

THE SHEFFIELD ANARCHIST

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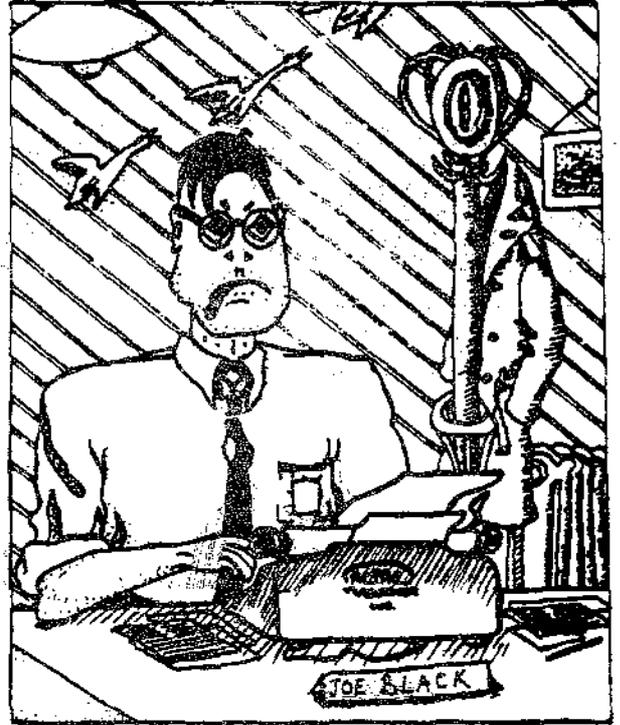
PAY WHAT YOU LIKE



“We May Have Been Getting A Lot
Of Hassle From The Police Lately
Dennis—But You’re Not Coming
Selling Papers With That!”

THE SHEFFIELD ANARCHIST

P.O. BOX
217,
SHEFFIELD.



THE SHEFFIELD ANARCHIST is produced by Sheffield Anarchists as an aid to the wider dissemination of Anarchist ideas in the Sheffield area and further abroad.

Volume 1 Number 1 was published in 1891, and it was intended to appear fortnightly, but pressure from the police, the church, and authority in general forced a halt in production after only 10 issues. It was revived in 1975, and continued to appear, somewhat sporadically, throughout the 70's. Since March 1983 it has been produced on a quarterly basis.

The paper has no fixed price, a continuation of the original policy of the founders, so that the want of a few pence shall not prevent the sharing of ideas. We pay ourselves no wages under any guise, have no expense accounts and support no other enterprise, (nor are we supported by any other enterprise). All money recieved for the paper goes towards ensuring that we can print more copies of the next issue, and those who are able to give generously ensure that copies can be available for those who cannot afford to give anything.

We have always encouraged our readers to get involved with the paper, and with the wider activities of the group. Contributions of an Anarchist nature are always welcome for publication, be they articles, poems, graphics or whatever - We exercise no editorial control or censorship over contributions, and inclusion is subject only to available space.

ARTICLES, ETC PUBLISHED IN 'THE SHEFFIELD ANARCHIST' ARE EXPRESSING THE VIEWPOINT OF THE INDIVIDUAL AUTHOR/POET/GRAPHICIST AND DO NOT NECCESARILY REFLECT THE VIEWS OF ALL THOSE INVOLVED IN THE PRODUCTION OF THE PAPER, NOR INDEED THE VIEWS OF ALL ANARCHISTS IN SHEFFIELD.

The term "Sheffield Anarchists" has always been more of a geographical description than a political one, in fact today even this is somewhat flexible, as many Anarchists (living in places outside of the Sheffield boundary are involved. These include people from Wath, Dronfield, Chesterfield, Worksop, Clowne, Wombwell, Rotherham and elsewhere.

We have always existed as more of a loose federation than a fixed grouping, we hope that this does not imply any vagueness: We are very clear that we are Anarchists, but tolerant of the differing varieties of Anarchism, of which there are many - Communists, pacifists, syndicalists, etc. We are all happy to work with, and learn from, each other. We think that the looseness of our grouping offers a certain amount of protection against dogmatism, power-seekers, police-infiltrators, etc and also acts as a safeguard against the diseases that seem to afflict more rigid organisations - beauracracy, intimidation of the less-verbally articulate, oppression of minorities, hierarchy, etc. We believe that the size of our group(ing), its diversity, and the fact that it has been active for so long proves that our methods of organisation work.

We are a very active group, and meet together regularly. Although not affiliated to a regional or national Anarchist federation we have regular contact with other Anarchists throughout the country, and also with some abroad.

Our readers are welcome to become involved, to work within the loose structure of 'Sheffield Anarchists' or outside of that structure, as they see fit.

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What's going on here then, I thought we told you THE SHEFFIELD ANARCHIST had been banned.



HOME NEWS

TIME TO DECLARE WAR

Although racist attacks are on the increase in Britain, because the victims are nearly always members of Asian communities, mainstream white society is able to ignore them, sometimes because, not being the victims, they do not care, but usually because they simply do not know (or don't take the trouble to find out). When, rarely, racist attacks make the press, for some they are easy to forget about, for them they might as well be happening on another planet. Some white trendies who do not seem to even know what violence is are fond of saying silly things about fascism, like "If you ignore it, it will go away", this is easy for them because they are not on the receiving end of racist violence. However, recently in Sheffield there have been attacks on prominent local CND members, in one case their membership secretary had a brick thrown at his window by members of the so-called 'NF Free Corps' - fascist violence in the trendy heartland of uptown Nether Edge! The fact is that if fascism is ignored it does not go away, as history proves, it grows and spreads like the cancer it is. For the last couple of years we have been warning that fascism was starting to emerge once again from the Sheffield sewer. Not only are covert racist attacks on the increase, but NF and BNP stickers are starting to appear once again for the first time since fascism was smashed in Sheffield in the 70's. If this street presence is allowed to increase it will not be long before the fascists are goose-stepping around the city (as they have tried to before - in Nazi Uniforms) and racist attacks take place more and more frequently. The nature of fascism shows that it must be defeated on the streets as well as ideologically (sorry trendies, but joining the Anti Nazi League is not enough), street presence - being able to swagger around with union jacks - is the food and drink of fascism, it is this that attracts their cannon fodder (see 'Is it Marx or is it Om?'). Some people excuse these bastards (or make excuses for their own lack of resistance) by saying that they are just thick morons who don't know any better - isn't that obvious, why else would they espouse racist politics, but it does not take a lot of intelligence to sling a brick or petrol bomb through a window or knife on Asian or black.

Some 'revolutionaries' even some Anarchists, tell us that fascist groups are irrelevant, this says a lot about these so-called 'revolutionaries'. There are too many 'comrades' hiding behind ideological excuses for not actively combatting fascist activity. Now that Sheffield fascists have declared war on the like of CND we can only hope that some of these wankers will realise that fascism threatens them as well, AND DO SOMETHING ABOUT IT.



Ever Wish You Were
Better Informed?

Well if all you read is 'The Times' you're not going to find out a lot. Let's face it your only chance of keeping ahead is to subscribe to THE SHEFFIELD ANARCHIST. Send us £1.60 (for 4 issues and any other publications we do), and we'll try and make sure you keep more on the ball.

HOME NEWS

Fascist Attack At Foxhill

Shortly after the piece above was written we heard of a particularly nasty racist attack in the Foxhill area of Sheffield. In the past fascists have thrown bricks at the houses of Asian or Black families or even tried to set them on fire, but in this incident the home of a black family was besieged by a gang of racists.

The attack began at about 11pm, when the father of the household went to answer banging at the front door. He was confronted by a gang of about six men armed with bricks and bottles; they said they were going to kill him because he was black and started making racist taunts. They then started smashing the door down, the man managed to close it, but they smashed in the glass panel and started throwing in bricks and bottles. Meanwhile, other members of the gang climbed on to the roof at the rear of the maisonette, and started throwing bricks at the bedroom windows. A six year old had a narrow escape when a brick landed on her bed only minutes after the frightened family had gathered in a hallway to escape the barrage of missiles. At this point we are pleased to say that a neighbour, armed with a hammer, came to the families aid, and prevented anything further from happening. However, as the fascists went they said that they would return. The family have now taken their six children to stay with friends. Concerning the police they said "When the police arrived they just didn't seem to want to know. They said they could not do anything, and that there are hundreds of cases like this." This proves, once again, that we should expect no help from the state in fighting fascism. We must organise ourselves to defend our communities, and smash fascism on the streets.

