

Issue 10 40p.

ANTI CLOCK — WISE.

**Nihilists, one more effort if
we are to be revolutionaries!**



High Farce

The Legacy Of Marxism

TRAFALGAR SQUARE DEFENDANTS

C A M P A I G N

On 31st March, 200,000 people took part in the tremendous national demonstration in central London against the government's hated Poll Tax. In the ensuing battle, hundreds of people were injured by the police and arrested by indiscriminate snatch squads.

Despite media hysteria against the protesters, the anti-Poll Tax movement has continued to grow and millions are now not paying!

The Trafalgar Sq. Defendants Campaign was launched on 3rd May to ensure support for all defendants via a comprehensive legal and welfare strategy. Those arrested are unlikely to have a fair trial and will be scapegoats for the defeats suffered by the police. We must all re-affirm our determination not to be intimidated by these show trials.

In addition to the 396 arrested on the day, collusion between the police and media has led to the subsequent detention of dozens of others on very serious charges - some purely on the basis of tip-offs from antagonistic neighbours.

I was in court for the hearings of those arrested in the dawn raids of 21st June. All were bailed, except for one person. This person had a 10 day old child in his flat when the police charged in with axes, gas was sprayed at his dog by the police and no warning was given. Obviously, he had no idea who was rampaging through his flat and kicked out at the first one through the door. Despite all this, the scum magistrate refused bail, despite the fact that there was a 10 day old baby there and the fact that other people had over £5,000 bail.

Regardless of guilt or innocence, it is essential that all the defendants are fully supported in the face of dictatorial-like justice, dawn raids and deranged media hysteria and lies. Donations should be sent to the following address, if you can find access to funds, please try to help - it could be you next time. TSDC c/o Haldane Society Lawyers, Panther House, London, WC1.



DROP ALL CHARGES NOW!

KEEPING ORDER

160 years of police repression

Britain is often said to be sleepy sort of place where mass demonstrations hardly ever happen and confrontation with the forces of law & order is practically unthinkable. Yet the question of public order has been a major source of controversy for at least a century and a half. More recently the Thatcher era has seen a tightening up of public order legislation and the militarisation of the police. The Metropolitan Police were originally formed in 1829 to deal with 'the mob' living in the East End of London. Political agitation kept them going throughout the 1860's 70's and 80's. In 1887, demonstrators responded to the jeers of the London 'toffs' and more than 200 were arrested in what became known as Bloody Sunday. This period also saw the formation of the Special (Irish) Branch, set up to harrass Irish people objecting to British Colonial rule. A wave of industrial militancy swept through the first two decades of this century, culminating in the crisis years of 1919-1921, when troops and armed police were a regular sight on the streets of major cities. In the early thirties police regularly attacked unemployed Hunger Marchers. In 1936 the first Public Order Act was passed, ostensibly as a measure to prevent fascist marches. Within days of being passed, the act was first used against striking miners in Nottinghamshire. Revised in 1986, it became a public order offence to shout 'pig' or 'scab' in a threatening manner. During the 1984-5 miners strike, Yorkshire villages were invaded by a rampaging blue army. In 1986, locked out print workers got the same treatment outside Rupert Murdock's Fortress Wapping. Black communities in Britain have always been under pressure from the authorities: When SUS laws were repealed in the 1986 Public Order Act took place as their legal justification for picking up a black youth at whim. But police attacks on black people reached a new level with paramilitary occupation of Broadwater Farm following the killing of PC Keith Blakelock. The Tottenham three are still paying the price for this example of 'British Justice'. Thatchers police have been tooled up with new laws, high tech weapons and new surveillance equipment. Deep entry surveillance of alleged football hooligans is just one illustration of how 'Big Brother and Sister' are alive and kicking in Britain.

The recently published annual report by Metropolitan Police Commissioner Peter Imbert showed that public order is his top priority. Speaking to an invited audience in the City of London a few weeks ago, he answered criticisms that his officers had lost control of the west end on the 31st of March, saying "It is said of generals that they do not fight the next war with the last war's strategy. So it is with us when it comes to policing potentially violent demonstrations." So be prepared.

THE MOB

The Media have blamed a black flag waving unemployed underclass from London for the poll tax 'riot'. Yet over half those arrested on 31 March were from outside the capital. About a third were unemployed. The rest listed occupations ranging from despatch rider, law student, computer operator, charity worker, chef, marine engineer, housewife, company director. A top lawyer described his Trafalgar Square clients; "They are nearly all in full time employment, including a couple of civil servants...not the sort of people you've been led to expect...what you could call "extremely respectable". The defendants are a mixed bunch of mainly young working class people, everyone of whom should be defended against the law and order of the riot squad.

MASS NON-PAYMENT

PAY NO POLL TAX

SOLIDARITY WITH ALL DEFENDANTS

FIGHT FOR THE RIGHT TO DEMONSTRATE

ORGANIC INTELLECTUALS

EMERGING

ON DIRAIT QUE CETTE ORGANISATION TRAVERSE UNE CRISE !.. CERTAINS ÉLÉMENTS SONT LIQUIDÉS !..



