Queens Road, North street, London Road and Trafalgar Street - narrow streets which are good for walking in and shopping in but not for driving in as well. The Brighton Environmental Committee had plans for that area, and now would be a good time to revive them. We will have to start making a new transport system by seeing what support there is for closing some roads to traffic. Then there is pressure on public transport bodies. If you own a car think about when it's really necessary to use it. If you want a car think about whether it's really worth it. Yes, if fewer people buy cars and those cars are more reliable some other people are going to be out of work. If that worries you see the next issue of GUTTER PRESS.

What we're aiming for ultimately must be a system that's necessary and free. Maybe that won't happen this side of the Revolution but we can start working for it now. Are the transport unions really interested in the service they give the public? Maybe someone working in public transport could answer that.

There is nothing wrong with the car in itself - it's the car as we know it and are encouraged to think of and use it which is wrong. Only when the car takes its place alongside other forms of transport will we have real freedom of movement.

a moan in the wilderness

It's the same the whole world over,
It's the poor that get the blame.
It's the rich that get the pleasure,
Ain't it all a bloody shame.

And so the lament goes on. I read recently that our dear friend Edward Sheath is going to get a pay rise. Still, I suppose £25,000 won't buy you many yachts these days; or bog doors for that matter. It makes you wonder why we bother sometimes. A lazy fascist bastard who's never done an honest days work in his life gets 40 times as much bread as I do, up to my eyeballs in other people's shit in a hotel kitchen at 7 in the morning.

I went to the insurrectionary army of the South East (Transport Division) march past, with a boiled egg for my hero. Unfortunately it appeared he had slithered out of the back door. (Shit-scared of the U.C.S. mob no doubt.) If anyone can explain how he managed to get out I would be grateful.

Why is it that some bastard or other is always breathing down my neck. Am I abnormal, or do other people suffer from persecution complexes as well? Last week, for instance, I got busted for wilful damage to a bus shelter. The pig in question was doing 40 mph down the road with his windows shut (approximately 10 yards away) and claimed he heard tinkling glass. Needless to say, on finding me and a friend in the bus shelter with three broken windows, we got arrested. While I was writing my name in blood on the cell wall, the clock struck twelve. Then we got charged under an act that came into force that particular day. We had to get three witnesses and a suppeoned lollipop-man to convince the pigs that the windows had been broken for months.

I've just woken up to the fact that all coppers are bastards. Are you still asleep?

Revolutionary Notes~

Students are niggers. When you get that straight, our skools begin to make sense. It's important to understand though, why they're niggers. If we follow the question seriously enough, it will lead us past the zone of academic bullshit, where dedicated teachers pass their knowledge onto a new generation, and into the nitty gritty of human needs and hangups. And from there we can go on to consider whether it might ever be possible for students to come from slavery.