OI YOU

In Sheffield's skinhead community there is too much tolerance of racism and racists. We do not wish to tar all skinheads with the same brush; many of you are our comrades, but the above statement is true, and the war against fascism is hotting up. There should be no tolerance of racists in Sheffield or anywhere else, and you should realise that you have nothing in common with these shits. Make a break, decide which side you're on -- **Stop wearing union-jack T-shirts and badges**, which are the insignia of the National Front. Make your views clear, because the time for sitting on the fence is over. The fascists have got it coming to them, and we would not like to see "innocents" getting hurt.

We have heard that one or two Young NF T-shirts have been seen recently on Fargate. We'll give a free subscription to anyone who sends us a captured one, and a good kicking to anyone we catch wearing one.

GYPSY GENOCIDE CONTINUES

A report published in 'General Practitioner' has blamed the "appalling living conditions" of travellers in Sheffield, and the difficulties G.P.'s experienced in providing them with continuing care (regular readers will remember how the council evicted travellers in the middle of a T.B. epidemic) for a perinatal mortality rate of nearly 50%. In other words almost half of gypsy children never reach the age of 5.

Shitbag Labore M.P. and 'Daily Star' columnist Joe Ashton attempted to get his Council pals off the hook by callously distorting the information in the report. In his 'Daily Star' column he claimed, citing the report, that "when town hall officials tried to find out why half of all Didicoi children did not reach the age of 5, the Gypsies would vanish overnight."

Sheffield City Council have had a policy of genocide against travellers for too long, and it is time they were held responsible for their crimes, these murders cannot be tolerated.

HOME NEWS

ON THE OFFENSIVE

The last weekend in July more than 200 youths fought with police at Wombwell, near Barnsley. The incident started when about 40 youths attacked a police patrol, and smashed the windscreen of a police car. Police reinforcements soon arrived, but the crowd had by this time swelled to over 200. Rioting ensued, with a variety of weapons being used to wreck police cars. The final toll was 5 cars badly damaged, and one copper injured.

The same weekend in Toxteth, Liverpool another police patrol was attacked with bricks, bottles, and iron railings, 3 pigs were injured. Despite denying the use of press 'black-out' tactics regarding reporting of incidents like the above, Merseyside police have launched an investigation into how news of the Toxteth incident leaked out.



JOIN THE POLICE AND BECOME A SOCIAL LEPER

A planned pub games night at Mexborough Miners Welfare Athletic Club between police and local people had to be called off because nobody wanted anything to do with the police.

A.L.F.

Sheffield's local hare-hunting pack have been closed-down by the ALF who liberated most of their hounds from kennels at Ecclesfield. Joint hunt master Tom Sanderson said "I do not know what we will do when the hunting season starts in October." We hear South Yorkshire police are desperately looking for someone who doesn't mind playing darts with them.

In another ALF attack 5 large display windows at Cole Brothers department store were smashed in protest at the continual sale of furs by the store.

TEACHERS FUND SCHOOL ANARCHY!!!

At our very successful bookstall at the Sheffield Show we were besieged by teachers wanting to purchase copies of 'The School Stoppers Handbook'. We are pleased to say that thanks to their donations we will be publishing another edition shortly. Perhaps we can arrange for the Education Department to print it for us again.

FOOD MOUNTAINS CLOSE TO HOME

According to figures released in May, more than 86,000 tonnes of cereal, 5,000 tonnes of butter and 125 tonnes of beef are being stored in South Yorkshire and North Nottinghamshire by the EEC.

Some of the warehouses storing these "secret" food mountains are: Blyth Cold Stores of Portland Rd, Retford (672 tonnes of butter); Freezing and Cold Store Services of Kirk Sandall industrial estate (2,347 tonnes of butter and 125 tonnes of beef); and Tempco International, Wreakes Lane, Dronfield (over 1,000 tonnes of butter). The country's biggest grain store is in 2 warehouses at the Yorkshire Bottle Company site in High Common Lane, Tickhill near Doncaster. In these 2 warehouses are stored 65,000 tonnes of wheat worth £7,000,000, they are rented from Y.B.C. by William Gleadell and Sons, a storage firm based in Gainsborough.

And they reckon 'Anarchy' means chaos.

Home NEWS

POLICE HARRASSMENT: MORE OF THE SAME

With the publication of the last issue of 'The Sheffield Anarchist' South Yorkshire Police were once again doing their utmost to prevent us distributing it; and you reading it. They have reaffirmed that they will not allow it to be sold in Sheffield, and that anyone caught attempting to distribute it will be arrested. Their latest story is that 'The Sheffield Anarchist' has been declared an 'illegal document' by the Department of Public Prosecutions. Despite this we continued to distribute our paper until, once again, we sold out.

No doubt, their attitude will be the same when this issue hits the streets, but as always we will defy the ban, our street sales will continue.

DIARY

THE SHEFFIELD ANARCHIST 'Readers Meeting' - Monday 4th November, 7.30pm at 'Commonground' (87, The Wicker) - Establish contact and let us know what you think of the paper.

THE SHEFFIELD ANARCHIST WALK - Sunday 17th November, 7.00pm in 'The Hanover' pub, Broomhall. Join us for another Anarchist pub crawl and tour of places of historical Anarchist significance.

ANARCHIST HISTORY MEETING - Monday 11th November (Anarchist Day) 7.30pm at 'Commonground' (87, The Wicker) - At our first public meeting of this sort we will be listening to a recording of Alan O'Toole's lecture 'Dr. Creaghe - a neglected British Anarchist'.

FINAL COPYDATE FOR 'THE SHEFFIELD ANARCHIST' Vol. 3. No. 11 - 14th November - This means you too John.

JOHN CREAGHE-APOLOGIA

In this issue we were hoping to publish an article about Dr John Creaghe, one of the founders of THE SHEFFIELD ANARCHIST, and one of the most important figure's in Sheffield's revolutionary history. This article was to have been brief, as we intend to publish a pamphlet or book about the life of John Creaghe. However, we have found it impossible to keep an article about such an interesting and important figure brief, and we simply do not have enough space in THE SHEFFIELD ANARCHIST to do him justice. We have therefore organised a meeting, to which all our readers are invited, to listen to a recording of Alan O'Toole's excellent lecture: DR JOHN CREAGHE - A NEGLECTED BRITISH ANARCHIST. This will take place at 'Commonground' (87 The Wicker) on Monday 11th of November at 7.30pm.

Send your news, communiques, substantiated gossip, press cuttings and reports to Home News, 'The Sheffield Anarchist', P.O. Box 217, Sheffield.



HANDSWORTH

Within 24 hours of the police and community leaders' officially organised carnival in Handsworth packing away its last steeldrum, the youth of Handsworth rediscovered the authentic meaning of festival, in acts of resistance against their would be organisers.

The spark this time was the burning of an empty building intended as an amusement arcade, epitome compartmentalised leisure, opposed by local residents for fear of becoming a focus for less legitimate forms of pleasure. Awareness of their collective strength enabled the rioters to resist attempts to save the building, and so maintain their control of the area.

When the power vacuum was generally recognised, the insurgents progressed to generalised looting and burning symbolic targets. Looting is the appropriate response to a society of material abundance which denies a significant section of that society access to its rewards. Looting is already a social critique, a denial of commodity exchange and an assertion of use-value in a spirit of fulfilment of need and realisation of desire. The targets burnt significantly included a garage, a church and a pub. The garage provided the immediate means for continuing resistance - the petrol, and also symbolised in the car the clearest example of commodity fetish usurping social use, an alienation subverted by explosion - cars signify nothing unless they are burning. The pub, institution of leisure as the reward for work, socially acceptable intoxication and pleasure within defined limits, is an immediately understandable target for those who are asserting their pleasure without limits. As site for legitimate alcoholic intoxication, the pub is also a reminder of the arbitrary limitations which condemn dope smokers to criminality. The church, the hierarchy that justifies all hierarchies, preaching submission to authority and repression of desire at all costs - of course it had to go.

The stoning of Home Secretary Hurd the next day, whose appearance demonstrated the foolhardy impudence of authority's assertion of regained control, a return to their 'normality', was the last clear statement of resistance. We trust Douglas "I'm here to listen" Hurd got the message.

This explanation of the events in their own terms exposed the lies of the politicians - both the Tory's claim that riot is senseless lawlessness with no social meaning and Labour's attribution of despair, deprivation and unemployment as casual factors. To the extent that the unemployed confront the lack of possibilities for meaningful pleasurable activity in daily life as currently organised, unemployment is a cause, but a riot is not a plea for jobs - as underlined by the petrol bombing of a training centre for the unemployed.