It's difficult to discuss the possibility of the evolution of working class intellectuals with many working class people because of the actions of the group with this name in history. Generally, it was the intellectuals who wrote the books telling them what they should do with their newly won leisure, that put down their own cultural choices and generally expounded the dominant culture's viewpoints endlessly at them.

In school, the teachers were agents for the enforcement of the same values and where they learned that 'intellectual' was not of the working class and did not speak with a working class voice. In an oppressed class, whose low status was defined in terms of lack of intelligence. These relations were successfully forced on the working class and, in spite of bearing no relation to reality, they were internalised by working class people, who then act as if these myths are true.

—A double bind on the working class aversion to intellectuals is the fact that intellectual is synonymous with elite. The intellectual sets themselves above the common person and apart from the noise of everyday life. No working class person would wish to become detached from his or her community and culture in this way, unless they were already alienated. A new style of intellectual must become evident.

So, intellectual has this popular meaning. It represents an aspect of middle class culture. Set against this is the broad reality of the intellectual function. Every life function has an intellectual aspect. and in this way we can say that everyone is intellectual. If we become conscious of this intellectuality and articulate it, then we appear more intellectual, whereas actually we are only being more visible about it. All intellectual activity requires muscular effort to reify it and all muscular activity is managed by intellectual effort. People who devote their life to thinking about thinking, communicating concepts and specialising in particular subject areas may be called intellectuals among other identities they may have. However, just because we can fry a couple of eggs or sew a tear in our clothes, we do not then identify as a cook or a tailor.

However, it is difficult to use the word in this way and cast aside the meanings given to it by the history of the dominant culture. The 'traditional intellectuals' (a term used by Gramsci, a working class intellectual) think of and promote themselves as independent and outside of class, anchored by an objective relationship to the universe. This is part of utopian mythology that has grown out of the ideals and success of scientific method.

Until the 20th century the separation between intellectuals and people was the rift of basic literacy. Even as proletarian power begins to win the free time and educational rights necessary for the development of an organic working class intellectual culture, it is diasaffected traditional intellectuals who provide the ideology, theoretical and even practical leadership to a mass of 'non-intellectuals'.

The emerging organic intellectuals of the working class was foreseen by Gramsci in the '30s to arrive from the technological organisation and its demands on education.



And through the vast expansion of technology colleges and polytechnics in the '80s, this at last happened, giving access to tertiary education for hundreds of thousands of working class youth. However, the organic intellectual class could not realise itself immediately because:

Firstly, education was structured on the lines of the traditional intelligensia. This necessitated a difficult and confusing process of reorientation to place during and after the educational process. Confusion was prolonged by pioneering works being lost in the mass of material produced and in dominance of the terms of the traditional intellectuals and their associated productive centre, the publishers. This confusion will continue, to be prolonged by the centres of dominant cultural and intellectual power in an attempt to retain its monopoly of power. This is why a temporary autonomy is essential. This context is an oppressive mental prison, which the organic intellectuals must break out from in order to realise their own power.

Secondly, the job market afterwards was of course orientated to reinforcing the status quo. There was in fact a tiny leeway made by the social security system allowing people to survive on the breadline, whilst

producing relatively outside of dominant contexts whilst pounding them with images of their worthlessness. These two factors led to the necessity for the latent organic working class intellectual class to collect itself disguised and with false 'middle class' and 'classless' identity papers.

This new grouping of Brainworkers' (a Wobbly term) could not realise its power as a group until it had sufficient strength to assert its own intermedia

