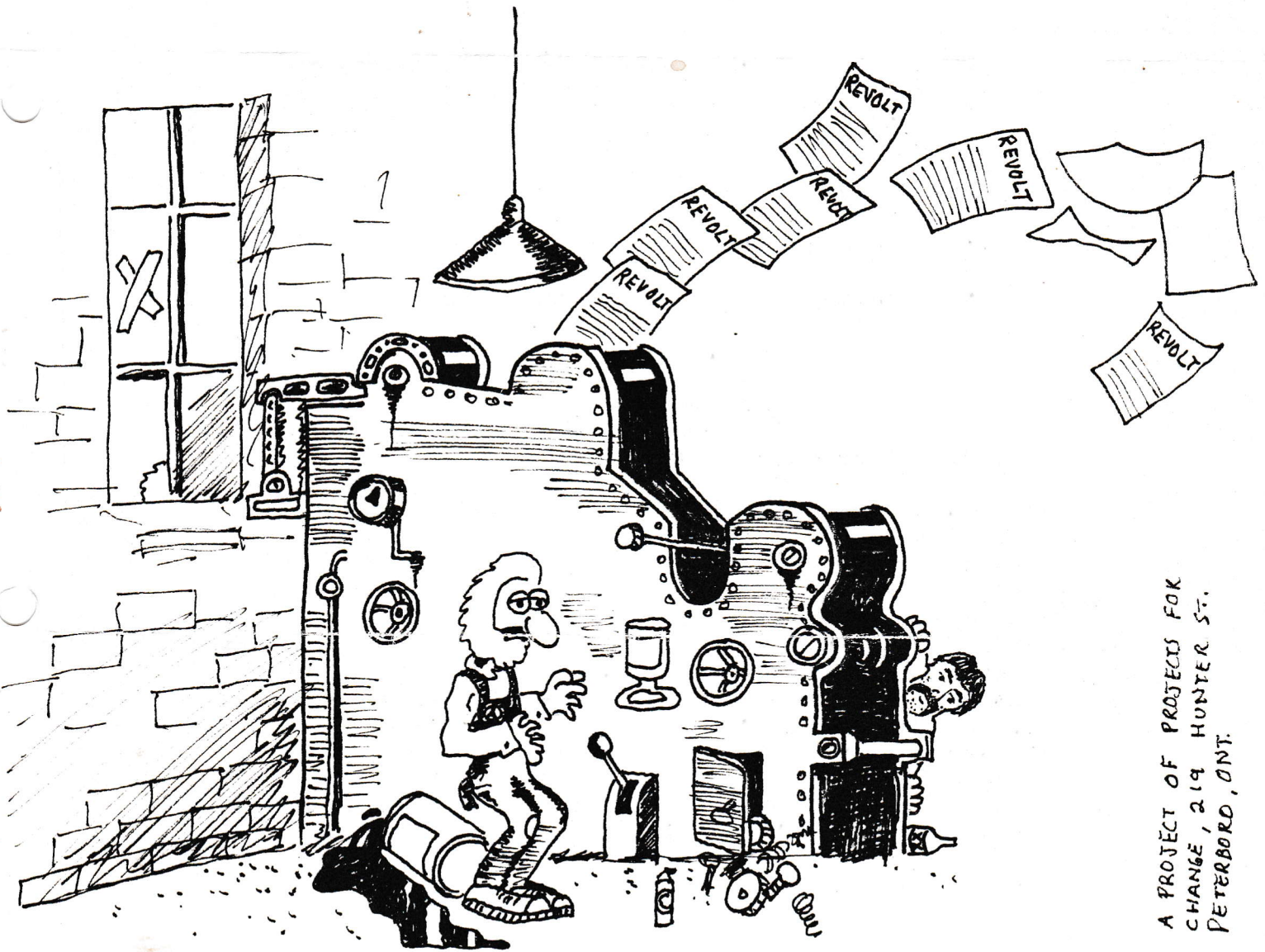


RASCAL

NOV 85

'BUST LOOSE'

VOL TWO NO I



A PROJECT OF PROJECTS FOR
CHANGE, 219 HUNTER ST.
PETERBORO, ONT.

"History moves terribly slowly, we must give it a push."

- Andrei Zhelyabov
Executive Committee Narodnaya Volya

A first year birthday party was thrown for Rascal on October 4, 1985 at the office of Projecta Nor Change at 219 Hunter street, Peterboro. About fifteen people showed up to enjoy wine, fresh raw veggies, scratchy music on the record player, and good vibes. The tiny office was packed and a good time was had by all. I want to thank everyone who came and made it so much fun. I also want to thank everyone who this year helped Rascal appear by sobering me up, running errands, loaned money, and most of all wrote articles. Not only here in town but out there through the mail, thanks. So here is the first issue of a new year, volume two, the plan is to keep on appearing in this format, monthly, if I can just do that I'll be happy. Please keep in touch.