The regrettable deaths require comment. The two Asians in the Post Office were not beaten, and died purely as a result of asphyxiation. They refused to leave the building when both police and fire authorities told them their safety could no longer be guaranteed. They saw their duty as 'protecting the Queen's property'. In the light of these facts their deaths begin to look like submission to authority taken to the extreme of suicide. Those who continue to identify with power when power can no longer even guarantee survival must bear the consequences.

The rumour that certain community leaders had a deal with the police to control the area in the police's absence underlines the warning that in a power vacuum there will always be collaborators willing to fill the gaps. Self-management is the only guarantee against this. The one shop not burnt down; because four children were sleeping upstairs, is both a model example and a corrective to 'bloodlust' horror stories.

On the attribution of Afro-Caribbean/Asian race antagonism, the clearest view was that of the Asian who said, "We were the targets because we are the rich in this community." No other reason. The only racism present was police racism manifested as unwillingness to take risks to protect Asian property.

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The comparisons made with South Africa have missed one similarity - the British ghetto policing is an exact copy of township policing, in containing riot by cordon. The police have learnt from the '81 riots and the miners strike, and sporadic acts of resistance are not yet revolutionary acts. Our approval must not degenerate into naive over-estimation of the achievement. However, that there is no apologising for these events is made clear by the minor riot in the courts, a rejection of the claims of the judiciary to have any authority to pass judgement on them.

(The first modern anti-commodity riots occurred in the black ghetto of Watts in Los Angeles in 1965 and the analysis presented then by the Situationists still makes relevant reading - In the 'Situationist International Anthology' page 53).

RESISTANCE

A 'SHEFFIELD ANARCHIST' EXCLUSIVE

During the recent 'disturbances' in Handsworth, two leaflets appeared on the streets of Birmingham. The following extract is quoted from one of these leaflets; entitled 'Todays Pigs, tomorrows bacon' and signed simply 'Revolt'.

GENERAL TACTICS

While it is impossible to organise a riot, it is possible to exploit one when it occurs. This can be done by organising a small group to act as a team while it is going on. This team can take advantage of any situation that arise and can use their local knowledge to the best effect.

The sort of things that can be done are smashing street-lights, causing trouble outside of the area, making false 999 calls, all of which confuses the pigs. Remember stay on the move, avoid close fighting, nobody ever put a brick on trial.

DEFENDERS OF THE 'STATUS QUID'

The police tactics are liable to be fairly easy to predict. They will cordon off the area and try and prevent crowds building up. When however they move against crowds it will be very rapid. They will drive vans into the crowd then pigs will jump out and lay about them with truncheons, arresting the injured for assualting the police. Another tactic the pigs have is to put a shield wall across the street and move slowly forward, 'Snatch Squads' may occassionally run forward and grab people.

In future plastic bullets, tear gas and possibly water cannon will be used. We can also expect them to use helicopters for observation. These can all be countered with a little thought and effort, a petrol bomb from the rear is very effective in sowing confusion.

LOOTING TAKES THE WAITING OUT OF WANTING

Looting isn't theft its liberation, after all don't the advertisers tell us we should all have colour TV's and Hi-Fi's. All we are doing is getting our share, if they won't give us a life, we will give them riots. So hit them where it hurts the supermarkets and the big stores. Make them bleed where their heart is, the pocket. Every brick a political brick, make the point.

PREPARATION NOW

You know your area, you know where the action is likely to be. So check it out, which are the areas to avoid, where can you set up ambushes? What are the targets? How about stashes of bricks etc.

Get the numbers of phone-boxes so you can ring from one to another to find out whats happening. Find safe addresses so you can hide out till the pigs pass by. Think about people with injuries, how can you help them get medical treatment, when the pigs are going to be at the hospitals. How about those arrested, check out legal help and people ready to stand bail.

And if by chance you are arrested think about what you can do then, make contacts; exchange ideas and tactics. Don't waste an opportunity it may not come again.

TODAY HANDSWORTH TOMORROW?



Controlling Dissent

South Yorkshire is neither a republic nor does socialism flourish here. Yet it is often referred to as the 'Socialist republic of South Yorkshire'. The labour controlled council constitute the major political power in Sheffield and like all entrenched ruling elites are relentless in cultivating their self-image.

This is a brief study of the careful manipulation and control of dissent in the city practised by the labour elite in its attempts to avert any blemishes upon that all important self-image.

RADICAL DAYDREAM

When it comes to practise, the socialist principles of the council prove vacuous. Listing the extensive range of labour party sell outs however isn't enough to damage their image. It helps, but the 'Socialist republic of South Yorkshire' has a populist appeal. The content of its activities pale beside the importance of the illusion. The illusion supplied is of a unique regional identity, a sense of community where hitherto there was alienation. The councils political stance is served up as part and parcel of the regional character. Playing upon the inverted chauvanism of the population then is the cornerstone of the illusion. Now that the ruled share the illusion with the rulers, party politics is a test of spirit. Sheffield grit prepares to square up to the moguls of Whitehall. Put like that who could refuse the fight-only the council.

VOTE CATCHING MACHINE

Electioneering is the bread and butter of labour party politics. It is therefore necessary that all dissent be recuperated by the voting process. In this area the council is very successful. Single issues, reforms, the kaleidoscope of fringe politics, when handled correctly are potential voting goldmines.

Groups and causes that adopt the tactics of direct action are a thorn in labour's electoral flesh. That is initially, before being given the kiss of death by labour patronage. Groups and causes acknowledged with premises, access to facilities etc. tread upon a road of terminal decline. Where once they maintained themselves through group idealism, we now find that day to day 'realism' of the emerging bureaucracy. Business has become just that. For many the seduction of the material advantages of labour patronage outweigh the disadvantages. Yet the council expects returns on all its investments.

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Controlling Dissent Contd.

If we examine council sponsored umbrella organisations we find the best example of recuperation. The groupings involved have federated or 'liased' with one another, more often than not at the prompting of the council. The politically unsophisticated, not used to delegate power are at once dominated by an informal tyranny. But the abuse of delegate power does not stop here. The committee of delegates contains a council man. From this position the councils politics are pushed and relayed back through the delegates to every grouping. Joint ventures are therefore effectively decided by delegates with no mandate under the supervision of some council lackey. The Sheffield peace movement is a prime example of this process. The council being able to muster protesters, street theatre, flag wavers at all its planned events as a dog might herd sheep.

THE ENEMY WITHOUT; THE ENEMY WITHIN

Every ruling elite has found it could diffuse dissent by calling for unity in the face of a common adversary. This is the classic external enemy of all party liners. For the labour council. Whitehall does nicely. That central government is a threat to the policies of South Yorkshire we don't doubt, but this fact is exploited by South Yorkshire's ruling elite to justify its own existence and discourage dissent on the newly formed home front. While this psychological ploy works, dissent is seen out of context. In this instance dissenters are not challenging the relationship of ruler and ruled on the home front at all, but siding with the 'enemy without', in undermining the collective struggle of ruler and ruled. In which case it follows logically that they are the enemy within.

PAINT THE TOWN 'SCAB' YELLOW

It is we the people who have to suffer the constant nightmare of the socialist planners 'vision'. That suffocating labour party liberalism, the M.P.s wet dream of advice centres on every street corner, is as useless as a plaster on a gaping sore caught in a torrent of oozing puss. Borrowing heavily from the traditions of state socialism as practised by Bolsheviks and Nazis alike, the labour elite have found their 'solution'. The idea is as simple as it is totalitarian - run your own opposition.

This process goes beyond the obvious policing of the political climate by individual party members, urging 'political realism' wherever they go. It goes beyond the dissent of the professional apologists, like flies round shit, on campaigns with paid posts, or at least the possibility of initiating jobs for life once elected. It means just that - run your own opposition.

Incredible as it might seem, the council the biggest landlord in the city, is also the sponsor of the biggest tenants association, whose paid officials are predictably labour party scum. Council tenants played no part in the formation of this association, it was done for them. Don't be fooled by this patronage. Exploiters don't develop solidarity with the exploited overnight. The formation of 'yellow' unions and associations serve only the exploiters interests.

The people these 'yellow' organisations supposedly serve are reduced to the level of spectators, consuming information orchestrated by the ruling elite. The totalitarian wishes to colonise every sphere of human activity with his own perspective. Thus power can remain unchallenged, the powerless docile, a mass of isolated individuals lost in a maze of information whose every avenue leads to a dead end sign-posted 'the bosses interests'. Where people have overseen the robbery of their collective ability for action dissent cannot exist, like a flower in the desert.