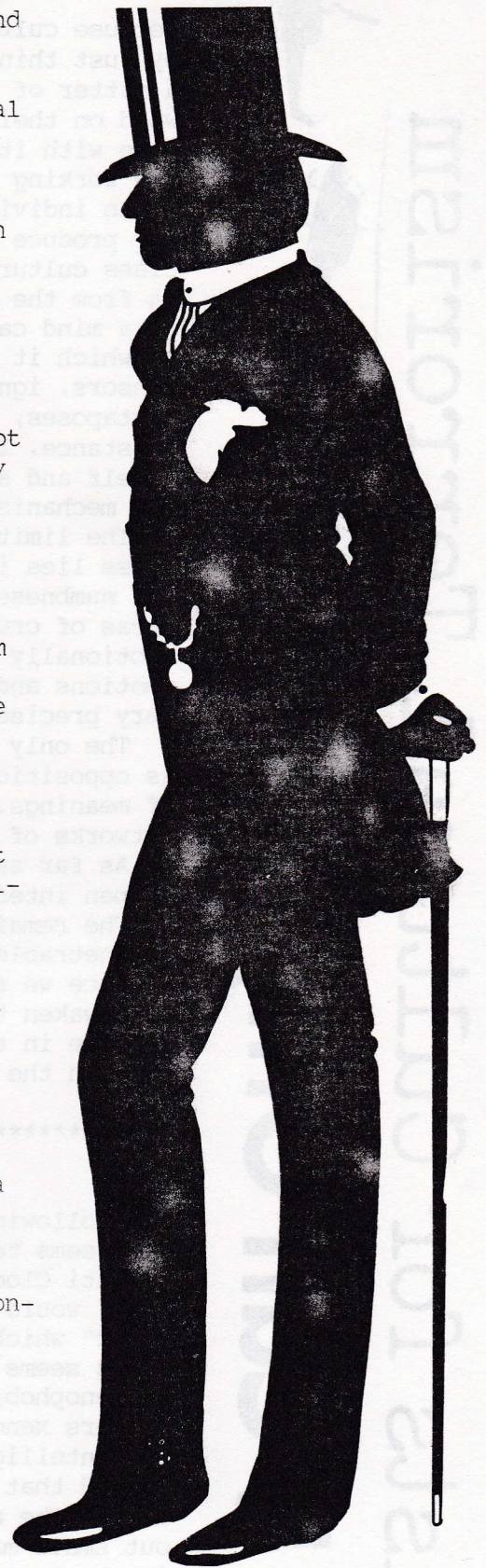
on its own terms quite separately from the traditional intelligentsia. The burst into consciousness and inter-relatedness is characterised by anger and reaction to the generations of mental internment by the traditional intellectual class.

No single intellectual from the working class can express or represent the new organic working class intellectual culture. It is essentially a set of emerging social relationships. The power of these relationships is not apparent until a degree of autonomy is achieved. We must make clearly newly thought out ways of relating and meeting and expect formats and structures of thought to radically change.

The point now is to accelerate this process and bring together all the survivors of the process into strong and autonomous intellectual networks which are inclusive and open ended to all other areas of working class production and culture

It is now up to us to make our own scene on a sufficient scale to allow our collective intelligence to break out of the MIND CAGE. Words loaded with painful emotion are keys to our own history that must be exorcised. Words that have irrelevant definitions can be jettisoned or RE-defined. And we must find effective methods of re-definition

because cultural and linguistic redefinition



Artists for Cultural Terrorism

It Can Only Get Worse

because cultural and linguistic redefinition does not happen by just thinking about it. It is finally, and most ambitiously, a matter of the vast majority of people taking on the written word on their own terms., so that they feel completely at home with it. The written word has never really belonged to the working class.

An individual artist or thinker from the working class may produce something of integrity, but it will not be working class culture until there is sufficient context to protect it from the glare of the dominant culture. The dominant culture is a mind cage protecting the survival of the social relations on which it has grown. The dominant culture adopts, adapts, censors, ignores, recuperates, modifies, lies, misrepresents, juxtaposes, disguises any individuals work that opposes its existence. It constantly functions like this to stabilise itself and survive. It is a social organism which defends the mechanistic and deadly economic relationships.

The limits of intellectual exploration on questions of class lies in emotional barriers. Emotion, mental rigidity and numbness caused by the hurts of oppression itself. Many areas of crucial human concern are just too highly charged emotionally to think through without also engaging with the emotions and not just intellectual engagement. There now exist very precise tools for this kind of engagement.

The only way we can make our intellectual works effective as opposition is to challenge this context, this hegemony of meanings. And this can only happen by organising autonomous networks of discourse on a sufficient scale and clarity.

As far as I can see, everything is in place for this to happen interms of historical preparation.

The remaining barriers are merely facades which only feel impenetrable whilst we are isolated.

Once we forget the necessary connections with our peers and awaken them from their cultural comas with patient words of love in their ears, and listen to their fears as they unfreeze.

Then the barriers will crumble.

- Stefan Szczelkun.

The following article was received from a correspondent in Brighton and seems to take issue with the above and an earlier article in Anti Clock Wise 6 on intellectuals.

"I would like to comment on the article "The Anti-Intellectual Ethic" which you published.

It seems strange to me to compare anti-intellectualism to xenophobia. It is intellectually driven civilisation which fosters xenophobia in those it does not require to be intellectual, or 'intelligent', whatever that is.

And that's the rub, isn't it? What is it we're talking about? The ability to read long books? The energy to put out small magazines? The capacity to build an igloo or survive in the Amazon rainforests? The ability to do well in 'tests' devised by bourgeois scientists? Or what?

The alleged increase in 'illiteracy' is felt to be a bad thing. In it's original state our species was, like other species 'illiterate'. Many communities of our species do still live in such a condition, but most of them have long since been exterminated by gun wielding intellectualism.

It also seems that tears are being shed for the decline of the education system. Revolutionaries should cheer and

attempt to deepen any such decline, since the education system is the wider system's attempt to recreate and maintain it's dominance.

The reason that you don't hear people 'professing to be lousy in bed' is that they have a very sensible view of the relative worth of the capacity to experience sexual joy and the world of the intellect.