Love and anarchy

Kenny

NOVEMBER CALENDAR

- | | | |
|-----|------|---|
| 2, | 1877 | Ezra Heywood arrested for violating the Comstock act. |
| 5, | 1855 | Eugene V. Debs born |
| 8, | 1897 | Dorothy Day born |
| 11, | 1887 | Kaymarket anarchists murdered |
| 15, | 1885 | Louis Riel murdered |
| 19, | 1915 | Joe Hill murdered |
| 21, | 1870 | Alexander Berkman born |
| 30, | 1835 | Mark Twain born |

"All political tenets and parties notwithstanding, no revolution can be truly and permanently successful unless it puts its emphatic veto upon all tyranny and centralization, and determinedly strives to make the revolution a real revolution of all economic and social values. Not mere substitution of one political party for another in the control of the government, not the masking of autocracy by proletarian slogans, not the dictatorship of a new class over an old one, not political scene shifting of any kind, but the complete reversal of all these authoritarian principles will alone serve the revolution.

- Emma Goldman

PETTY TYRANTS
Kenny

Municipal or civic elections are coming up this month and many people who never vote in federal or provincial elections because they see clearly the falseness and futility of it are considering voting in them. Their reasoning I suppose goes something like this, "My vote means nothing in a federal or provincial election because those powers are far away and beyond my influence, however municipal or city elections are 'grass-roots' level and my vote counts. Also whereas I cannot keep track of the big time politicians, I cannot be aware of their machinations, I can go right into city hall and watch, and even speak to local representatives and make sure they have my best interests at heart." If this is indeed something like the reasoning of those who intend to vote, I personally don't buy it. Firstly when has city hall ever listened to the local constituents? It should be even more clear at this level, after we have personally seen how many delegations go to city council, that our local politicians have no more time for us than the big time politicians. Is there less cheating, graft, and general dishonesty at the 'grass-roots' level than at higher levels? Experience tells us clearly no. Secondly there is a principal at stake here. Anarchist antagonism to the ballot is based on a belief that when you vote for someone to represent you, you cede some of the little power you have in your life to someone else, someone who at the very best can only know your feelings imperfectly, you dis-empower yourself. Now representation has been accepted in certain anarchist circles if and only if those you choose to represent you are instantly recallable. Municipal politicians such as are running now in these elections are not instantly recallable, indeed if you find in the future that your representative is not representing you at all, you will find it nigh on to impossible to get rid of her or him.

If the locality is really the 'grass-roots' of society, and if we really truly seek a social revolution, then surely here is where we should be cutting out all this shit and getting rid of political baggage, not collecting more. As an anarchist, I am not going to vote in the upcoming circus. I will live up to my heritage, and I will live up to my own sensibilities. Hopefully those who are considering voting for petty tyrants will do the same.

What then is the ballot but a paper representative of the bull et, the bayonet and the billie!



MODERATE APOLITICANISM ON WALKING THE MIDDLE LINE
Richard Hamilton

The bourgeois apologists of our society often like to label themselves as 'moderates'. Or to view the policies of our governments, or that of other capitalist societies, as 'moderate'. What is meant by this term? Generally the users imply occupying the space between 'extremes'; giving little thought to the full implications of the issues. Thus, for example, if in the time of slavery, progressives called for its complete abolition and the bourgeoisie called for its maintenance, the 'moderates' would stand, smile on face, bearing the great moderate solution of somewhat decreased slavery. Similarly they view the South African scenario. Moderates neither adhere to the 'extremist' desires of full basic human rights for blacks, nor to the racists desires of maintaining apartheid fully intact. The moderates, living in their moderately affluent lifestyle, have the cold, 'scientific' based 'objective' world view. A view which allows them to see both sides. The virtues of racism and oppression and the need for limited human rights (as long as their relatively privileged position is maintained).

Thus basic oppression, at best, comes to be mildly diluted thanks to the worlds great armies of moderates. We crazy extremists that call for such unrealistic practices as full extension of human rights; the diversion of the massive capital expenditures on armaments to end world poverty, housing shortages, educational needs; the savings of the endangered planetary environment and other such 'unrealistic demands' apologize for slowing down your great work of mildly diluting and strengthening of the status-quo of ubiquitous oppression.