Trigger Happy Bastards

From Our Handsworth Correspondent

On August 22nd three men with a shotgun held up a restaurant in Wales. They got away with £170. Three days later the West Midlands police thought they had tracked down one of the culprits, a Birmingham man called John Shorthouse. So they called to see him - and shot his eldest child dead. The police version claimed that an officer (later identified as a Coventry constable and devoted family man) was searching one of the bedrooms and put his gun down on the bed. The gun then discharged into a bundle of bedclothes that turned out to be five years old John Shorthouse junior. Interestingly, the preposterous tale of the gun that went bang by itself was instantly disregarded by much of the media. It was generally assumed in the Sunday press the next day that the officer had fired as a reflex action when he saw something unexpected move. But there were no noises of outrage that the police had tried to palm the public off with such an unlikely fabrication. True, the lazier broadcast media continued to refer to the death as "when the gun accidentally went off", so implying it was fired by the random forces of chance. But most people understood that the police had made an unforgiveable cock-up. The details that filtered through the media were chockingly manipulative; a gun had been retrieved in the course of police enquiries on that day. Had it come from Shorthouse's home? Er, we can't comment at this stage. An arrest had been made in connection with an armed robbery in Wales. Was the child shot before or after the arrest? This was a tricky one. At first, anxious to show that the police knew they were dealing with a tough customer, not just a houseful of under-fives, the answer was yes. Then, realising the implications of the pistol-packing policeman letting rip when the chief suspect had already been nabbed - the answer was no: the arrest and shooting were "simultaneous". Unfortunately we have nothing but the police's word to go on in support of either story. The shock waves caused by the death of little John Shorthouse spread through Birmingham. His father is no angel, and may well be guilty of the armed robbery in Wales, he certainly has a lot of friends with criminal convictions. A group of about thirty of them gathered at a local petrol station on the night after the murder (or, as it will no doubt turn out, manslaughter) and set an ambush for the local police. Triggering the garage's burglar alarm, they waited for the police to arrive and attacked them with stones and an iron bar. A woman PC was put in hospital and local journalists were allowed the heartrending details of her youth and vulnerability, (just married, no children, we thought she had a fractured skull - just cuts and bruises as it turned out). Shorthouse's friends swore that wasn't to be the end of their retribution on the "murdering bastards", but since the police were determined to see the attack as "mere hooliganism" it's impossible to tell whether there's been a repeat performance. The police were soon coming out with reports of how the cop who pulled the trigger was under medical treatment for shock - well, as a father of four himself, the episode had shattered his world. Meanwhile as John Shorthouse senior (aged just 26) was remanded in custody for the £170 heist, you could hear the Brummie at the bus stop making the point that if people will go round holding up Welsh restaurants, they must take the consequences. When the child's grandfather spoke on the radio about "forgiving" the policeman concerned, the table-turning was complete. Killer was now victim and victim? - a sacrifice to law and order in society. Not everyone fell for the media circus (a performance that owes as much to the need for a new angle as it does to toadying to the establishment). Jack Pretty, the grandfather received some pretty unpleasant hate-mail from pensioners berating his lack of family feeling. But by now the media had discovered something else: it had happened before. Two years ago police searching a house in a Birmingham suburb had fired a gun into the bed where two Afro-Caribbean children were sleeping. The bullet missed, it was the wrong house anyway; no hard feelings eh?

LIVE AID

1. CHARITY IN GENERAL

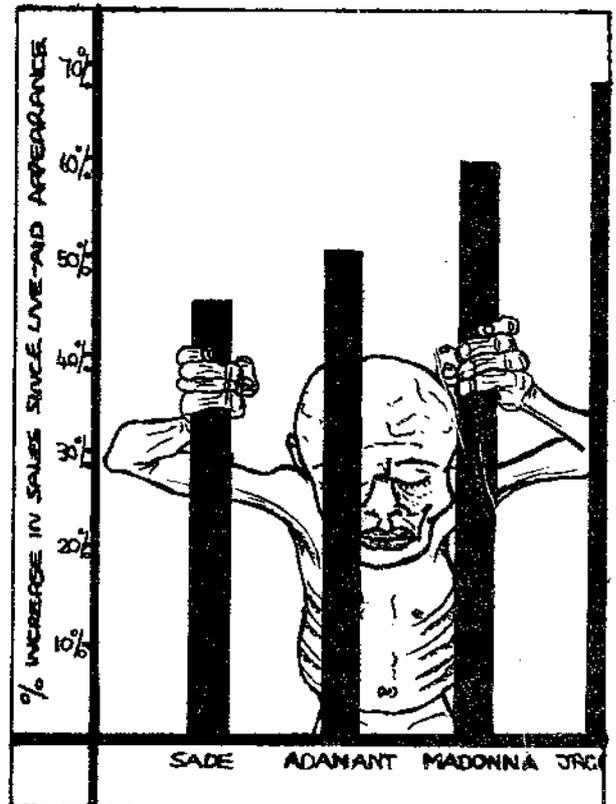
Charity has to be understood, neither applauded nor derided. 'Classic' Victorian philanthropy was generally practised by the powerful upon the powerless, based on the view that the situation of the powerless could be improved without disturbing the advantages possessed by the powerful. The denial of the need for redistribution of power in society is combined with a limited commitment to a redistribution of wealth, limited by its basis in the voluntary donation principle. A prominent theme in charity has been the preference for a voluntary basis to wealth-redistribution, as opposed to progressive taxes operating on a compulsory basis - hence to popularity with this government (who nonetheless wish to have it both ways - taxing charitable proceeds on the Band-Aid single). The basis of charity is thus an appeal to the consciences of those with wealth surplus to their needs to donate a proportion to the needy. This moral claim bypasses 'political' issues concerning how such surpluses accumulated in the first place, and operates a paternal humanitarianism which arises from distaste at the sight of suffering. This paternalism may imply some acceptance of responsibility for the state of affairs deplored, but more usually evades this issue by a direct appeal to compassion. The attempt to relieve suffering by immediate assistance inevitably creates a relationship of dependence. However, the positive aspects of charity should be stated. There is an implicit appeal to solidarity which need not be scorned, and the appeal to compassion requires an explanation of the situation of the needy which brings to the surface further questions which bear the possibility of going beyond charity - a total explanation of the causes and consequences of poverty or famine will go beyond compassion into anger, and with anger, hope begins.

2. LIVE-AID IN PARTICULAR

By comparing Live-Aid with the general features of charity outlined above, the following striking points emerge:

1. The preference for charitable private action as opposed to state action, which, however ambiguously, embodies a public political decision, was present in the state's response. Thatcher can praise Geldof as a shining example to youth, while Raison, the minister in charge of overseas aid, can applaud people's willingness to 'make their own commitments rather than leaving it to government!' and go on to cut the state aid budget. The neo-anarchist sentiment of this attitude should not confuse us into supporting its partiality - no one is offering us the option of deciding, for example, whether we want nuclear weapons, the populist emotion of holding on to their surplus if they so wish. The attitude extends to a polite silence when the question of state activity on accumulated food surpluses is raised - Geldof's fulminations have failed to rouse the state here, laying bare the events ambiguity. Anti-statism must not let the state off the hook when executive decision could free food stocks of a quantity which would make charitable action irrelevant.

2. Principles of charity, whether motivated by paternalism or solidarity, were overridden by the dominant theme of pseudo-exchange: once the performers had donated their services free, everybody had to pay - the TV companies paid, and the spectators were urged to pay, but to pay for the free show, not for charitable relief. The spectre of 'moral consumption' was raised - don't attack the bloody awful music, it's for a good cause.'



3. The basis in pseudo-exchange relinquished the obligation upon charity to explain and provide reasons for donation - in 16 hours of television, the most uncomfortable 10 minutes was devoted to images of famine, contextualised by a saccharine sentimental soundtrack, but never, not once was any discussion of aims and purposes embarked upon. The embargo on explanation blocked the possibility of compassion developing into anger, leaving it to stagnate into complacency 'after we've done our bit'. The passivity of the spectators was confirmed as ends obliterated means, and an end which requires active intervention against the operations of state and multi-national capital receded into a mirage.

