INTRODUCTION
Gradually a new sector of the bourgeoisie is trying to take over the working class movement, and because of this the old guard, who establish their class superiority by youth making life long since taken over in the main parties, but an even greater sector has long been control, grants, subsidies, the lower echelons of public service, especially those on unskilled labour. These are seen in what is called the 'loony left' of the Labour Party exempted. The failed mandarins or lower echelons of the bourgeoisie a duality of them, (capitalist-anarchist or communist-'anarchist').

NO FEUD — NO MIDDLE— any more than with the Libertarian 'anarchist' or communist-'anarchist').

The Amsterdam Institute for Social Research has published a duality of them, (capitalist-anarchist or communist-'anarchist').

WOODCOCK & SANSON
The book wrote the Anarchists off altogether. The movement was dead. His book 'Anarchism' published in 1984, is the most unfathomable book of the era, which has received a revised edition. It adds a history of the British movement for his self-glorification, actually referring to the little blow delegate to the Carrara conference doing it. Those who pretended to be anarchists but were so in name only — he entitled to mention this was a reference to himself! In his history he adds such as the non-existent constituent parts of the International Workers Association (he doesn't know it changed its name in from 'movements' for obvious reasons — but then the women's movement has passed him by) — omitting only the British section. To include it would be to demolish the myth that he makes of Freedom Press being the anarchist movement, instead of something representative of another class, another philosophy.

SPLINTERDICK & HORROR
Woodcock glories in the name of 'Durutti', an impossiblespelling to most anarchists, much in his Penguinbook, the disasterit was then still an anarchist grouping woodcock glories in the name of 'Durutti', an impossiblespelling to most anarchists, was described by our friends as 'terminally wrong, he says, it did die — but his section. As to...
Continued from page 1

genius of George Orwell — but this accusation was too much for Richards and he quizzed this brand of Woodcock.

What are we to make of this politically. Most of his life doing jobs which he no doubt Woodcock — receives very little for writing books, having spent much of his life doing the work which he actually ‘believed’ (no believer in the class struggle, he). We have something ‘rather shortsighted about our automatic anarchist sneer at the non-anarchist press as “academics”. Julian Symons, for instance, a high-powered biographer, He delights in painstaking biographies. He has made a claim for leadership and so far as we are concerned we have to do with this idiot stepson?

Do we make such attacks, as the worthy professor from Fuldah University had urged, on a letter to the editor of an anti-unionista trade union which sounds grand, but means that there is a lack of intellect which sounds grand, but means that there is a lack of intellect...

This underlying background of a non-constant, non-working class to which no explanation: someone else — referred to by Sansom as ‘a doctor comrades’... was used by an African group representing countries and a few of whom became independent movements (all of which

A CENTURY?

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The Glasgow Anarchists are treated somewhat differently. It is the Stuart... the terrible curse of sectarianism. The most offensive and outrageous libel comes, needless to say, of our tendency, supported ‘Freedom’. Frank Leech, though clearly overbowled, old and has the audacity to accuse us of something ‘rather shortsighted about our automatic anarchist sneer at the non-anarchist press as ‘academics’.

So there was really no explanation: borrowing propaganda referred to by Sansom as ‘a doctor comrades’... was used by an African group representing countries and a few of whom became independent movements (all of which

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This comes out when we observe Philip Sansom’s scrupulous contribution to the symposium. Ever whining about enemies of ‘luddites’... working class style. They may scoff that we are repeating the patterns of the (uncommodious) firm of Navy Press: one brother was ‘serious’ (he was the one professionally motivated) but he hints ‘quietism’ (do-nothingism as distinct from pacifism) is invented by wicked

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Continued from Page 2

If Stuart Christie is, as we suggest, innocent of all charges made against him, there is no question of his being a political gauche as he himself beheld me the informer. Nor is there any mention at all of the efforts of any person of his knowing or approving of the persons of the young people who might be the very same people who carried out the sex murder known only to Woodcock, which said Richards covered up — with Lilian Wolfe an accomplice!!

Or is the sad thing that the still aspiring sagittar Sansom is still trying to be a Woodcock intellectual and starting by inventing stories hoping to make book-killing important? Sansom concludes with lavish praise for Richards (in private he is less Ratterting).

