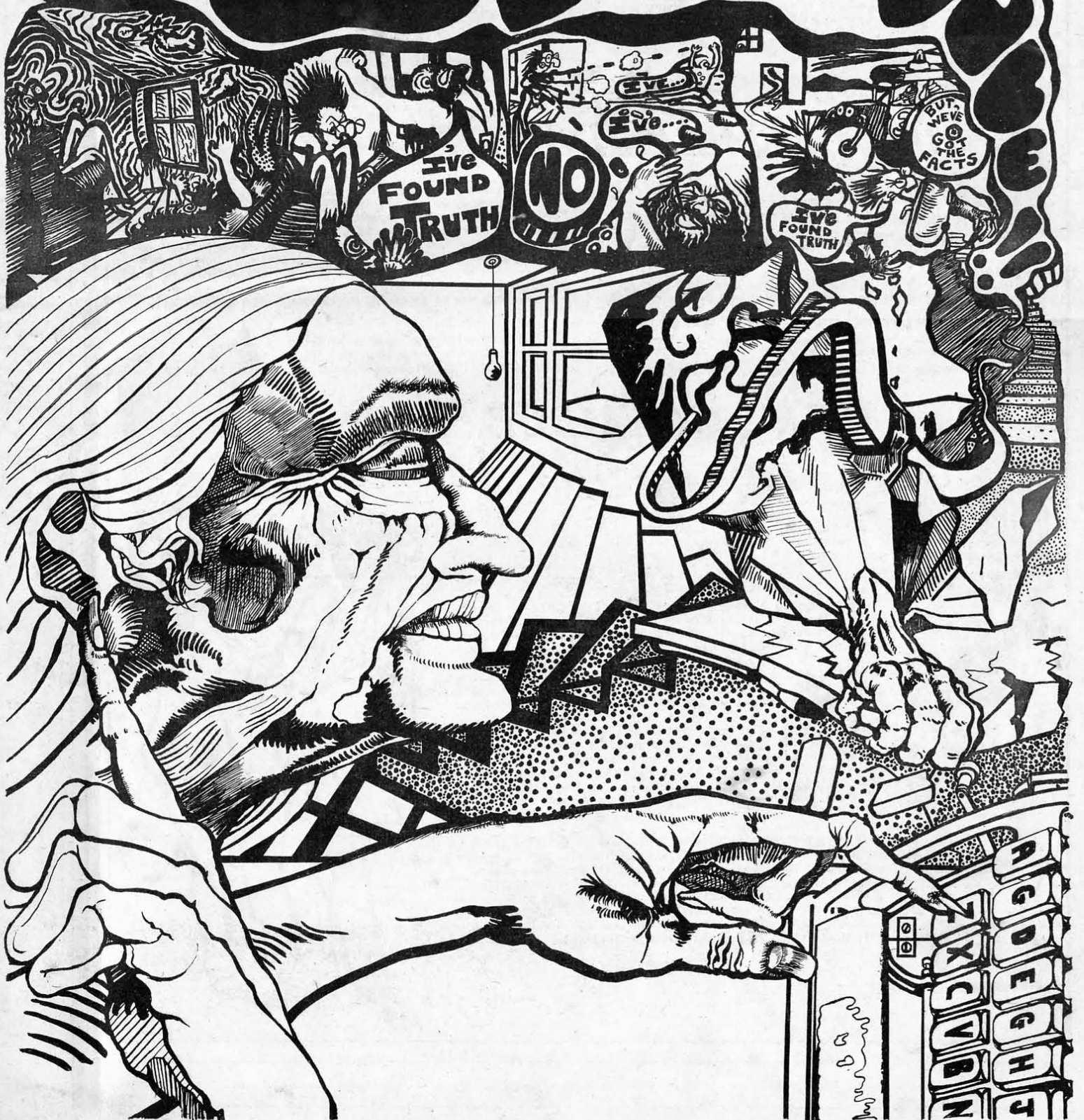


THE NORTH-EAST'S OTHER  
NEWSPAPER

DEC. '71

MOTHER  
10p  
No 1

# GRUB



# EDITORIAL

A lot of people have started grumbling lately - at work, at home, at play. Honest anger lost forever..... or perhaps not quite. Muther Grumble has arrived! Her chief intention is to carry your ideas and feelings in print throughout Tyneside, Wearside, and Teeside. She's bored by what the other regional newspapers call "news". She'll print anything (the law courts permitting). To her it's only people that matter, not people dressed up as events. We are bombarded, shelled and outgunned by money-deals, sex scandals and sordid crimes every day. Muther Grumble knows, like all mothers do, that life isn't black and white. She's interested in feelings, and intends to communicate them by obliterating that thing the "maninthestreet" and uncovering the You that is You that is You under the debris.