4. The donation of services by performers was not charitable in the traditional sense either. Performers, whose career is exposure in the media, benefited by appearing, both in terms of the worldwide exposure and resultant (measureable) increases in record sales, and also by the 'moral glow' attached to their names after their participation. This is stated not to carp but to emphasise the dominant principle of the event; that which benefits the rich, by its spin-off effects, will also benefit the poor. A familiar attitude in contemporary ideology.

5. Before the complacency becomes stifling, the most fundamental issue must be confronted: why, in a field where many underfunded charitable bodies are already operating, do people suddenly find the urge to give because, for example, David Bowie endorses the project? To answer this, it is helpful to ask, why it is thought that more people will take North Sea Ferries because Kenneth Williams encourages them (for instance). The identity of these enquiries show that we are dealing with advertising in the very essence of the event, and we would do well to remember that, before advertising endorses any given product it already endorses the entire social system of which it is the lynchpin.

3. AID IN GENERAL

To focus on ends, if it is argued that, despite the above reservations, the event still raised money for overseas aid, and that can't be knocked, then it is necessary to look more closely at overseas aid.

The problem with aid is that, even when generated by charity, on arrival in the country where it is to be used, it enters into an economic and political context ruled, as ever, by considerations of profit and power. Thus, in Ethiopia the state bureaucracy has transported food supplies to allies and denied them to opponents, while in Sudan, under free enterprise, the arrival of aid has given the truckers great profit by negotiating trucking contracts. In Sudan, the US sponsored trucking company attempted to bribe the EEC sponsored company, its competitor, to work for it. On failing, it has ensured that inferior supplies are acquired by the latter. The failure of aid to support social movements opposed to the domestic economic and political status quo inevitably buttresses those hierarchies. The entrance of Live-Aid onto the scene, which has spent £5m on trucks in the Sudan which were already rejected as irreparable by other aid bodies, and bought petrol-driven trucks for Ethiopia, where only diesel is used, has merely provided the profiteers with one more particularly naive and inexperienced purse to pick.

4. POSTSCRIPT: POP MUSIC

Live-Aid's basis in pop music illuminates its present status. The nominal rebel outsider stance of pop music from the mid-1950's to the early 1980's can be seen to be virtually a historical relic in the present.

A more respectable event than Live-Aid cannot be imagined - it was even graced by royalty! The counter culture is a phantom and the irrelevance of overseas aid to those performing merely confirms their 'good works' as in the tradition of show business charity premieres etc. The possibility of an intrinsic relation to those for whom funding is raised was shown a decade earlier by George Harrison's Concert For Bangla-Desh where the commitment to the Indian sub-continent was not in doubt, and Indian music was present in the programme. More recently, Test Departments' benefits for the striking miners displayed a congruence of purpose and image already present in the music prior to the public commitment. The lack of this element shows the hollow centre of contemporary mainstream pop. (Vestiges of opposition remain at the margins but represent only a tenacious commitment to a moment which has passed, at best).

Trigger Happy Bastards Contd.

The father of these near-victims was not pleased. He tried to sue the police and is thought to be the man whose picture was plastered across the nation's press during the Handsworth riots, petrol bomb in hand. Meanwhile what of the police who swore after they nearly killed James Hazell's kids that this "could never happen again?" They sat tight in the knowledge that all the knee-jerk calls for a public enquiry would run out of steam sooner or later, leaving them to get on with their job. The chief constable, Geoffrey Dear, is an old hand at this sort of thing. After all, he was the man who gave the order for police to storm the besieged van holding escaped convict James Baigrie, causing him to commit suicide. Baigrie's relatives claimed that if the police had continued their "wait and see" tactic, Baigrie would have given himself up. The police counter-claimed that they were concerned for the safety of "the public", despite the fact that anyone who was not a police marksman had been kept behind barriers some hundred yards away from the besieged van. The week after John Shorthouse was shot the police put some effort into publicising their objection to a "Rambo-style" crossbow freely available in the West Midlands. It was potentially a highly dangerous weapon, could blind a target if it got into the wrong hands, etc etc. As one Birmingham journalist remarked - off the record, "I'd rather face a yobbo with a crossbow than a policeman with a 38 special any day."



PHONELINE FUN

10 Downing St. (Press Office) Telephone - 01-930-4433
M.I.5 CURZON ST. H.Q. Telephone - 01-491-4488

More phone numbers next issue.

GREECE

Letters
XXX

Hello,

and thanks for sending me two copies of your magazine, it looked interesting, but unfortunately not very well produced. Is there something to be done about that? (We're trying).

The paper I sent you; ARENA, exists no more. The ARENA collective which consisted of 17 people broke up and was divided into 2 other collectives: SUBVERSION (ANATROPI) and DIRECT ACTION (ANESI DRASI). The first issue of ANATROPI was released at the beginning of June, I might be sending you a copy along with this letter.

The latest news in Greece is;

At the dawn of 31st May, a group of people under the name "ANARCHIST WILL" hit a bank in Pireaus. One Anarchist was arrested, Victor Armanius, and charged with very serious and false charges, that could lead to at least a 5-10 year sentence (use and possession of explosive material, attempted homicide, etc.) Since then V.A. is still in prison and all this time he's being treated in the worst possible way (continuous beating, all-night raids in his cell in order not to let him sleep, cigarette burns on his body). Only his solicitors are able to see him, even then, with strict restrictions.

Lately, a benefit concert was organised for V.A. in the Propylea, Athens. The attending people reached the number of 1500. Also thousands of leaflets were given to passers-by. - Also, there is a possibility of a concert and violent protest against a U.S. military base in Actio, Preveza by the middle of August.

On the 11th July, leaflets were distributed against the heroin dealers in the region of Exarchia, Athens.

Well that's about all the important late news.

With revolutionary greetings,

Direct Action for liberation

PAUL

Dear Anarchists,

I've just read your piece in the latest FREEDOM. Superb! Tactics and inspiration are what "we" (ie Anarchists) lack, the theoretical underpinning can (and does) so often get itself so convoluted that it becomes boring.

So, in search of further inspiration and tactics, yours truly, a small town Anarchist, asks you for a subscription to THE SHEFFIELD ANARCHIST.

all the best

Dave

Dear Sheffield Anarchists,

Many thanks for sending us the last 3 copies of your paper - it's good stuff. Shame you can't be a bit more regular though. Enclosed are some recent editions of "POISON PEN".

I'd like to comment on an article in the Winter 84/85 issue, entitled "Why?", on the subject of getting nicked and fined for acts of creative vandalism.

It's all very easy for the author to say "try not to get caught", but the whole tone of the piece almost seems to suggest that people get nicked as a matter of course; "Go out and do something-get caught-pay fine-go back to go minus 200" - which isn't true at all. The huge majority of direct actions go unsolved, and people only get nicked through bad planning, being grassed up, or by sheer bad luck (which may be connected with the poor planning).

Yes, I agree, we don't want to give our money to the state, but it must be borne in mind that fines usually only represent a proportion of the total cost to the state of bringing a case to court, and this is far outweighed by the cost of all those actions which go unsolved (plod's paperwork, increased insurance premiums, cost of replacing windows etc).

Of course, nobody goes out of their way to get nicked, but I suggest that a better tack than saying "Why pay fines?" is to urge better planning and more thought when embarking on direct actions.

Love and Anarchy

Melita

Dear Anarchist Group,

I'm trying to put together a pamphlet about Sheffield's "nasties" - bunkers, bases, industries involved in armaments, nuclear power, communications networks, etc. Also possibly fur traders, animal labs, sex shops, etc. What I have in mind is a precise address and fairly brief description for each entry. Hopefully this will be published for use by local groups. I'd be grateful if you could help in this, either by passing on information about places you know or suggesting sources that may be useful to me. I was thinking of covering Sheffield and perhaps up to 20 or 30 miles away.

Thanks

R.B.

If anybody would like to pass on any information for this project please send it in to us and we'll pass it in..

STONEHENGE

The annual festivities that evolve around Stonehenge and the Solstice (July 21st) unfortunately contrary to numerous posters and stickers that appeared around Sheffield and presumably the rest of the country, did not take place this year.

The convoy, which is a collection of buses and vans whose owners live in them, have been travelling down to Stonehenge for the past 11 years, they regard Stonehenge as an ancient religious ritual to which they have a right to enter at Midsummer.