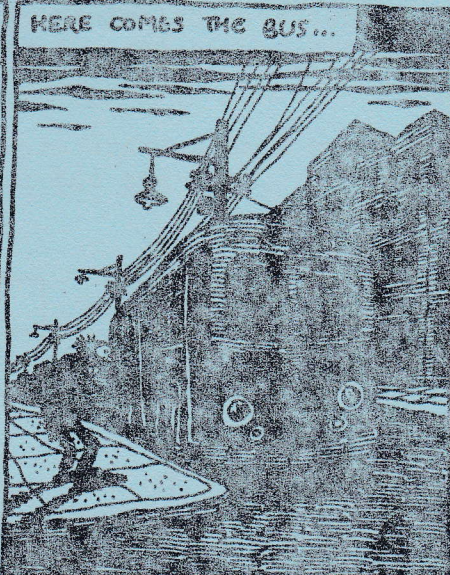
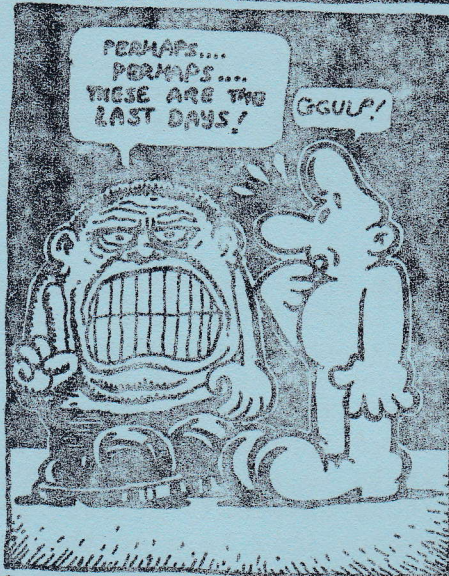
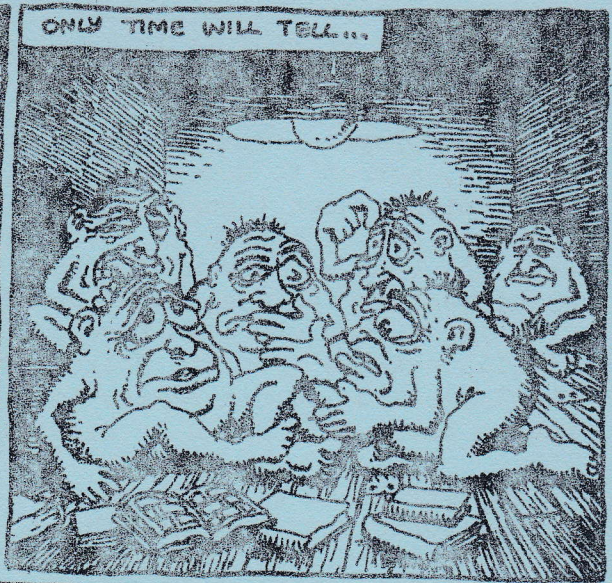
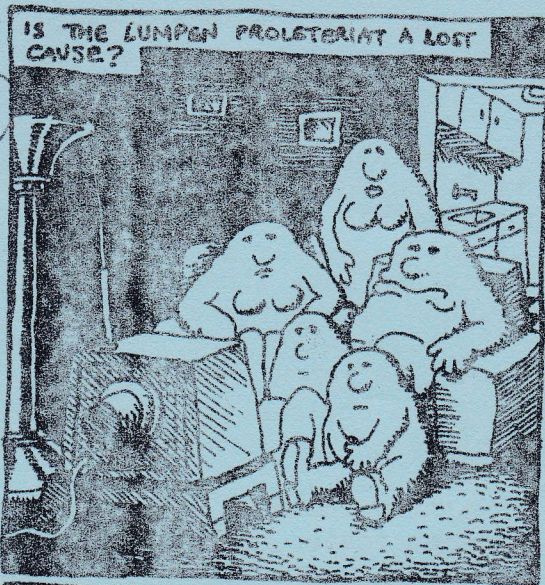
If the logic of false consciousness cannot truly know itself, then any critique which talks about the spectacle must be a real thorough critique. Such a critique must struggle practically with the irreconcilable enemies of the spectacle and must admit it's absence where ever they are not present. The logic of the ruling idea is the dominance of the here and now, which leads to the compromises of the immediate effectiveness made with reformism and the 'united front' of pseudo revolutionary factions. On the other hand, the activity which wishes to go beyond the spectacle must know how to wait.

0 to be a student now my grant is here

As a non tax paying tax payer and getting by on less than half the 'national average income' I should say that most students (of higher education) probably need more money in the shape of their grants, but since most local councils are mealy mouthed and the tory government is the tory government then not only are they not going to get an reasonable rise in their standard of living, and in fact grants will probably either be cut or some form of grant/loan scheme will be introduced. Is it any wonder that the petty crime rate amongst students is rising steadily.

Students are precisely young middle class intellectuals (whatever their origin and whatever their intelligence) and they are at a particular stage in their lives when they are temporarily taken out of contact with the economic realities of their position, and at the same time brought into contact with the theoretical implications of it. Which group is more likely to desert the middle classes, and which group is more able to do so though only temporarily in most cases? Not that the students as a class will rebel most students are overwhelmingly and irredeemably bourgeois, and their class function is to become the brain workers of the authoritarian, managerial society whether capitalist or communist which supports them for a few years and they support for the rest of their lives. But the students who do rebel are amongst the most significant students and also amongst the most significant rebels, so they are doubly important!