It is not quite obvious that 'wide discrepancies do exist in the level of intelligence of human beings'. Indeed it would be easy to argue that no such thing as 'intelligence' exists, except as a value laden social construct.

It is by no mean negative that people do not see 'doing well at school' as a way out of social and emotional misery.

Those who defend the work ethic do so through intellectual means and encourage the intellects of a minority just as much as (it may be argued) they encourage 'anti-intellectualism' in the majority.

The acquisition of things comes about largely as the result of intellectual effort.

Intellectuals make the bloodiest tyrants, the liberation we seek has more to do with pleasure than with the 'intellect'

Welcome to issue 10 of Anti Clock Wise. Thanks to everyone who has written to the magazine and been so helpful and encouraging. The correspondence created by Anti Clock Wise is perhaps the most important element of it and anyone who wants to write in with comments, criticisms or articles is, of course, very welcome to do so. If you send an article or letter in, please say whether or not it is for publication as I will not print anything unless it is clearly stated that it is O.K.

A book about football culture will be out in the Autumn by the same person who puts this out. The content will be about life on the terraces, hooliganism, chants, women and football, the extreme right and football, football disasters and the implications of the Taylor Report, the development of a grass roots football consciousness e.g. the fanzines and the Football Supporters Association, the I.D. card fiasco and a final part on the World Cup '90. It is hardly a literary masterpiece, but it attempts to cover aspects of a working class entertainment that affect the ordinary supporters - not the actual game itself or the celebrities who grab the headlines. Entitled "In Your Blood: Football Culture in the '80s and '90s", the book is published by Working Press, is £4-95 (yes, steep I know, but that is the cost of publishing etc. on a small scale) ISBN: 1 870736 07 9. More details from the Anti Clock Wise address. Well, that's got that rather blatant plug out of my system!



Back issues of Anti Clock Wise went down rather well, the following are available for a stamp and a vast amount of hard currency - if sending cheques/P.O.s please leave payee bit empty, as Anti Clock Wise refuses to be part of the capitalist banking system ... well, actually, I haven't bothered to try really.

Issue 6: "Be prepared! Information war 1990 - 1993". Issue 7: "Ever get the feeling you're being conned". Issue 8: "Europ's braver colours:Demolish serious culture!" Issue 9: "Here comes summer".



This magazine has been labelled, by a significant number of other magazines and individuals, as being neo-Situationist, pro-Situ and anarcho-Situationist (among more unpleasant descriptions!) There has been something of a revival of interest in the Situationist International, a group of radicals of varying nationalities and backgrounds who operated from c.1957 to 1972 but whose influence and relevance extends to the 1990s and very possibly beyond. A number of people have asked me "What is Situationism?". The answer is not as easy as the question implies, the newspaper article below certainly does not do any sort of justice to the S.I. and its heirs, but lays the basic groundwork. The best article I have seen was in *Vague* 16/17 and this will become a pamphlet later in the year. But for now....

How to have fun blowing things up

SITUATIONISM is one of the great "isms" of the Sixties and has been credited with inspiring everything from the revolts of May 1968, which nearly brought down the French Government, to the punk music of the Sex Pistols.

Situationists were an anarchic group, adhering to a loose set of beliefs first articulated at the Situationist International in 1957. The leading lights were French writers like Guy Debord and Raoul Vaneigem who wrote in grandiloquent terms about liberty and culture.

Their writings were a sort of left-wing campaign for real life – as opposed to the humdrum existence which they felt capitalism offered. Their ideas, never puritanical, offered followers the multiple attraction of having fun and blowing up capitalists at the same time.

Capitalism, they believed, was deceptive. People don't experience the reality of capitalism but the "spectacle", a facade which hides the awful reality and contradictions. Any revolution had to smash this spectacle.

This was no easy task because capitalism has a tremendous ability to "recuperate". It could divert people by encouraging them to join trade unions and thus "participate in their own alienation".

Genuine revolts, such as that of young people, were turned into fashion. Other tools of "recuperation" included nostalgia and "urbanism" – making cities deceptively attractive with such things as supermarkets.

They believed that, despite these superficial attractions, people simply survived under capitalism, rather than living meaningful lives.

Situationists, many of them students, believed that the less work the better. In the *Revolution of Everyday Life* Guy Debord wrote: "One day, perhaps, we shall see strikers, demanding automation and a 10-hour week, choosing, instead of picketing, to make love in the factories. Only the planners, the managers, the union bosses and the sociologists would be surprised and worried."

The name "situationists" came from the belief that the way to save people from futile existence was to set up "situations" which would lead to a more passionate existence and thereby destroy

MEANINGS SITUATIONISM

Jack Shamash on the radicals who waged a Campaign for Real Life

the spectacle. This could be done directly, by blowing up art galleries and supermarkets, or by "détournement": taking everyday things, turning them round and using them as weapons to batter down the facade of capitalism – for example by daubing humorous graffiti on advertising hoardings to ridicule the excesses of capitalism.