The National Trust were somewhat distressed by the activities of various campers at the site the previous year (Stonehenge attracts somewhere in the region of 40,000 people each year) some were chopping down trees for the use as firewood. An agreement had been made previously with the N.T. regarding the problem of insufficient burning materials, the N.T. agreed to provide wood, but the agreement was apparently broken at a later date. This supposedly was the main issue, along with various untruths fabricated by the media, and local residents that spurred the N.T. on to collaburate with the English Heritage and the Wiltshire Council in order to acquire an injunction that would prevent the festival from happening. Instead, the English Heritage who own the site suddenly declared that the site would be closed for the Midsummer Solstice, and that the ancient religious activities that come to a climax each midsummer at the stones would not go ahead, the reason for this was to 'safeguard archaeological areas and not to restrict religious festivities'.

And so, although officially declared illegal, and the impending threat of arrest for anyone attempting to camp or even travel to the Stonehenge site was not enough to quell the enthusiasm of a few thousand people who weren't going to let intervention by reactionary organizations such as the N.T. and English Heritage from letting them enjoy themselves. 100's of people did travel down in the hope that their attempts to gain access to the site would give incentive to others who would also travel down.

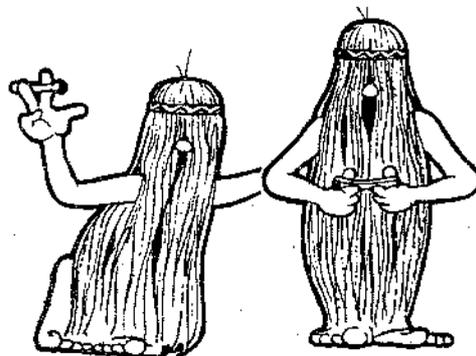
Looking back briefly to the miners strike, particularly at the overt, violent actions of the police force towards those who were exercising their 'legal' right in withdrawing their labour in protest of NCB plant to close pits, should have given prior warning if future police tactics exercised towards those who are seen to defend themselves from the establishment that is constantly eroding away our liberties. The police violence that had been seen on the picket line of Orreave coking plant and various pits was to be seen in the surrounding countryside of the ring of stones.

The main onslaught by the police appears to have taken place on the 1st of June. There are reports of 700 riot-police armed with CS gas, truncheons and riot shields attacking 500 'hippies', amongst them pregnant women, children and even babies. Police ruthlessly smashed vehicles, dragged people out by their hair, ransacked personal belongings and beat dozens of people with truncheons. Rumours of the convoy being cruel with guns and knives had been intentionally spread amidst the ranks of the police to increase their paranoia, thus increasing their already homicidal actions. After the convoy had been through the ordeal, what was left of it (100's had been arrested and marches off into police vans) was allowed to recover in Savernake forest. Eventually, when the convoy had partially recovered and decided to leave Savernake, police then picked off vehicles from the rear.

There are innumerable accounts of similar events taking place at later dates. all tend to follow the same format - well manoevered masses of police having no regard whatsoever for peoples belongings, homes or well-being.

So why did this happen? The feeble reasons presented by the NT are quite transparent. The Stones don't come under any threat whatsoever during the few weeks of the festival. It is only on the Solstice that people are actually allowed into the ring. As to the problem of campers axing trees - if the NT kept to its agreements then the burning of wood wouldn't have escalated into a problem.

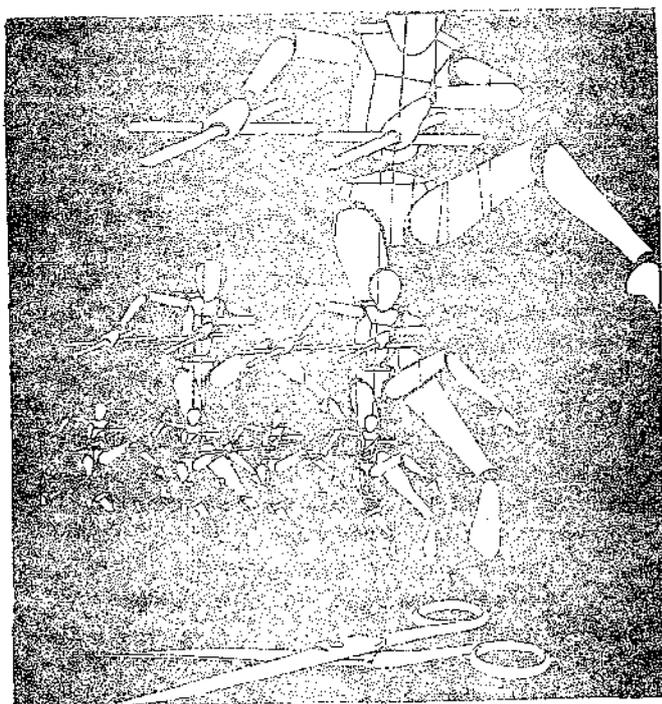
It is quite clear that for the state to maintain its position in addition to controlling industry, economic wealth, education etc. it has



to create an illusion, an illusion in which the state is visualised as the nerve centre and bestower of (although its contradictions are apparent all around us) all organized peaceful, social life, and without this governing body there would be universal disorder. One way in which this image is maintained is by stomping out any forms of alternative society that are seen to exist without and in spite of the disease of authority and manipulation. Stonehenge is a free festival attended by an average 40,000 per year. These people can each year organize sanitation, entertainment, creches etc. on a basis of mutual aid. Problems tend to arise only when external forces intervene such as the police, or when certain organizations break agreements.

"Half an hour later the police 'copter appeared and the riot police moved in, with Telecom vans conscripted to block roads. I stopped a pig with a C.S. canister on his back. There were shouts and sounds of windows smashing, then a long line of dejected people in the distance, many in handcuffs. They were made to stand in lines whilst being loaded into vans, at least one woman looked very pregnant. One man I met said he'd just walked out of the field and the police hadn't noticed him. Police had gone berserk. Met the ITN crew who were white and shaken. Some said they'd been in the Falklands but not seen anything this bad. "They were beating babies" one said. Most of the journalists were being ushered away by the Chief Constable with the words "My lads are getting a bit worked up. You'd best leave or you might get hurt...". One of my friends photographing was picked up by her hair and thrown aside. Casualties came away, men and women with their heads bleeding, some covered in blood as if their skulls were broken, others with great gashes made with the edges of riot shields. Soon some beat bobbies arrived and said "20 seconds to get out of here or you're arrested". We left for the car and I felt like emigrating. So far the Police have spent 1 million quid beating the shit out of people who wanted to sit on the grass...."

The above is an extract from an eye witness account published in 'Stuff It'.



We have been asked to mention:-

Tyne and Wear Free News.
New counter-information broadsheet from Newcastle, containing local, international and national news and comment about the media, Youth Training Schemes, South Africa and more. Donations welcome (it costs 8p to print per sheet). Free plus a SAE from: *Box Free News, Days of Hope Bookshop, 115 Westgate Rd, Newcastle-Upon-Tyne NE1 4AG.*

Also available from the above address is a benefit cassette made by local band Generic on behalf of striking Coca-Cola workers in Guatemala. All profits/donations will be passed onto the workers on strike. Price £1 plus donation.

SHEFFIELD PRISONERS SUPPORT GROUP

Although the massive arrests and imprisonments resulting from the miners strike acted as a catalyst to the forming of S.P.S.G. we are by no means a miners only support group. We are prepared to give support to all prisoners, whether they are convicted of overtly political 'crimes' or not - All Prisoners Are Political Prisoners. Although many of the prisoners we support are miners, we have also been able to help imprisoned Animal Rights activists and some 'ordinary' prisoners.

As Anarchists we believe in the liberation of all prisoners, we realise the need to offer total support to our imprisoned comrades, and in this we need your help.

If you would like to contribute towards the cost of our work, cheques, P.O.'s should be made out to 'Sheffield Prisoners Support Group', or you can send stamps, envelopes, books or radios (LW, MW only). If you would like a full list of prisoners please send a SAE + 10p (photocopying charge).

If you know of anyone who needs our help, please let us know.

Dear All Friends at S.A.,

Many, many thanks for all your kind thoughts and of course @ info - Ta! Yes indeed I found your 'Sheffield @' very good to read and I'd most certainly enjoyed reading more of such good gear!

May I say that I feel that 'coming straight to the point', 'all in a nut shell' would be far, far better than a whole story 'cos it'd mean much more space in ya maqs?

I would really appreciate any, shall we say educational information you can possibly send to me? I thought that your kindness in regards a radio was extremely smashing.



Yes it would be wonderful if you p'raps could send me some £'s 'cos I've not any financial support from outside in that respect. We can buy radios from the prison canteen system etc. and to be able to listen again would be a double bonus!!!

I received some gear from London @ + A.L.F. but the top screw (governor) says I can't have 'em and that they've gotta be sent off to headquarters (Home Office) for the big answer (Yay or Nay).