This magazine is part of a current of agitation which the world has not heard the last of even Brighton.



DEVIL'S KITCHEN ~

Recently the Transport and General Workers Union hit out at the conditions in British hotels. A reporter on the 'Argus' tried to find some union members in Sussex hotels to get a story on this - but there are so few Union members in the hotel trade that she could not find anybody willing to talk. It's also doubtful if there are any members of the TGWU in Sussex hotels.

The employers organization, the British Hotels and Restaurants Association, agrees to negotiate only with the General and Municipal Workers Union - even though this union has little support from hotel workers. Now, the GMWU is a real scab union, deeply implicated in deals with the bosses. Many of the Union officials have links with anti-working-class bodies, with Securicor, and with various right-wing Groupings. They are also famous for the sell-out of the glass workers at Pilkington's (see the Solidarity pamphlet 'GMWU - Scab Union' available from the Anarchist Library) It is obvious why the catering bosses chose this Union to negotiate with.

As Anarchists we fully support any action taken by hotel and restaurant workers to organize themselves - we advise anyone in hotels in Brighton who wants to start a Union to leave the GMWU alone - if you must join a union make it the Transport and General. We have very strong criticisms of the unions, but many workers feel that joining a union makes any action they take that much safer - whether this is true is unlikely in a place where a union branch is on its first feet. However, many militants find that they cannot get anything going unless they can attract fellow-workers with the imagined security of the union.

More important than the joining of a union is the actual resistance in the hotels. If possible, links should be established between the different hotels in the Brighton area, and a recruiting drive got under way - then, perhaps, better pay and conditions can be achieved. The hotel workers don't need us to tell them what it's like working in a hotel - and it's up to them to act. The belief that hotel and restaurant workers cannot be militant is confined only to this country. In Europe, especially in France and Italy, they have been extremely active, engaging in large-scale strikes. In South America this is also the case, and in Cuba itself, up to the Castro Revolution, the largest and most active union was the Foodworkers Union, which had a solid Anarchist membership (the tourist trade made for a large number of restaurants and hotels.)

If any hotel workers are reading this mag. then we urge them to take action - remember, it can be done, and the results may be worthwhile.

Dear 'Gutter Press'...

Thanks to those readers who have sent in letters and contributions to GUTTERPRESS. We hope to find space for all contributions eventually - but this time lack of space has meant that we have not been able to include everybody - some letters have had to be held over til the next issue. But thanks once again - and keep writing.

Dear GUTTER PRESS-'Students in Apoplexy'
I don't know if I speak on behalf of a fair number, a few, or just myself, but if a method of instruction can reduce one person to a nervous wreck, is it worth having?

Sussex prides itself on it's essay churn out quota and as a result students are bombarded every other day with requests for written work.

Intellectualism finds its way into the revolutionary writings and the point is lost. Most of what is taught is either irrelevant or taught in such a way as to make it meaningless; and I can only see gross imbalance in the caging off of a minority into the fields of brainstrain in which no part of the body and no other part of the brain except the academic is used. S.W.

(For more about students and university see page 6)

Us and Them

How do Anarchists differ from the various Marxist groups? Anarchists are roughly in agreement about the kind of society they would eventually like to see - a society free from want or war, exploiters or exploited - but that's our only agreement.

Each different Marxist group is interested in the consolidation of its power. Each group believes it has the Absolute and Only Truth as imparted by St. Lenin, St. Trotsky or St. Mao. No revolution can be successful without the 'skilful guidance' of the S.L.L., I.S., I.M.G. or whatever (delete as necessary) - every one of these groupings suffers from a fear and contempt of the people, which denies any confidence in people being able to create a free society without the help of a 'vanguard' organization.