Muther Grumble isn't going to tell you what's happening because she's not stupid enough to pretend to know. She wants You to tell her through letters and articles, what life in the North-East is all about, and especially how it can be improved. Most of all she wants to put isolated people in touch with each other. She's hoping to become a switch-board operator. Result - constant involvement in one another's lives.

Muther Grumble is here. She's mumbling, grumbling, rumbling and beginning to roll.

\*\*\*\* SPLATTER \*\*\*\*



## MUTHER GRUMBLE UNDRESSED .....

With this issue we are £230 in debt (bad scene) !! The money disappeared into everybody's pockets but our own. We got the nicest, kindest, cheapest printers we could and they needed £185.

The office rips us off £4 a week, which works out at approx. £12 - £16 an edition. The typewriter from IBM (sitting pretty) costs us a further £18 a month (rent and ribbons). The rest of the rubbish, which includes typesetting, card-board, paste, stationary, postage, etc. etc. adds up to £15. Getting the magazine to and from our printers in Oxford, plus distribution, means vast petrol bills. We ain't got a tiger in our tank but "Tomorrows World" shows chicken-shit is sufficient (we're working on it).

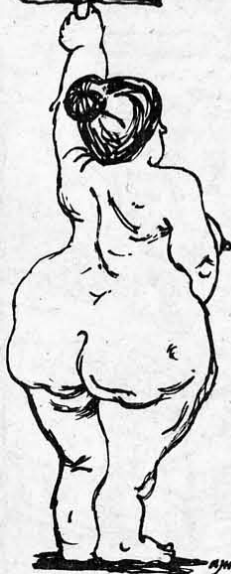
The only end to this karma (a piggy-bank with a hole in it)

will be increased advertising. This issue will bring us in £25 ad revenue. We're certain there will be more next issue because advertisers need persuading that there's something for their ad to appear in. Next issue we will boost our circulation to 7000 (6000 at present), and that's a figure advertisers ignore at their peril. The activities sheet will be free for those who can't afford to pay. Large groups will have to be tapped for the token money, everything's free this issue. Hope you're receiving us loud and clear ad men, we can put a little more blue in your whiteness.

By the next edition we hope to have increased to at least 20 pages (with no increase in price). We are not totally satisfied with this issue; we need more local content. It's up to you.

## MUTHER GRUMBLE AND THE COMMUNITY

HELP  
MUTHER  
GRUMBLE  
TO COVER  
HERSELF.



Muther Grumble's yours. What does this mean in practice. It means that the office will be at your disposal for information and advice - the best times being between 10.00 - 12.00 am, and 2.00 - 5.00 pm (Saturdays included). We aim to help people in any kind of difficulty or trouble throughout the region. We will provide help and information about council and private landlord tenant's rights, social security rights, legal advice, welfare rights, school action rights, etc. etc. We are certain that even if we don't know the answers we will certainly be able to put you in touch with people who do. We are willing to take on any problem.

We also wish to help with more sensitive issues. We feel that too often people are intimidated by "red-tape" or don't feel that the people at hand in their own community-setting are sympathetic enough. Here we include such areas as contraception; un-wanted pregnancies; drug difficulties (busts, bad trips, hang-ups and addiction); and racial discrimination.

If we are to be effective we need money to instal a telephone (this will cost £50 - £25 to install, £25 to rent) and build up a large library of publications, news-sheets etc. This will guarantee that we will help you more effectively. We'd be very grateful if you could help us financially by sending in donations (money, cigarette coupons, green-shield stamps etc.). Any money over and above our needs (approx. £100) will go to Bangla Dsh refugees.

POWER TO THE PEOPLE



# PARTY GAMES

Readers who cast an occasional jaded eye over the antics of party politicians may, by now, be highly amused at the attempts of the Labour Party to choose its next candidate for the "safe" constituency of Durham.

This seat is held by Dr. Mark Hughes, former university lecturer, who, last June, defeated a Conservative opponent later successfully prosecuted for indecent exposure.