Reason being that such @ papers etc being far too radical and of subversive nature not forgetting articles inciting criminal behaviour - BOLLOCKS! That's crap from the top screw I'm not having it and I intend writing some letters + D.A. will (hopefully) be done, we'll see???

I'm peeved off,

I'm sick,

I'm so angry and fucking frustrated with the scum in here.

I could smash a minister in his poxy head knowing it'd do more bad than good.

I'm not gonna be trod on by 'em.

I do hope to hear more from your collective and learn more of S.@!

I'm a Nott's lad and a @ member of Nott'm @ group.

I'm going to close for now I'll look forward for a letter.

Yours in the struggle,

Subversively - as they say,

Yours,

Jim Oakes (L61864),

H.M. Prison

Perry Road,

Sherwood, Nottingham.

P.S. A friend (non-radical) would like to make a correspondence, an @ girl if poss???

I'd be extremely grateful if you'd care to drop him a line?

TO: Mick Stones (NO. 678974)
H.M. Prison,
Perry Road,
Sherwood,
Nottingham.

The following letter was received a while ago, but unfortunately there was not enough room to include it in the last issue.

Dear Friends,

Love and greetings to you all in Sheffield. Thanks for the very thoughtful card. I can tell you that it was just what the spirit of freedom requires for nourishment and growth - particularly when dubbed up in one of H.M. Prisons.

I was fully committed for trial on April Fools day after spending nine days in custody. So from April 1st I can be kept in custody for a maximum of 110 days. I have been told by other prisoners that my trial will probably take place in early July.

Bail was refused as I was already out on bail for the Price Waterhouse occupation. My lawyer appealed through in Edinburgh, but was told by the judge that this was a serious offence and would be going to the high court. That decision however is made by the Crown Office so we will just have to wait and see.

As you probably know by now, myself and comrades were convicted of breach of the peace and malicious damage at Price Waterhouse trial. We go up on 8th May for sentencing. However, I intend to appeal against conviction and have told the prison authorities. I will be allowed access to some law books to prepare my case as I am representing myself. The appeal will be heard in Edinburgh sometime after 8th May.

I am receiving support from all over the country, and I know that you are doing all you can on my behalf. I had a hard time at the start due to my claustrophobia plus Vegan diet. However I am now settling down to prison routine.

What is more important is that I know that you are all working for a society without prisoners - human or animal. No matter what they do they cannot stop the clock.

Till that time comes, love and solidarity,

Gus McInnes,
3244,
Barlinnie Prison,
Glasgow

Since this letter was written we have heard that Gus's appeal failed. He is serving a sentence of 12 months, and is due out in **DECEMBER**

FITZWILLIAM NINE TRIAL PART 2

A few issues ago we reported (in an article about Fitzwilliam) on the Fitzwilliam Nine - Nine miners who were charged with offences arising out of the Fitzwilliam riot. Seven of the nine were convicted by a stipendiary magistrate who ignored an overwhelming amount of evidence to prove that all nine were innocent, and that the police were guilty of extensive brutality.

We can now reveal (Thanks to 'Knee Deep In Shit') who this magistrate is: Francis David Lindley Loy (the son of Archibald and Sarah Eleanor Loy) was educated at Repton School, Corpus Christi College and Cambridge, where he got a BA Honours in law. In 1974 he became a stipendiary magistrate at Leeds. In 1983 he became a recorder of the Crown Court, and he is also the honorary secretary of the Society of Provincial Stipendiary Magistrates. In addition, he is a Freemason. His address is 4 WEDGEWOOD DRIVE, ROUNDHAY, LEEDS, LS8 1EF, but the address of his "little" cottage is easier to remember: THE RED HOUSE, THE TURNING, SHERRINGHAM, NORFOLK. "Knee Deep In Shit" tell us he appreciates surprises.

**FREE
CLASS WAR
Prisoners**

**SUPPORT
Victimised
Miners**

Some Doubts..... Some Doubts..... Some Doubts...

AN INTERVIEW WITH MYSELF ... (MADE PUBLIC TO SPARK DEBATE)

What can an anarchist group mean, here and now?

The aim of an anarchist group is to encourage and assist currents of resistance against the reigning powers of money and state.

The Labour Party would agree with the first, and the Conservative Party would agree with the second: what's special about the anarchist point of view?

Labour's opposition to the rule of private wealth arises from a perspective which supports the power of bureaucracy, while the Tories' opposition to the state which buttresses the power of private wealth is their aim. So, neither attitude is fundamental to the existence, aims or practices of the political parties. However, the anarchist resistance does not aim at the acquisition of social power via the acquisition of parliamentary majorities or via the influence of private wealth. Anarchist practice as well as anarchist aims is fundamentally opposed to a politics of accommodation with any existing power elites.

So, in what way does an anarchist group differ from the various groups on the left committed to the revolutionary transformation of society?

We share their goal, but we fear that their actual practices, their means, are self-defeating - the most likely outcome of their methods would be the simple replacement of one unresponsive group wielding political power by another - themselves. Although they are explicit about this - they do not hide their political ambitions - they do not seem to realise, in public at least, that the state of affairs which they would bring about would have transformed nothing. If the alternatives are all seriously flawed, what do the anarchists have to offer?

A paradox: the transformation of society which actually gets to the roots of our situation requires the active rejection of all political leadership by the people whose activity can bring such a situation about. If this attitude is lacking then no major transformation can occur. So, in a successful situation an organised anarchist group as such becomes superfluous (although the activities of its adherents does not), while in a non-revolutionary context anarchists are condemned to an external relationship to the events they applaud or deride. To expand: the people who make contact with an anarchist group will have come to an anarchist understanding, either theoretically, through their reading, or practically through their involvement in an activity which exemplifies anarchist principles in one form or another (for example squatting, shoplifting, rioting, sabotage, etc). What has an anarchist group got to offer to these people, without co-opting their struggles? The only possible answer has to be theoretical analysis and practical solidarity. Remember that the step from being a squatter to being an active member of an anarchist group is an abstraction from being involved in one kind of activity to participating in a wider reflection upon the implications of that activity, while the step from being theoretically committed to the abstract principles of anarchism to being an active member of an anarchist group is a concrete confrontation with the practical implications of that philosophy. A coherent anarchist group which is attempting to make the best use of the space created by the encounters of such diversely motivated persons must resist lapsing back into the alternatives of either pure analysis or pure practice, as neither can fruitfully develop without the other.

How can a group avoid these dangers?

It has to remember that, in presenting itself to any interested members of the public as an anarchist group, it is making a claim which is wider in scope than any of the individual activities or commitments of its members, and so it has to operate at a level which encompasses these activities but also goes beyond them.

Some Doubts..... Some Doubts..... Some Doubts

At a minimum, this means maintaining a collective activity in the public eye, such as putting out a regular paper, but it also requires an openness to the responses generated by this activity, a willingness to engage in debate with those who make contact with the group. The obverse of this requirement is the maintenance of sufficient rigour within the group such that the newcomer can identify the group's attitude (or at least, the span of attitudes within the group) on any given issue. This, of course, requires the group to regularly engage in debates of interest to its members, over and above what may be termed 'administrative matters'; such as the distribution of the group paper, etc. What are the doubts to which you alluded at the outset?

Doubts as to whether the Sheffield group is offering this sort of activity...

G.

...If any readers are interested in attending our sessions of discussion and debate, please contact us for dates and subjects to be covered - or pop along to the next Readers Meeting.

Is It Marx Or Is It Om?

Sheffield is currently witnessing a particularly amusing phenomenon; trendies, hippies and lifestylists of the anarchish-pacifist variety are currently abandoning Sheffield Peace Action, together with their haircuts and noserings, and being born again as 'Next Step' robot paper-sellers. Strange you might think that supposed libertarians paying lip-service (though never anything more) to Anarchism could abandon their politics and make a political regression to the stateist dogma of the R.C.P. But it is not a case of these people leaving their politics on the hairdressers floor alongside their shorn locks, the fact is they never had any politics. What they did have was a ridiculous mish-mash of half-formed ideas and silly notions collected from the backs of record covers or simply adopted for reasons of fashion. They never had more than a few clues about what Anarchism is, it was merely a case of Anarchism being another trend to be adopted, like dress or musical tastes (we can only hope that fashions are changing). They called themselves Anarchists to avoid politics rather than the other way round, and they adopt the R.C.P. for exactly the same reason; so that they do not have to think; they can have their politics and ideas plotted out for them by someone else. Their reasons for joining the R.C.P. are the same as those of the scum who join fascist organisations (or religious cults); the meaningless, weak, inadequate individual can lose themselves and find strength (in this case imaginary) in THE PARTY; a diet of moronic slogans, flag-waving marches and party-line politics will keep them as happy as the next zombie. There should be no mystery or surprise about the shallow meanderings of these empty-headed trendies. As one comrade remarked about the RCP's new hippy cadre; "Maybe if you take enough drugs, it really does look like the state can whither away."