Anarchists, on the other hand, are not interested in seizing power but in helping destroy it. And ~~we~~ believe that control of state organs - army, police, legal system, etc. - even if explained away as a 'temporary measure' can only lead to the crushing of any real gains made by the people.

Obviously we are concerned with a Political Revolution - which in our terms means the dismantling of the Power Structure - but we are also concerned much more deeply with the social revolution; which is inextricably entwined with the sexual and spiritual Revolutions. A free society can only be achieved by the general action of the mass of the people who begin to create new social relations and modes which bypass the old structure, i.e. when people start managing their own streets, areas, factories, schools and hospitals. With this drastic change in society must also come the destruction of the Father Figure - the boss, the politician, the priest - and the birth of a confidence in one's ability to run one's own life, and the disappearance of the old morality which pervades our attitudes to work, to Property, and to sex.

To this end Anarchists try to help in the breaking down of these old 'command and obey' and 'leave it up to the M.P., teacher, etc' attitudes, and try to promote a 'do your own thing' ethic which bypasses the signing away of one's autonomy and responsibility.

Floodgates ~

'The Floodgates of Anarchy' by Stuart Christie and Albert Meltzer. 160 pages. £1.05. Kahn and Averill.

There are a large number of books recently published on the subject of Anarchism. Most of them are pure shit, and do more harm (as was most likely intended) than good to the advancement of Anarchist ideas. This is because they are written by people who have no contact with the movement whatsoever - who are the same old historians writing the same old lies that we all get taught at school and university. However, two recent works do have the distinction of being written by actual Anarchist activists: Daniel Guerin's 'Anarchism' (reviewed in FLEABITE 5) and the book under review. Both Stuart

and Albert are from working-class backgrounds and both are active in the struggle. (As many may know, Stuart Christie is now in prison awaiting trial on prefabricated charges arising out of the Angry Brigade investigation.)

The book in question attempts to put Anarchism in relation to the class-struggle. However, whilst there are some very interesting ideas put forward and whilst much of it is well-written, the authors flit away time and time again from the central theme. The result is a book that somehow seems insubstantial and is somehow very forgettable. I feel that it attempts to tackle too many subjects at once, to the detriment of the book as a whole. The authors do lay into Marxism effectively and the book should be read for this alone, whilst they also demolish many misconceptions held about Anarchism - sometimes by Anarchists themselves. They also examine the role of students - and also the questions arising from the development of new classes and the shrinking of old classes. A number of diagrams competently depict early society, the primitive state, feudalist society and capitalist society; whilst a further diagram shows very lucidly the political spectrum and destroys the idea of everything relating to a 'right-wing' or 'left-wing' which thus lumps together Anarchists with Stalinists and Maoists.

I do feel, however, that though this is a better book for the enquirer into Anarchism to read than those of the bourgeois historians, Guerin's 'Anarchism' serves much better as an introduction despite its price (the incitement to theft is again repeated.)

Hello 'Gutter Press' - 2

Dear Gutterpress - As I'm sure you know, this year is the 590th anniversary of the Peasants Revolt. I dug out an interesting version of the event from which we all might learn something.

'The Rising of the Villeins' This was the spark which lighted the fuel of insurrection. In the eastern counties generally, crowds of peasants met together armed with axes and rusty swords, with long bows and cross-bows. In Essex their leader was a peasant who took the name of Jack Straw; in Kent, Wat the Tyler. One hundred thousand Kentish men marched upon London, killing every lawyer they could lay hands upon, firing the houses of the stewards, and burning the records of the manor courts. The young king and his great officers took refuge in the Tower, which was beset by one part of the mob. Other divisions of the peasants roamed through London, murdering tax-collectors, Flemings, and other foreigners, burning the Palace of Savoy, but, with sterling English honesty - always forbearing to plunder. In the sack of the Savoy Palace they ground to powder the gold and silver plate of the Duke of Lancaster, and when one man was seen to be hiding a silver plate under his coat he was hurled into the flames with his prize. 'We are seekers for truth and justice', cried the poor men, 'not thieves and robbers.' Next day the young king went out to a conference with the peasants at Mile End. 'I am your king and lord good people', he said with boyish fearlessness, 'what will ye?' 'We will that ye free us for ever, us and our lands; and that we be no longer serfs'. 'I grant it,' replied the king; and through the long summer day more than 30 clerks were hard at work writing letters of emancipation, with which the Essex men returned joyfully to their homes. Meanwhile, the Men of Kent had broken into the Tower, seized the Archbishop and the Treasurer and beheaded them on Tower Hill.