Hughes virtually won his seat at the Labour candidate selection conference where, supported by the miners, he defeated the General and Municipal Workers Union nominee, a result hardly pleasing to the union's district organiser, Alderman Andrew Cunningham.

However, ruffled feathers were, for the moment, smoothed over, that is - until the Parliamentary Commissioners did a neat piece of surgery on young, abrasive Labour M.P. David Reed.

His seat at nearby Sedgfield will no longer exist at the next General Election. Instead, bits will be carved up and given to neighbouring constituencies.

Under Standing Orders he exercised the right to challenge existing Labour nominees for the pleasure of standing as official candidate for one of those seats which will have eaten up selected "joints" from his own constituency.

He chose Durham and on September 4, a secret ballot was held by the selection committee to decide whether Hughes or Reed would fly Labour's kite in Durham next time round.

This selection conference was organised by the Northern Regional Council of the Labour Party whose chairman is Ald. Andrew Cunningham. Others taking part were Joe Quinn, Labour agent for Durham, and Ron Evars, region-

al agent.

To the great surprise of informed observers, Reed beat Hughes by 77 votes to 75.

Indeed, local party men were so surprised that they did a little head counting and told Hughes about their doubts. After all, at Durham's last selection conference a mere year ago, only 130 delegates were allowed to vote. And Durham is not a constituency that has grown overmuch in the past year.

An inquiry into Sept. 4 ballot was ordered at national level. Reginald Underhill, assistant national Labour agent, declared that there had been voting irregularities.

Certain delegates, he said, who had voted at the ballot meeting were not even entitled to be there, let alone vote.

He said the ballot was null and void and promised a new ballot. This time, he said, organisation would be taken out of the hands of local people. He would organise it himself.

But even before Underhill's inquiry, strange things were happening during the fortnight following the ballot.

Late one night, Hughes received an anonymous phone call promising him an alternative safe seat for the next election if he kept his mouth shut.

The seat offered was Sunderland North, at present held by Fred Willey. A phone call later revealed Mr. Willey's surprise at the suggestion that he might not be standing as Labour candidate for his seat at the next election.

On June 24, Reed was introduced to local members of the GMWU at a private luncheon in a Durham City hotel.

Reed, a former PRO for Vickers-Armstrong munitions factory in Newcastle, had already joined the GMWU himself.

Then, all GMWU delegates who were to vote at the Durham secret ballot were circulated with a letter signed by Ald. Cunningham telling them to vote for Reed.

In contrast, the National Union of Mineworkers allowed their delegates to vote according to their conscience. And Reed, as the local man, got most of the votes of the Sedgfield miners.

Standing Orders of the Labour Party state that delegates who vote at a selection conference must be individual party members, resident in the constituency and whose names are known to the local party secretary. But some of the GMWU delegates who voted at the first ballot meeting were not even paid up members of the Labour Party.

Further, the number of GMWU delegates at the meeting far exceeded the number to which the union was entitled by dint of local membership within the constituency boundaries. How it was that all these buckshee delegates came to be about has never been explained.

Ald. Cunningham, for example, was quoted in a local newspaper as saying: "I don't know anything about it".

However, Ald. Cunningham is an extremely busy man who is sometimes in the unenviable position of having to reconcile completely opposing interests.

He is, for instance, chairman of Durham County Police Authority, chairman of the Newcastle Airport Consultative Committee, a member of the Labour Party's National Executive, former chairman and still a member of the Northumbrian River Authority and a member of both the planning and education committees of Durham County Council.

**STOP PRESS:** Surprise! surprise; Hughes won the second secret ballot by 68 votes to 66. There were 18 fewer votes recorded than last time.

The following was put forward in all seriousness at a recent meeting of Durham County Council.

Coun. Jim McCallum; "In some old people's hostels, matron herself runs bingo sessions. This is classed as occupational therapy.

"It has to be realised that many old people cannot play cards or dominoes because they have to think too much about how to play."

thanks to :



mike fore his  
typinge  
ian for his top lip  
maurice for his  
beaurocracy  
dave for his maths  
sal for being  
starry-eyed  
stan for his  
fiver  
wart for making  
the tea  
bill for footing  
'em  
jill for writing  
'em  
geoff for signing  
'em  
ken, tony, rich and  
ingrid for drawing  
'em  
mike for driving  
'em  
everyone for  
penning 'em  
you for buying  
'em  
and r. i. p.  
albrecht -  
whose moral  
support guided  
us through  
troubled times.

and thanks to lis whom we forgot  
for lining and miz thanks to  
stying frendz bit who helped drag  
us out of the depths of chaos and  
disorder.