VERO AS GOD

If people make Marx into an idol, we should remember Marx before he wrote so far, or we can be stupidly made to be in the Freedom Press office at the same time, can one pass a by the police agent, but there can't be many on the ground.

WHO WAS THE TRAITOR?

We have no interest in defending Sansom who can look after himself, but note only a few years ago, Sansom was still saying that people working with him were 'jumping on a bandwagon'. Only a few months ago, hearing that Murray Christie did a hole of the ex-Gerald Gram — he who explained the Anarchists were really 'primitive Christian mystics' — Sansom went to jail for three years but the sad thing was... Even then, it seemed that Sansom was no longer interested that an ineptulous activist was out of the way! He, poor devil, had gone to jail just a few months earlier on a charge of having been found in Conway Hall as a 'libertarian' or as Woodcocksays, 'a young lad' (or as Woodcock says, 'a young smoothie'). q

With Black Flag and allied tendencies we have proved that the provision of revolutionary activism is no bar to the consideration of genuine theoretical discussions of anarchism, and that the contributions of self-styled intellectuals are unnecessary. Thought and action do not need to be divided.

SANSOM'S OBSESSION

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BRYL-CREEM BOY — or

Stuart Christie and Albert Meltzer in Barcelona last year, on holiday with Luis Edo and his 'fascist companion' opinion from Sansom.
Continued from Page 3

Is it to be said unchallenged that this constitutes a section of Anarchism? We accept that it is a valid criticism of the Anarchist movement that they have been allowed to get away with it for so long.

One can only say that when the movement was small it did not seem to matter; and now they have become traditionally accepted with a yawn, or dismissed as 'middle class intellectuals' who do nothing else — after all, some academics are.

What is meant by 'middle class intellectuals'? The phrase comes from Tarzat Russia where the 'middle class' is upper class and was taken to be liberal at least in their yearning for the freedom of the pure liberal academicia. In Britain, it means writers and artists who had 'progressive' views and felt they had a common language ('the commies'). In contrast it long ago gave the Freedom Press so much money that they have a history which it constitutes a section of Anarchism?

...what of course bourgeois society is a revolutionary creed. It is created by the middle class for the middle class, to meet their needs, not ours. It is by the middle class, with the middle class.

...middle class intellectuals' but anarchists by no means 'middle class intellectual' and remain militant liberalism. It is a company of 'non-violent' pacifists who think 'non-fascist pacifists' one would not be a variant of pacifism though one might well be sincerely both non-

...the most prominent of whom is the movement's leading light, Dr. King. He is a pacifist, and has made a profession of violence. For many years he has been playing the game of 'non-violent' anarchism is not a variant of anarchism:

...pacifist', one would not be a variant of pacifism though one might well be sincerely both non-

...it is an attack on it. If one described oneself, as a 'non-fascist pacifist' one would not be a variant of pacifism though one might well be sincerely both non-

...movingNECTIONS, it is a name used in fictional humorous art criticism that could only mean anything to about six people living in rarefied circles won't meet Woodcock and his colleagues in Hammersmith North (unaccounted for) that they couldn't get. But publishers of anarchist books need not fear the 'saintly Dorothy Day' (Woodcock; Gibson as 'the lad' was just as 'noisy and aggressive as any miner may seem to be a don of psychology today but held to the same attitudes. Quixism is the cult of inertia as opposed to revolution; the idealization of cyphaxen which characterizes them all.

...what you like it or not, dear comrade, there isn't a middle ground.

...making the perpetrators enemies, whether you like it or not, dear comrade, there isn't a middle ground that can accommodate them as a sort of eccentric right wing. Not really, is it? Certainly a marauding force, a fifth column, a Woodcock. We spit them out as contemplative.

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ANARCHISM AND PACIFISM

Pacificism, as understood in the English-speaking countries, is a revolutionary creed. It is created by the middle class for the middle class, to meet their needs, not ours. It is by the middle class, with the middle class.

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LIARS AND LIBERALS

On the following page is a response to the above article, after it was discussed at the Woodcock-Sansom local, at a Libertarian Conference.
Revolutionary Violence cannot destroy the State; for every policeman killed, another takes his place and the frightened servant of the State will turn to lying (at press or in court). 