Dispersion of the Villeins. The day after that, the men of Kent assembled in Smithfield, and the King went out to them, prepared to grant them the same franchises and pardon. But a quarrel arose between his train and the leader of the peasants, Wat Tyler, and in

the scuffle, William Walworth, the Mayor of London, stabbed Tyler with his dagger and the royal squires leapt down from their horses and finished him off as he lay upon the ground. The Kentish men bent their bows, when the King rode boldly to the front and cried "What need ye my masters? I will be your captain, follow me." And again he issued letters of freedom, and dismissed the peasants to their homes. But, though these charters had been granted, they had no legal force until Parliament had also given it's consent. "And also this consent we have never given, and never will give, were we all to die in one day." was the reply of the land owners. And now the reaction began. The military tenants of the crown were summoned; the charters were revoked as extorted by force; and the King, with an army of 40, 000 men marched through Kent and Essex, torturing, hanging, drawing and quartering the poor ignorant country people by the hundreds and thousands. John Ball, Jack Straw and hundreds of others were hanged in chains.

LAW NEVER CHANGES

LAW NEVER CHANGES, ONLY THE ESSENCE OF IT'S
SUBTLETY.

Contact Column ~

association of working mothers:

Sue Lancaster 687350 Brenda Adams 20 Hangleton Road.

schools progressive union;

48649 evenings only.

women's action group:

women's lib, 1 Southover Street. 687549.

release:

01 229 7753. 01 727 7753. 01 603 8654.

Brighton and Hove claimants union:

Open Sect 7 Victoria Road. 27878.

Weekly surgery at Lewis Cohen House, Lewes Road Fridays 8 * 9pm.

citizens advice bureau:

17 Ditchling Rise 61664.

rent tribunal:

Anston House 137 Preston Road.

bit info. service:

crash pad service:

bust fund:

drugs advisory service:

Open Sect 7 Victoria Road 27878.

gay liberation front:

meetings every tuesday at the Stanford Arms Preston Circus 8pm.

national council of civil liberties:

37 Park Crescent 63706. membership 6 Bedford Square.

Brighton revolutionary food coop:

Open Sect 7 Victoria Road.

anarchist library:

21 Little Preston Street during shop hours.

EATS:

open sect 7 victoria road good veg. food, coffee etc.

the garden 22 trafilgar street ditto from lunchtime onwards.

infinity foods 54 church street macro compost grown goodies etc.

BOOKS AND MAGS ETC.

unicorn bookshop gloucester road 10am 10pm mon. fri. 12noon 10pm sun.

the public house little preston street 10am sundown mon. sat. wed. closed.

CLOTHES AND THINGS:

raggle taggle 27 george street handmade stuff and a workshop.

ananda 111 gloucester road used to be the dragon just as nice.

SMALL ADS:

the claimants union need you to represent other claimants, type leaflets, talk to new claimants, to give us info, on how you were treated and write the story of your claim and distribute leaflets

contact open sect at victoria road.

the bust fund needs your money and your coupons it could be you next.

DEPARTMENT OF EMPLOYMENT AND PRODUCTIVITY

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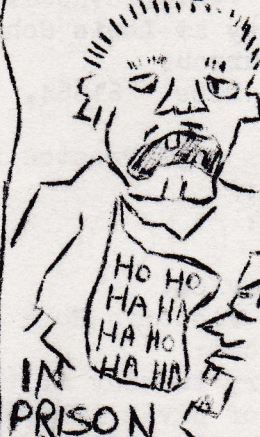
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A TRADE ---



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PRISON