ANNOUNCEMENTS AND STUFF

Day a real no to star wars. Join the civil disobedience action at external affairs building, Ottawa. November 18, '83. Contact Jack Kern 745-4159

March for Jobs, November 2 - 12, '83. Marching from London to Toronto. Contact Kawartha Peoples Action Movement ask for Jim at Projects for Change

UAW 1570 requests your assistance Grape Boycott. Find out about the United Farmworkers struggles. Contact Richard at Projects for Change

"I know what I have done. They will kill me. But I wouldn't like to be at liberty, knowing that my comrades were to suffer for a crime for which they are as innocent as I"

Albert Parsons, on learning himself to be sentenced to hang after the Haymarket riot

Kenny

Fuck what a dedicated anarchist scribbler wont do for his readers! I've just spent a couple of hours wading through Soldier Of Fortune magazine. (purple heart indicated) I was prompted to this heroic action by a growing feeling that I should be paying more attention to what the lunatic right is up to. Rather than review the whole thing, I'll just make a few comments and then catalogue a few actual items lifted from the slimy pages. First if one didn't understand that capital and government are actually partners in a grand scheme of world oppression (do you find that hard to believe?) one could hardly understand how a vicious rag that advertises brass knuckles, machine guns, and Subway Vigilante board games could ever be published let alone sold. Secondly SOF publicises itself as a magazine by and for mercenaries. The Concise Oxford dictionary defines a mercenary as someone who works merely for money, or a hired soldier in foreign pay. The implication is that money is the motive for being a mercenary not politics. This is not true of SOF types, they care a lot about politics. They are extremely right wing and consistently attack all liberation movements around the world as being communist. Make no mistake, the people who produce and buy Soldier of Fortune are not mercenaries, they are adherents of an irregular army working exclusively for an oppressive world oligarchy. Try these excerpts on for size:

"Blacks live near South African white urban areas because there are more jobs, more public services, better police protection, greater political stability and a higher standard of living."

Editorial by Robert K. Brown

"Misguided citizens of western democracies have supported and financed communism from its birth. Communist countries have never successfully organized their economies."

Posters for sale featuring two near naked women, one holding hand grenades in front of her breasts, and one draped in an ammo belt.

Poster for sale of near naked woman holding fblow gun (cute sexual inuendo right?)

Stop financing Communism: No foreign aid, no technology, no grain, no missile components, no computers, no software, join the Larry McDonald Crusade to stop financing communism. 3ed send \$10.

Classified ad.

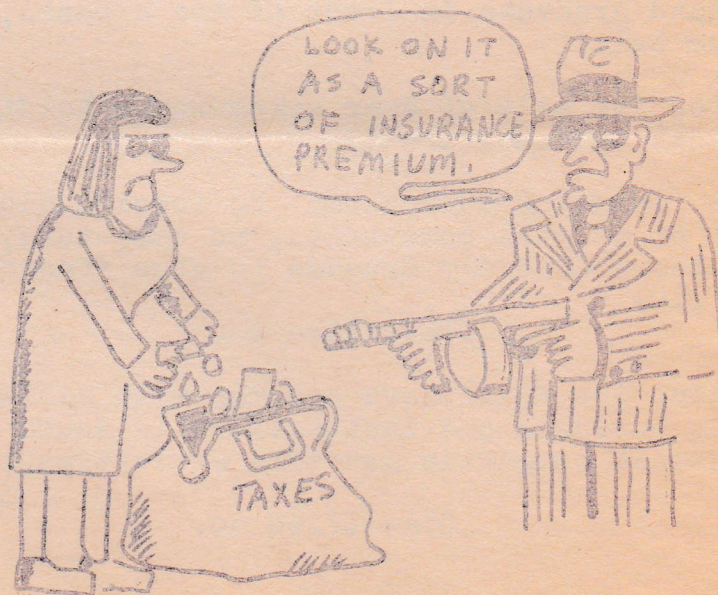
Looking for organizers and men with military experience to protect business and institutions in South America and Africa against communist geurilla activities.

Classified ad.

In the United States a man named Lysander Spooner had defended the right of armed insurrection in 1867. Man has more right to resist government than government has to restrain man. Man had been endowed by nature with the gift of individual freedom to seek his own happiness, without accepting any one as his master. How comes he then to be subject to government? The question is Rousseau's but the answer is Spooner's. Subjection does not come about by consent, for no one asks him for consent. The fact that people obey the government, pay their taxes, and use the ballot is not equivalent to universal consent. They simply chose the lesser of bad alternatives. If government is not based on consent, no one is being disloyal or treasonable in resisting it - he gave no promises, pledged no vows. Moreover since government is not based on consent, it must be for those who do not consent, be based on fraud and force. One is always justified in resisting a power so based. We honor the men of 1776, individuals unwilling to consent to the government of Great Britain, who revolted against that government. Those men then formed a new government, but they did not Spooner reminds us, contract for anyone but themselves.