There are still plenty of these trendies hanging about on the libertarian fringe and we would be well rid of them, they merely serve to confuse people about Anarchism. We do not wish to start setting party-lines, but 'Anarchism' is a word with a meaning, like any other, and it has nothing to do with whether or not you have green hair, spit on the pavement, stay in bed all day, or annoy your neighbours by playing loud music. At its lowest common-denominator Anarchism is the political rejection of the supposed necessity of government, and the realisation that it is necessary to work towards the abolition of government by anti-parliamentary means.

Let this scum join their class-comrades in the R.C.P. where they will have in common their empty heads and their even emptier rhetoric.

Uncle Albert

The Jack Black Column

TRUE BLUE BASTARDS

The picture opposite is from a pamphlet published by members of the Federation of Conservative Students. These individuals sport "Hang Nelson Mandela" badges and encourage links with the UDA - they say they only say in public what other Tories say in private! Some of this scum even have the nerve to describe themselves as 'libertarians', but the fact is these laissez-faire capitalists only disagree with the intervention of the state where it limits their exploitation of other people - there's nothing libertarian about that, and we aren't fooled.

So beware Tory students, we don't expect you to reform or ask you to limit your fascist spoutings in public, we know exactly what you are, and we will deal with you in the same way as we deal with other fascists. We are not prepared to politely debate with you until we find ourselves dead or in chains, the only argument a fascist understands is a kick in the fucking head, and that's the least you'll get from us.

OFFERING THE DYING A BAND-AID

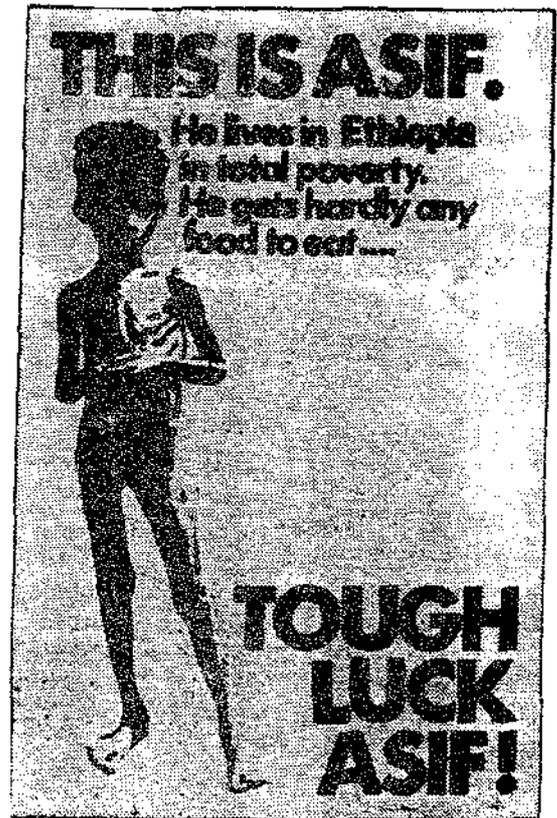
Ain't it enough to make you wanna puke? All these filthy rich millionaire pop-stars salving their consciences while ego-tripping on the free publicity all their charity work is giving them. Fascists like Mick Jagger and David Bowie, religious cranks like Cliff Richard, and the rest of the sick scumbags, telling us to get our hands in our pockets so they can build 'Geldoftown' while they ponce around in silk shirts and Cartier watches. There's millions starving and they're offering a 'band-aid'. Philanthropists have always tried to fool us and buy us off in this way. Well we don't want crumbs from the tables of the rich, nor a bigger slice of the pie, we want the whole fuckin' bakery. Rich bastards are rich bastards, their wealth perpetuates our misery, the only cure for poverty is the international social revolution, and one day these hypocrites are gonna find themselves up against the wall with the rest of the parasites.

Bob Geldof may not be as swanky or as loaded as the likes of McCartney or Jagger, but he ain't without a few bob as the recent quote below shows. Your sloppy style doesn't fool us Geldof, you're still rich scum.

"He presented Paula (Paula Yates, his girlfriend) with a lavish ruby and diamond ring after returning from a Far East tour. He also splashed out £200,000 on a get-away-from-it all country home, historic Davington Priory at Faversham, Kent."

The readers of 'Weekend' might be impressed Geldof, but we aren't. Keep on hanging around with presidents, dictators and royal scum, and you'll suffer the same fate.

"A Brit with true grit" (Thatcher makes Irish Geldof an honorary Brit).



ANARCHIST BOOKSHOP

The following are just a few of the books from our large and extensive Anarchist bookstall. For a full list of books please send a S.A.E. + 10p (photocopying charge).

'ABC OF ANARCHISM' by Alexander Berkman, 86pp, £1.50 + 40p+p. Classic and very readable introduction to Anarchist-Communism.

'ANARCHY' Errico Malatesta 54pp, 75p+30p p+p. A writer of passion and conviction, here Malatesta expounds his theories on Anarchism.

'FLOODGATES OF ANARCHY' by Stuart Christie + Albert Meltzer, 160pp, £3.25+50p p+p. Lucid exposition of revolutionary Anarchist thought, and its connection with the 20th century.

'THE SCHOOL STOPPERS HANDBOOK' Donation + 20p postage. 91 Ways to Sabotage Your School.

'WE WANT TO RIOT NOT TO WORK' 48pp, £1.00+30p p+p. Documents the 1981 Brixton uprising.

In addition we are able to supply the following magazines:-

'Angry' 20p+20p postage

'Freedom' 45p+20p postage

'Here and Now' 50p+20p postage

'What's New' 30p+20p postage

'The Sheffield Anarchist' (back issues

(Vol. 3) Nos. 4,5) Donation + 20p postage per copy

'Stuff It' 30p+20p postage

'Knee Deep in Shit' 40p+20p postage

'Wolverine' (2 issues available) 20p+20p postage

Please make cheques/P.O.'s payable to 'Sheffield Libertarian Society', and make sure you include the correct amount of postage.

REVIEW



Towards Anarchism; Errico Malatesta - published by Drowned Rat.

In this concise essay, Malatesta outlines some of his basic anarchist ideals and his belief that anarchism will come about "little by little; slowly but surely, growing in intensity and extension."

He ponders over the problem of choosing "the road that really approaches the realisation of the ideal and in not confusing the real progress with hypothetical reforms."

On the subject of violence, he writes: "The normal peaceful course of evolution is arrested by violence, and thus with violence it is necessary to re-open that course."

"Take away the governmental violence and ours would have no reason to exist."

Malatesta also touches upon the all important need for organisation of food supplies, communications etc., making the point that "it would be absurd to want to disorganise the system of producing and distributing food unless we could substitute it for something better and more just."

This pamphlet is not designed to while away the time on long train journeys, being only 8 short pages long. Although I don't think that it would be a particularly good introduction to anarchism, it strikes me as being ideal for someone only marginally acquainted with anarchism.

A good, if short read and well worth fifteen pence.

Towards Anarchism is available directly from Sheffield Anarchists, price 15p + 20p postage. If sending a cheque (!) it should be made out to 'Sheffield Libertarian Society'.

DIG THIS

A TRIBUTE TO THE GREAT STRIKE
POISON GIRLS • MERKONS • MEN THEY COULDN'T HANG
AKIMBO • STEVE LAKE • LENINGRAD SANDWICH
THE EX • OMEGA TRIBE • CHUMBAWAMBA



All profits from this album will go to support the victimised miners.
All the bands donated their services free of charge.

The idea for this album was developed out of the hundreds and thousands of miners benefits played all over the U.K. and Europe during the year long dispute. The first side is a live recording of one such benefit organized by Lambeth Miners Support Committee and held on 15 February 1985. Side 2 is studio recordings from other groups who have raised money throughout the strike.

This album is available direct from Sheffield Anarchists, price £3.99 + £1.00p.
Please make cheques payable to Sheffield Libertarian Society.

The 600 victimised miners still need your support. Please do all you can to help make this album a success.