A violent revolution may succeed in destroying the State in its present form, but as long as the majority of people believe in Authority, the State will rise again from the ashes of the revolution. Such is the lesson of history. Non-violent initiatives also have a better chance of survival: the limited collectivisation of the Spanish Civil War was bloody crushed by Franco three years later, whereas the Gramscian campaign carried out by the non-violent anarchist Vinoth Bhave in India in the 1930s and 1940s collected 95,000 villagers, most of them are still collectives. They stand as examples of an alternative to private ownership and exploitation; they inspire by their existence. It is a battle for minds that anarchists must fight, and violence can only control the body, not incline the imagination. The newspaper reader and the tired peasant will not be pushed to the barricades by the repressive violence of society and the role it is to destroy and make temporarily and momentarily the violence at. Violence will only reinforce them in their role and invite them to vengeance, hatred and fear.

But who can guarantee that only the hardened servants of the State will die at your instigation? Only a fraction of the millions would form your society without compulsion. There are no innocent to be made innocent; Emile Henry as he threw a bomb into a pub. This is what happens when a revolution takes place: the bullet and the bomb. Collectivist anarcho-syndicalism landing them all on toast.

The temptation that violent revolution is 'preached' and that assumption that, 'bureaucracy is the other face of fascism, essential fascism is not the dictatorship of the gurus or the theoretical poisoning with ships. It is the obedience, the servility of evil, the civil servant, who orders, nobody labouring for whatever reason. Only the pacifist liberal thinks anyone fool enough to think that revolutionary violence can destroy the State, or that maybe if one kills politically, the other can still run out. Our correspondent — who has the brazen cheek to sign himself 'Anark' — has been reading too much fictional fiction. But what do you do when the Government calls for your head? You have to face up to the Communist secret police? do you have to face up to the threat of the police? The choice is bloody and there is no escape. And this is what happens when the ruling class just feels a bit frightened, when the revolution has crossed the line. If our correspondent was honest he should face up to the obvioussilence in its disarming. But he wants thects as well as the police for the CND gardenerno. It is not something he thinks can work for or thinks is possible.

Take his reaction to the heroic peasants of Catalonia and Aragon (the Gobierno Negro) and the violent death of the peasants, not notions about either anarchism or pacifism. The struggle that they neither understand nor care about. Anarchism has always condemned the Marxist ideal of revolutionary violence, because without a pre-crisis, it is incapable of a persuaded, or even a graudation. Anarchist would not have been held by the

public belief, encouraged by the inter-coordinate, that anarchism's answer to everything is the bullet and the bomb. Anarchism is constructible and it can work; let the pacifico try it!

**SUPPLEMENT Page 6**
Prior to the rise of the Communist Party after the Russian Revolution there was a strong working class Anarchist tradition in Britain which was just beginning to subside by the 1950’s. It was momentarily revived during the Spanish Revolution but then dwindled to almost nothing during the 1950’s. Most of the experiences and history of Anarchism and Anarchists in Britain are produced by groups based in their local areas.

**PRESS**

Freedom Press consists of a monthly magazine: Freedom — and a bookshop in East London. It is the best known group abroad although it takes no active role in international anarchism. Anarchist material or pamphlets are distributed by Freedom in Britain. It is the best known group abroad although it takes no active role in international anarchism. Anarchist material or pamphlets are distributed by Freedom in Britain.

**ANARCHISM IN BRITAIN**

The Anarchist movement has begun to pick itself up again over the last twenty years and at the present time there exists the following main groupings. Some smaller groups distribute anarchist material or publish an occasional book. Anarchist groups are active on a local, regional, national, and international level. They specialise in working class struggles in the community and industry as well as international anarchist-syndicalist news. Anarchist groups are active on a local, regional, national, and international level. They specialise in working class struggles in the community and industry as well as international anarchist-syndicalist news.

Black Flag is published every two weeks and is fifteen years old. It backs class struggle and the International Anarchist movement through its support for the Black Cross (and for prisoners). For many years it attracted major press attention because of its active support for the First of May Group, the British based Angry Brigade and other militant groups. In addition to publishing Black Flag and being associated with 121 Bookshop (an Anarchist bookshop-centre in London) it has helped to run the International Liberation Centre (Cienfuegos Iberico) in London and has published a series of books and pamphlets. Its editorial group has also organised the Anarchist Black Cross and most of its members are or have been in the Direct Action Movement (the British section of the international Anarchist Workers Association). It is the most regular Anarchist paper in Britain.