AMEN

## Rent - a - Thief

Estate agents and accomodation bureaux throughout England continue to defraud customers by charging them commissions for finding a flat.

A typical case is that of Newcastle University post-graduate Mike Cousins who went to the Town and Coast Agency of Newcastle in August to find out about vacant flats. Mike and his wife Pam viewed a flat in Larkspur Terrace, Jesmond, that was listed on the agency books and took it.

Mike handed over to the Town and Coast Agency's secretary the agreed calendar month's rent of £23.83p and "our fee" of £8.25½p. He received two receipts; one for the flat rental and one for "our fee", which works out at one and a half week's rent. This little transaction was seen by four witnesses.

There is, in fact, nothing unusual in all this. Indeed, thousands of people, particularly students and immigrants have been hoodwinked since the Accomodation Agencies Act of 1953.

Section B of this Act

reads: *It is illegal to demand or accept payment of any sum of money in consideration of supplying or undertaking to supply to any person addresses or other particulars of houses to let.*

The agency can legally only charge the landlord but not the person seeking accomodation.

This law has, however, seldom been utilised by exploited tenants but on June 29 this year Mr Vishin Harridas, himself a member of the Bar, took his case to the Court of Appeal and won it. Earlier, a County Court Judge awarded £95 commission payment to a London estate agent against Mr Harridas who had taken a five year lease on a Baker Street flat at an inclusive rent of £905 per annum. The agents, who had found him the flat, wanted 10 per cent commission of the first year's rental.

Town and Coast Agency may find that Court of Appeal hearing of some interest to them.

Lord Justice Davies said:

*"It was an agreement in breach of the 1953 Act. Unless the defendant got a flat and was satisfied with it, in the event there would be no payment."*

He went on to say that it was perfectly clear that plaintiffs (the estate agents) were demanding money in consideration of supplying particulars of a flat.

His colleague, Lord Justice Edmund Davies, said that the Accomodation Agencies Act is not as well known as it should be.

He added: *"The sooner the legal position is made known, to the public, and to those who hold themselves out as estate agents, the better for the sake of the community."*

Their Lordships were unanimous in quashing the County Court decision and were also unanimous in refusing the estate agents leave to appeal.

Normally, money paid under an illegal contract is not recoverable but, if paid in all innocence, it is not necessarily lost.

Clearly, naive customers seeking rented accomodation have not speculated that estate agents might break

the law in this matter.

A judge would tend to order repayment of the commission on the ground that the Act is aimed at protecting a particular class of people, i.e. the tenant.

Unfortunately, the cost of litigation might easily outweigh the commission that the tenant wants back. This is one reason why accomodation agencies and the like can break this law quite intentionally with little fear of being caught.

It is high time this squalid business came to a full-stop.

The kind of people who are so desperate for accomodation that they will pay a fee in addition to rent are usually people without money anyway. In some cases, the effect of this fee can be crippling.

Might not student unions, welfare agencies or even conscientious solicitors initiate a few test cases to clear the air once and for all?

Ref: All England Law Reports: August 24th 1971.

Geoff.

## down the rushy glen \*\*\*

In our age of coal, steel, electricity and technology, the 'experts' believe that the mysteries of life can be explained in scientific terms. This idea of life is completely new in the history of man. Before industrialisation people explained what they saw and felt in very different ways. They believed in fairies, giants, ghosts and monsters.

But today, because good and evil, happiness and suffering can't be measured, listed, logged or fed into a computer, the answers no longer seem to matter. But they do matter and it's useful to see what people said about them and how they said it. North Eastern legends provide good examples.

When things got lost in the house or when people didn't act as they usually did, fairies were said to be behind it. The fairies had strange names like Hazelrigg Dunnie, Pictree Brag and Cutty Soames and were said to cause trouble to the maids in big houses by hiding things and untidying their work. Fairies put the bacon in the boot rack and the boots on the bacon hook.

Christian parents explained sudden naughtiness in their children by saying that the fairies swapped their own wicked children for good Christian ones. People were scared of actually seeing a fairy as they believed they would immediately become fairy property.

The only way to get free of fairy spells was to give them strange presents. The fairies asked for things by riddles like "Bring us a light that doesn't burn" (a glow worm) and "Give us a part of an animal's body without shedding a single drop of blood" (a lizard's tail).