The Paris revolt of May 1968, when students took over the main city buildings and almost toppled President de Gaulle, was influenced by situationists. Graffiti on government offices, such as "Demand the impossible" or "These buildings will make picturesque ruins", were part of the situationist campaign.

In Britain, the situationist Angry Brigade had its most notable success when its members blew up Biba, a fashionable boutique in Kensington. They were less successful shirking the work-ethic and were caught passing bad cheques.

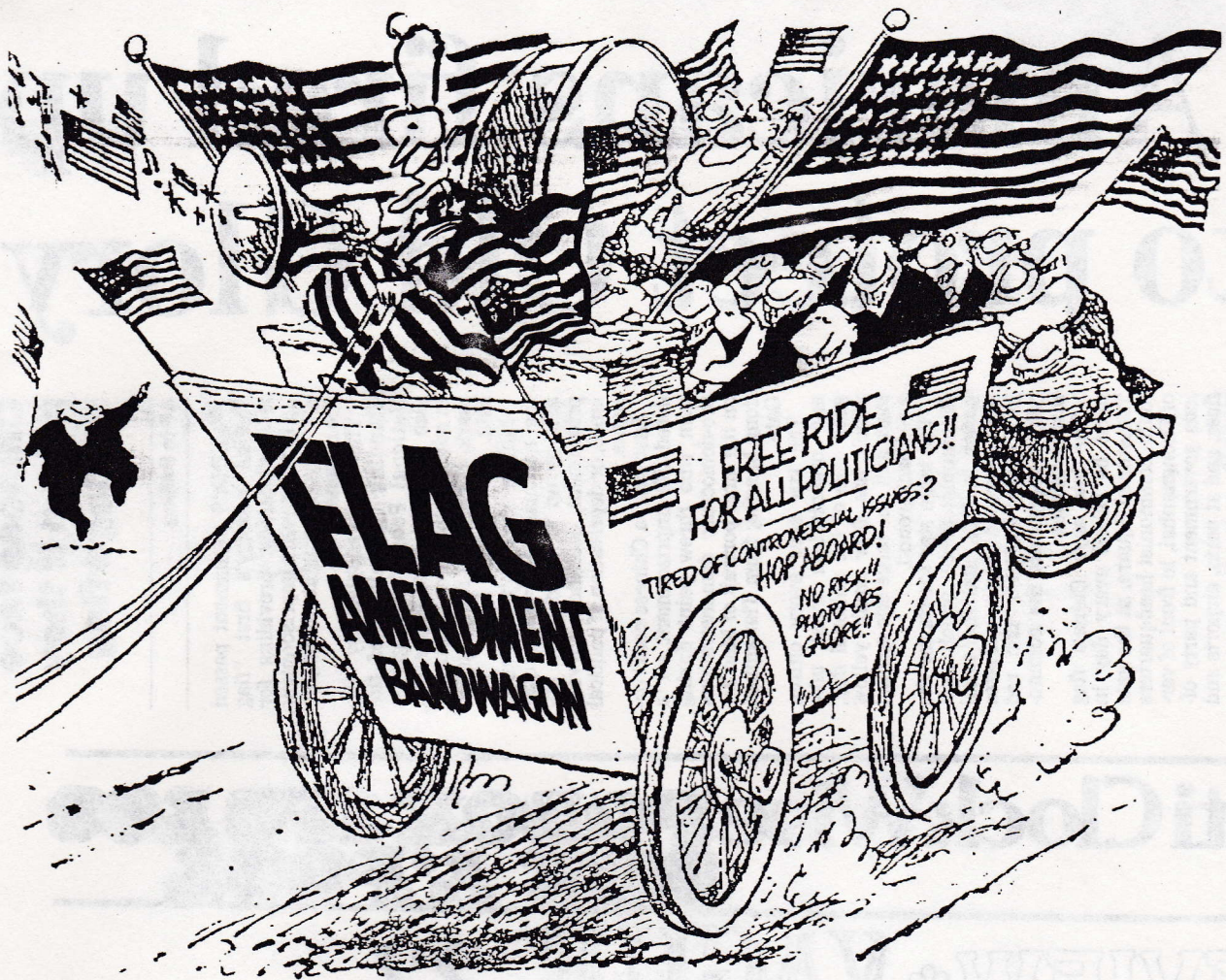
Malcolm McLaren and Jamie Reid – the manager and designer of the Sex Pistols – were heavily involved with situationist groups. Jamie Reid's cover for the record *God Save the Queen* is one of the best examples of situationist art, showing the monarch with a safety pin through her nose and her eyes blacked out like a common criminal.

The situationist groups disintegrated in the early Seventies. For a group concerned with giving life a sense of purpose and fun, they have left some pretty wordy and boring tracts, although the Sex Pistols' albums are still available, and most post-modernist art owes at least a small debt to situationism.

Last year the Institute for Contemporary Arts produced a coffee-table book on situationist art. It must irk former members that their ideas were "recuperated" as easily as every other cultural revolt.