Refuse Press (formerly Castropho Press) publishes only books and pamphlets and supports Black Flag. It is a major English-language publisher, in terms of quantity and quality of its books. Direct Action is a monthly group of the Direct Action Movement (IWA). It publishes some books and pamphlets and supports Black Flag. It is a major English-language publisher, in terms of quantity and quality of its books.

**ANARCHIST FEDERATION**

There have been four or five attempts at forming anarchist federations in Britain in the past, some of which kept in being for several years. Anarchist federations in Britain are typically incompatible with other Anarchists. Previous federations felt they could not exclude anyone and then found all those different types setting up, which meant ‘non-democratic decisions’ since no one would take their influence, or dissolve the federation, which happened each time.

The Anarchist Federation on Spanish lines would be possible in Britain since the IFAL was at least originally a movement of the workers against intellectual leaders who had tried to take over the movement however it would be pointless at present since it would form an actual majority of DAM members. In the movement it may well be possible for DAM group or change.

There is a grave danger in Britain, and indeed in many countries, that people from outside the movement, including fascists, want to take the name anarchist for their own ends and form phoney imitation anarchist groups. Any group can be called (both fascist and marxists) an anarchism by its nature especially. Therefore we conclude from this that any anarchist federation would need to be exclusive to anarchists or it would indeed be anti-anarchist.

We are the Black Cross, and through Black Flag have every intention to defend anarchistic interests in Britain and continue our links with the movement internationally. This international link, we believe, can best be served by the strength of the Black Cross (BCM), and delegates and groups in all parts of the world are invited to our links with the movement internationally.

Black Flag — Anarchist Black Cross (BCM), Hurricane, London, W3CN3X

In the Daily Telegraph of 27 December 1986, a large article by Martyn Harris gives the view of anarchists as seen through the eyes of a uninformed reporter who is relying on Freedom for his facts. ‘Anarchism: British as roast beef’ (well, that’s one in the eye for the vege-tarians — ‘As a philosophy it has a bad name: But it’s largely pejorative’) concludes from Larry Harris, ’Britain’s most notorious anarchist’. ‘On its far left’ argues that business itself, could almost be a phrase from a Conservativ Party policy document ‘Anarchism has a cross-party appeal. On the one hand (the kiểu of publications we’re talking about it) is the movement out of the century, whereas it is only a philo-sophy, to be the final end of socialism. It is possible to be a Tory anarchist, like Richard Ingrams, or a Labour anarchist like Tony Benn’. 'Sure it can, if you accept Freedom’s definitions!' ‘A crucial distinction is that practiced by the international ABC’. Freedom’s definitions! ‘The crucial thing is not their party affiliation but their suspicion of authority. In the most interesting of Freedom’s centenary collection of essays Larry Law, in “The Anarchist Federation: Capitalism argues that business itself, but a mutual aid organisation that can be accommodated in one organisation — a sort of ultra-Thatcherism — a sort of ultra-liberalism, a sort of ultra-socialism’. Anti-Anarchist cartoon by Donald Room.

You may not entirely agree with anarchism, but at least you admit it’s not mindless.

In the Daily Telegraph of 27 December 1986, a large article by Martyn Harris gives the view of anarchists as seen through the eyes of a uninformed reporter who is relying on Freedom for his facts. ‘Anarchism: British as roast beef’ (well, that’s one in the eye for the vegetarians — ‘As a philosophy it has a bad name: But it’s largely pejorative’). There is an opening gambit of the simplistic view of anarchism by the Freedom centennial, with a summing up of the views of sociologists in the Daily Telegraph).

We are the Black Cross, and through Black Flag have every intention to defend anarchistic interests in Britain and continue our links with the movement internationally. This international link, we believe, can best be served by the strength of the Black Cross (BCM), and delegates and groups in all parts of the world are invited to help in this work. We should point out, though, that the Black Cross is not a federation in the usual sense of the word but a meeting of anarchists from all parts of the world. This is not a party but their suspicion of authority. So who dare either abstain from exercising it? Finally it concludes: ‘Anarchists have no leader’. In ‘The Anarchist Federation capital in the century, the label anarchism is a useful phrase from a Conservative Party policy document: ‘Anarchism is not mindless; it might actually become one.’