Huge features in the landscape were often explained by giants. At least five of them lived in Wear-dale. They strode over the fells and as they stamped their feet every steeple shook. Three of the giants were brothers and ran a blacksmith's business on the hilltops near Consett.

They only had one hammer between them and would throw it to whichever brother needed it. From Lanchester to Consett the great hammer swung through the skies and was skillfully caught. But they were under a curse that if ever they dropped the hammer they would disappear forever.

One day, just as one of the giant brothers stretched out his strong arms to catch the hammer, he suddenly went blind and the hammer thudded to the ground. All three of the brother-giants disappeared and where the hammer fell a great pit was made which people nowadays call the Howden Valley.

The two remaining giants killed each other in a fight over hunting grounds. Where their bodies fell is a cairn of huge

boulders which to this day is called the Long Man of Bollihope.

Very sinister happenings were said to be caused by witchcraft. Witches were accused of causing nightmares. The witch turned the sleeper into a horse and rode into the sky to meet Satan. Witches symbolised the evil that was constantly threatening Christian ideals. Many aspects of Christianity were ritualised just to deal with witchcraft. The sign of the cross was believed to give certain protection.

Witches were always women and their victims were often women too. Despite the general repression of women they were regarded as having strange powers, probably because of their roles as the bearers of the biggest mystery of all - life.

During the seventeenth century mothers in County Durham became obsessed with the idea that their children's illnesses were caused by witchcraft. They were quick to accuse any of their friends or relatives of being witches.

A remedy to cure a child under a witch's spell was to get the heart of a black hen, stick pins in it and roast it. Many cases of women friends experiencing great pain while this cure was being carried out have been reported. If the mother comforted the woman (whose pains proved they were a witch) the child would be cured.

This cure was very widely tried and as late as 1870 a woman was brought before Durham Magistrates Court accused of stealing a chicken to work a charm on her sick daughter. She was acquitted by the court and they judged her to be in a state where she was not responsible for her actions.

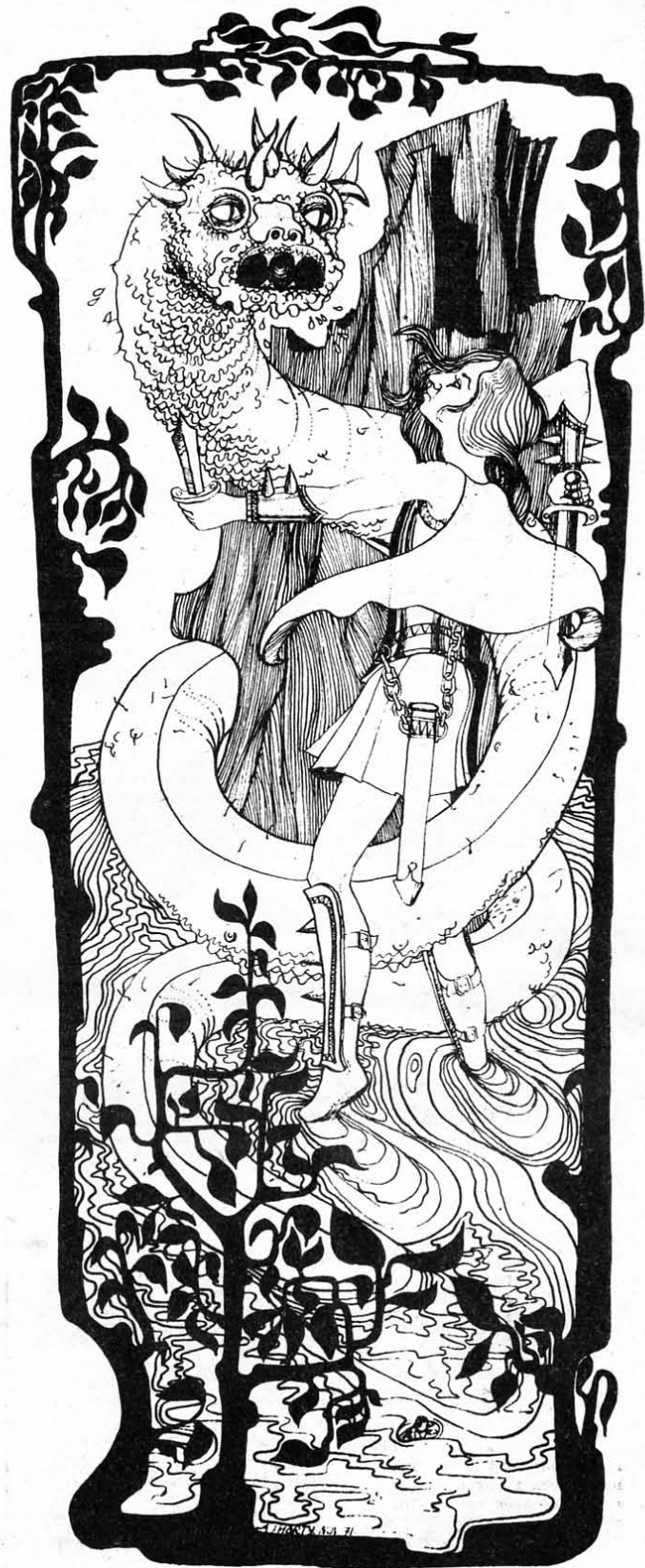
Violence was considered to be so unnatural that terrible things would happen as a result. The victim of a murder was believed to become a ghost that would continue to haunt people until the killer of its physical body was revealed.