ARMCHAIR SITUATIONIST



SOME HOT-HEADED patriots in Louisiana want to pass a law effectively saying it is OK to bash up a person who burns the American flag. A group of politicians in the state legislature want to downgrade the local law on simple battery, which provides a \$500 fine and six months in jail, to no prison sentence and a \$25 fine for hitting a flag-burner. They want to treat common assault to protect the Stars and Stripes as if it were a parking offence.

A rush of similar patriotic messages is expected from remote corners of the republic this week as Congress takes up President Bush's call for a constitutional amendment to protect against "desecration" of the flag. At the same time, an equal outpouring is expected on Capitol Hill decrying any attack on the free-speech guarantee of the First Amendment.

The President has asked for a vote by 4 July, Independence Day, but it is far from clear when or how the debate will end. Politicians up for re-election this year are watching their constituency polls. Last year a strong majority of Americans favoured some kind of congressional action to protect the flag, but they preferred a separate law to a constitutional amendment. With the President being so clearly in favour of amending the constitution, the sentiment could be changing.

Not since Mr Bush ran for the White House in 1988 and used the

If George Bush has his way, burning the US flag could become an unconstitutional act, Peter Pringle writes from Washington

the Pledge of Allegiance and American "values" as a central theme of his campaign, has he appeared so fiercely determined on a domestic issue. "Flag burning endangers the fabric of our society," he declared in the White House Rose Garden last week, a day after the Supreme Court had struck down legislation outlawing flag burning. "What the flag encapsules is too sacred to be abused," the President said. "It's an American issue."

If the President's passion to pass what would be the 27th amendment to the constitution is sustained by a two-thirds majority in the House and Senate, and is ratified by 38 of the 50 states, it would represent the first restriction on the Bill of Rights in its nearly 200-year history.

The central argument of those who favour an amendment is that flag burning is an obnoxious act, like painting a swastika on a synagogue wall, and should be punished as such. It has nothing to do with free speech, they say. Passing an amendment is not devaluing the constitution in any way, they claim.

Those against the proposal fear, at worst, a steady erosion of cherished liberties where the First Amendment, like a Swiss cheese, finally becomes all holes. At best,

they say an amendment makes people take note of ugliness they would otherwise ignore. For example, the rap album *As Nasty As They Wanna Be* about the sexual degradation of women, has been banned in South Florida. Elsewhere, it is regarded by many people as repulsive, but they do not want it outlawed. Opponents of the amendment believe flag burning by exhibitionists will pass if it is ignored. If it is banned, it will create unnecessary martyrs.

The debate over the flag arose out of an event in Dallas in 1984 when a flag burner was convicted under a Texas law proscribing desecration of the flag in a manner that would give offence to onlookers. Last June, the appeals court overturned his conviction, arguing that flag burning was "sufficiently imbued with elements of communication" to be constitutionally protected. To proscribe it was an abridgement of free speech.

Democrats in Congress, trying to head off a Republican campaign to have an anti-flag burning amendment, passed the Flag Protection Act of 1989 to make it a criminal offence to burn a flag. Last Monday, the Supreme Court agreed with the lower court, and caused President Bush's patriotic outburst.

In this mid-presidential term election year, when all 435 seats in the House of Representatives and 35 of the 100 Senate seats are open, politicians of both parties admit that, because of the great symbolism of Old Glory, it will take a great deal of courage for some hard-pressed candidates to vote against an amendment "to protect the flag". The potential for a devastating sound-bite on the candidate's TV commercial is obvious: "Candidate Joe Smith votes for gun-control, but he won't vote to protect the flag."

In Congress, the battle is shaping up mostly along party lines. The Republicans have vowed that the Democrats are "definitely not going to get a free ride on this". To which the Democratic leader of the House, Tom Foley, replied, "Flag burning isn't worth tampering with the most important repository of personal liberty that any country has ever established in its history."

The last vote count in the House was 130 against the amendment, still short of the roughly 140 needed to kill it. The votes are less certain in the Senate. Louisiana aside, the action of the state legislatures is hard to predict, but would be decisive if the bill goes that far. Since 1789, more than 5,000 bills proposing constitutional amendments have been introduced in Congress, which has passed 33 of them. Of those, 26 have been ratified by the states, the last one in 1971, when the voting age was lowered from 21 to 18.

Americans fired up to protect Old Glory

Chinese face prison if they damage flag

AP in Beijing

CHINA'S parliament passed the country's first "flag law" yesterday, providing for up to three years imprisonment for anyone caught damaging the national flag.

The law, adopted by the Standing Committee of the National People's Congress, also forbids the use of the flag in advertisements or as a trademark, the Xinhua news agency said.

Xinhua said without damage the national flag was punishable by up to three years imprisonment, detention, surveillance, or deprivation of political rights.

Last year, a Chinese court ordered life imprisonment for a man who threw paint during pro-democracy demonstrations on the large portrait of Mao Zedong hanging from Tiananmen Gate.