Spooner argued that the situation of men today is the same as it was in 1776, and ever will be. Individuals at any time can resist government without approbrium. A persons citizenship is as voluntary and provisional as his church membership. This dilemma exemplifies Spooner's position: Taxation without consent is either robbery or not robbery. If it is not robbery, then any group of people can legitimately demand money from anyone. If it is robbery, then every man has the same natural right to defend his property against a tax gatherer, that he has to defend it against a highwayman.'

Anarchism Old and New
Gerald Runkle



THE MECHANICS OF INDEPENDENCE

Peter Hughes

Have you ever consulted a "how to" manual or repair guide that actually had a clear explanation of how to solve your problem? Many of these handy guides start with simple sentences that usually assume one has an engineering degree. I would suggest that people with engineering degrees don't need 'how to manuals' anyway. (first they can afford to have someone else repair whats needs repairing and secondly they could probably figure it out). I'm not sure if we are dealing with a conspiracy here but it sure smells like one.

In my case I'm sure it must be some inbred fear of technology that prevents me from just bashing away at things to figure them out. Then on the other hand I tried that once. I was removing the interior upholstered door panel on my 1974 Fiat. I had been told I could save money by replacing the window cranking device myself. Well when the dust settled I had "destroyed" a \$65.00 back door panel all because 6 small 10 cent plastic clips had snapped. The manual had said "first remove door panel" the manual should have said "go to the dealer and buy a new door panel because we aren't going to tell you how to properly remove the old one." This was my experience when I started work with Ken. We were going to repair the brakes on his Nova. Canadian Tire said it would cost \$200.00. Now Ken has had more mechanical experience than I but I think we both feared the dreadful brake job. We expected great mysteries, the need for special (ie. expensive) mechanical tools, not to mention possible death or dismemberment. Well it took us less than half an hour to do one brake and we are both alive to tell the tale. We finished the other side that evening using flood lamps out on Ken's driveway (we looked like car thieves). For less than \$40.00 in parts and a few hours we had made it past the repair guides first sentence: "First remove brake drum." The brakes are now functioning and no one died.

What have I learned from this you say? Everytime we do another repair we will be that much more independent. I realize the brake job of '85 doesn't rank up there in social significance with the teaching illiterate Nicaraguans to read, but it is a step in the right direction and in any society. A step away from corporate, state, and church sponsored numbers and dependency is a step forward. (Next step, live without the car)!



EATING THE RICH LEAVES A FOUL APPTERTASTE
Richard Hamilton

Central to the view of the plausibility of a non-hierarchical, human centred society, is the belief in the innate goodness of humans. The view of the innate evil or badness of even some percentage of the populace can only lead to the justification of a harshly regulated hierarchical society. It is the antithesis of communism or anarchism. Thus, it is this belief that is often posed as a refutation to the desirability or viability of a progressive society. "Evil will flourish", "People will be lazy and corrupt and will parasitise the innovative and industrious."

Viewing people of color, or women, for example, as morally inferior is clearly repugnant. This is an obvious truism to Anarchists. Less obvious is the existence and the necessity to fight classism. While the problems of classism occupies peoples consciousness in varying degrees, this realization is often not accompanied by an internalization of this problem. So, for example, we herald the "progressive" treatment of racism on "All in the family" while its classist nature is left unquestioned. Racism, sexism and classism however does not just entail recognizing inequality, it requires action. But concurrent with the recognition of inequality of opportunity amongst large sectors of the populace, must come the common love of all people and the recognition of all being fucked by the system (albeit in varying degrees). So if we believe in social progress and change we must believe in the innate goodness of all. We must also view any divergence from a humanistic form of behavior as social. Societal institutions, not individuals should therefore bear the brunt of our attack.

We should then, oppose the actions of fellow progressives that merely attack individual societal members such as the calling of individual police as "pigs". The police force as an institution should be attacked, hurting its work slaves as little as possible. Income inequality should be attacked while middle class individuals should not. The wealthy's position of privilege should be changed without us hating the rich, who have been trained by our society to believe in their rightful privileged position. We should seek progressive change not because we hate the rich, as A. S. Neill noted but because we love the poor. Such a view must be developed and encouraged at all times in all ways.

The smallest encouragement of a divergent view such as slandering remarks, should be challenged. Thus I wrote this article in response to the "Eat the rich" T-shirts I see which is only one such symptom of this misguided directive.