Such a case happened in Monkwearmouth in 1632. A servant (Anne Walker) was seduced by her master. Scared that his influential friends would find out, the man persuaded a pitman to murder Anne.

Not long after her death her ghost appeared to the local miller and told him that her body lay in a coal pit with five pickaxe wounds in the head. She warned the miller that if he didn't tell somebody about this then he would be haunted for ever. The miller was terrified and quickly went to tell the local magistrate all that the ghost had said.

A search found the body just as the ghost had described. Both the pitman and the master were executed.

Many legends tell of how people are punished if they don't carry out their duties. This particularly



applied to the aristocracy who were felt to be very irresponsible. The story of Durham's most famous monster, the Lambton Worm, is an example of this sort of legend.

The young heir of Lambton Castle was very uninterested in taking over his father's estate and the people who worked on it. He preferred to spend his time fishing in the River Wear.

One day he sat until late evening without a single bite at his line. Feeling very bad tempered he was about to go home when his rod bent with the weight of what he thought must be a huge salmon. But as he pulled the line out of the water he saw a strange thing on the hook.

It was a small but monstrous worm that looked half like a newt and half like an eel. The young heir felt so revolted that he flung it into a nearby well.

Years passed and the lord's son left the estate to travel round the world. Meanwhile the monster grew and grew until it became too big to live in the well. It eventually crawled out and spent its days coiled around a huge boulder in the middle of the Wear. At night it would creep and slide around the countryside terrifying the farmworkers and eating the sheep.

The old Lord of Lambton was desperate to get rid of the great slimy serpent and offered a reward to anyone

# The Politics of Insecticide and the Reality of Fantasy

With the approach of winter, and the gloomy prospect of even greater unemployment, it is time to take an important decision. It is the decision of what action to take against the perpetrators of British capitalism.

At present, the Left in Britain has reduced itself to just one of many competing pressure groups in society. As such, it offers little serious opposition to the establishment, for a certain amount of conflict is regarded as both normal and in many cases desirable.

The Trade Unions and the Labour Party have long since betrayed the traditional socialist movement. The potentially revolutionary situation at UCS (a very restr-

\*\*\*\*\*  
*cont.*

who could kill it. But all attempts failed because no matter how many times the serpent's body was cut to pieces it would just grow together again.

Eventually the lord's son came back. He saw all the fear and destruction the serpent had caused and realised that it was all his fault for not caring about his duties. He was so ashamed of himself that he vowed to get rid of the monster.

An old woman told him that the only way he could get rid of the monster was to attack it as it lay in the Wear. This was because the pieces of its body would be swept downstream before they could grow together again.

He had to wear a costume with razor sharp swords sticking out of it so that when the serpent coiled its body round him it would be cut to pieces. But one condition had to be obeyed. The lord's son must kill the first living creature he saw afterwards or else the next nine Lords of Lambton would die horrible deaths. He warned his father of the catch and told him to keep away but to send one of his hunting dogs so that he could kill that.

The plan worked perfectly and the monster was cut into pieces which floated away never to be seen again. The Lord of Lambton was so overjoyed at his son's success that he rushed down to meet him. The son saw him but quickly turned away and killed the dog. But the condition had not been properly carried out and the next nine Lords of Lambton died horrible and unnatural deaths.