The law says every citizen and organisation must take good care of the national flag, which has four small yellow stars and one large one against a red background.

The large star stands for the Communist Party, which took power in 1949, and the small stars represent various classes in Chinese society. The red colour represents the communist revolution.

The law says China's flag must be raised every day in Tiananmen Square, at the gate to the communist headquarters of Zhongnanhai, in front of various government and party offices, and at ports, airports and border railway stations. Schools must fly the flag whenever they are in session.

**AntiClockWise PO BOX 175 L69
8DX L'POOL**

REVIEW* VAGUE 22

Tom Vague's one person crusade against anything he doesn't like, with the help of people he does like, rattles on into the 1990s. A bit thinner than usual, though still 74 pages and the usual, nice glossy cover - just like Vogue, in fact.

At first, I reckoned V22 was a bit weak, mainly because most of its' content was a by-product of T.V.s trip to Europe last year - and it seemed that the weakness of interviewing half-famous people at extraordinary length was rearing its' ugly head. But, no! This is good, possibly because Vague's ego trip collides with a few of my own interests.

The contents are as follows:-

Paris '68/'89 - T.V.s jaunt to the Pompidou Centre to see the Situationists celebrities in the flesh (The I.C.A. was more than enough for me) is a lively tour, brightened up by the appearance of Margi Clarke (Letter to Breznev, Making Out etc.) - supremo of the Scouse surrealists' fightback against anyone who's picking a fight.

Media Sickness - yes, this is the extended interview, but Margi Clarke and Jamie Reid's views are riveting and smashingly chaotic. This is all great stuff.

Ralph Rumney - If you ever wondered what happened to Situationists when they reach 55, here it is. RR is now back on the scene and comes across as really affable.

Cheap Holidays in Other People's Misery - The trip to Berlin. Well, I guess it's better than inviting everyone round for a slide show!

Sniffin' Ralgex - Rock 'n' Roll is dead, long live Football (hear, hear!) A bit of personal interest here, with a rather crazed article I wrote last year about the Stockport vs. Colchester game.

Lots of punky graphics link it all together - a congealed, chaotic, very personal tour de force, but as T.V. says of personal revolutions, "They're the only ones that count".

£3-50 is a lot of money, but so is everything these days and there is so much ace reading here that it'll keep you out of mischief for ages.

Go on, be a devil and boost an ageing punk's ego - get yourself a Vague 22, guaranteed to clash with your wallpaper and frighten your mum.

From Compendium, Housmanns, Rough Trade etc. in London, Probe in Liverpool, Vague at BCM 7207, London WC1N 3XX and I've got a few.

**Rock n Roll is dead
Long live football!**



MICHAEL
DEVERON

A THOUSAND PICTURES

- A correspondence magazine of written pieces



DAVID
HOLLIS

THE PEOPLE WHO PRODUCE 1000 PICTURES,
(just what is it they want to do)

After two Edinburgh flatmates discovered that they both had histories of producing small magazines of various sorts they got it together and after a while jointly gave birth to 1000 pictures. It was as simple as that really, honest.

All that happened after that was a brief exchange of opinion, a tirade of obscenities, physical injury and the odd death threat and bingo, understanding and agreement was reached. The basic plan was simply to invite a good few people to contribute and then send these people copies of the final product. The brief was just as straight forward, as long as lots of words were used and the piece was one side of A4 any style was permitted, indulgent rants, poetry, politics, stories etc.

The response was good, only five works and a piece each by us but there was a good variety, and two contributions from the U.S. So indeed there will be a second issue, a cost price of 30p, an S.A.S.E. or trade for other pamphlets and magazines would be welcome but by no means necessary. If you or someone you know does some sort of written bits send them to the address below and by the end of August your issue will fall through your letter box, along with a few other invites, badges and bits.

A Thousand Pictures', c/o Michael Deveron & David Hollis,
9 (2/R) Lauderdale Street, Marchmont, Edinburgh, EH9 1DF, Scotland.

LITERATURE

Ever been short of bedtime reading, or stuck for something to peruse on the toilet? Well worry no more! Whatever tickles your fancy, from the humblest fanzine to weighty tomes on Bakunin's influence on the Spanish Revolution, fiction and non-fiction, from 5p to £15, it's all here. We have the complete range of anarchist and related literature in print in Britain today, from all the publishers big and small, as well as loads of out of print and difficult to find stuff.

For those of broader horizons, we have in stock other reading matter from across the globe, Canada, USA, Australia etc etc. As well as anarchist material, we have all your heart could desire, squatting, feminism, punky stuff, animal rights, ecology, situationist, historical etc etc... We also have a full range of periodicals (Black Flag, Freedom, Direct Action, Open Road, Reality Now [both from Canada], Processed World [from the US] Maximum Rock N Roll, Campaign Against the Arms Trade Newsletter, the Vegan, Shocking Pink etc etc) always in stock, as well as more occasional papers and periodicals. For a full list of bumper reading (several hundred titles) please send an SAE/IRC to: Ramsey, 3 Balmoral Place, Stirling, Scotland, FK8 2RD. If it's still in print, we can order ANY book, on any topic (from gardening to grain-haulage) that you want... Happy reading... *****

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28 King St.,
Glasgow G1 5QP.

**COMPLETE
CATALOGUE
1990**

FIST

FIST maga zine has now come into the WVP stable. 300 x 420mm, 32 pp.

The issues raised concern culture, class and the shaping of perception on a mass / individual level. The topics covered include 'AIDS and the persecution of Gays', 'Religious fascism in the USA', 'Anarchism' and 'challenging consensual perception on how everyday events / emotions are perceived or experienced'.

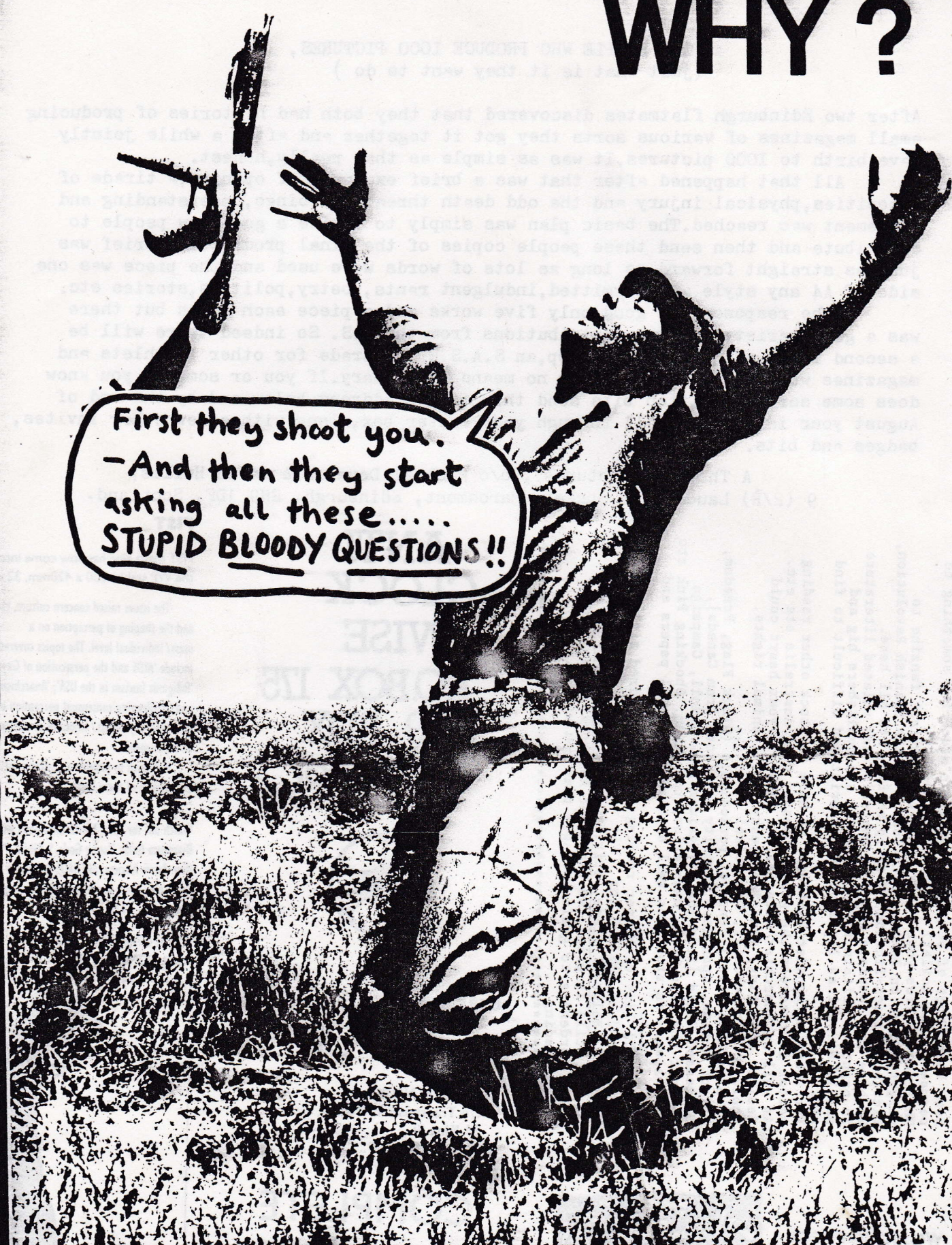
FIST aims to provide a platform for the exploration of these ideas.

Watch out for issue 3 with interviews with Diamanta Galas, Young Gods, S. Albini, Pere Ubu, Annie Anxiety, ARCHAOS & Stewart Home plus short stories, photos, pics, articles and reviews. £1.00

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