The use of legends and magic to explain the mysteries of life is rapidly dying out if it has not done so already. However, because we no longer believe in them, it does not mean we cannot learn from them. We must explore and rediscover the source of the imagination. Only in this way can we place our real human nature over the machine and not allow ourselves to be crushed underneath the product of part of our imagination. Long live IMAGINATION.  
*Sally.*

icted form of revolutionary situation, as I will argue later) is being restrained and misdirected by the Communist Party. Whilst many workers at UCS would doubtless support the demand for permanent workers' control, the Communist Party, (which is in a very strong position at UCS, and certainly so in relation to its strength in other areas and situations in Britain) still talks in terms of productivity bargaining and contingency deals. Demands for a general strike and workers' control of their job situation are dismissed by both the employers and the unions as irresponsible. Strikes at UCS mean a reduction of exports and falling profits

## and then..

A patrolling fuzzi phoned in to his station sergeant one windy Sunday at Whitley Bay on Tyneside to tell him that there was a ring of about 200 fairies on the promenade.

Not unnaturally, the sergeant told him to go home and sleep it off and yes, he understood, Saturday was a



bad night. But the young fuzzi insisted the little multi-coloured gnomes were as solid as he was.

This was, of course, the infamous but true case of the phantom plaster gnome snatcher who was never caught.

At dead of night our phantom gnome hunter had raided the gardens of the executive belt in Tynemouth and Whitley Bay and removed all the plaster abominations in his swag bag.

At dawn, to the music of muffled shouts: "Jim, Jim, they've taken our gnomes," he formed a circle with them on the pavement and went his way.

Alas, the gnome menace is spreading rapidly through Europe, cabled Muther Grumble's roving correspondent from Milan.

He had just stepped outside from the Galleria D'Arte Moderna for a stroll in the adjoining public gardens when he saw something which made him recoil in horror.

Next to the miniature railway line stood a number of plaster gnomes, all with their backs turned away from our observer.

The reason for this became apparent when the gnomes were viewed from the other side. They all appeared to be urinating.

*Wart*

for management and shareholders. Such demands are irresponsible, but to whom?

Advanced capitalism has successfully institutionalised most forms of social conflict by labelling them as "social problems" and by creating organisations to resolve them. But the notion of conflict resolution is extremely misleading. The idea that conflicts could be resolved could mean that it is possible to eliminate given conflicts altogether. Thus, conflict resolution would appear to address itself to the causes rather than the outward forms of social conflict.

There is, however, only one sense in which one might say that a given conflict has been resolved, e.g. the claim of a union for a certain wage increase on a certain date may be settled in such a way as not to appear again.

But such specific settlements do not affect the causes of even the specific conflict of the example; if with changing issues this conflict persists, it has not therefore been resolved. Poverty, bad housing conditions, rising prices and boredom at work are defined by top people as social problems. Organisations such as Rent Tribunals, the Race Relations Board, worker/management committees, Shelter etc. have been set up to regulate the problems. But the only way to solve them is to remove the contradictions of which the problems are merely manifestations.

It is not sufficient to expose the evil manifestations of the present system, the high level of unemployment, extortionate landlords, instances of police brutality, or the repressive actions against the underground press in the last few months. It is necessary as well to expose the profit motive and exploitation which permeate all aspects of our lives, the true nature of the system of rents and parasitic landlords, the essentially political character of the police and the reactionary character of such "social problem" organisations as the Race Relations Board (designed to destroy black culture by "integrating" it with white culture), the Rent Tribunals (which perpetuate and therefore justify the system of rents) and so on.

The Left in Britain and Europe has failed to offer any serious opposition to the establishment, let alone revolutionary opposition, because it has failed to realise that the conditions and prerequisites for revolution have changed since the days of Marx.

*A straight Marxist analysis of society is now far*

*from sufficient. It is no longer the case that it is the capitalist class that is responsible for the repression of the remainder and vast majority of society. It is much more than this. It is the very technocracy itself that is the oppressor. In the case of technocracy, totalitarianism is perfected because its techniques are progressively subliminal. The scientific world view produced by technocracy (obviously this is a chicken and egg relation) is projected by the establishment as the only world view. And yet one unexpected and unforeseen result of post affluent society is the emergence among the young of qualitatively new possibilities, of a new semi-magical world view. The poem fantasies of Rabindranath Tagore, William Blake-ghosts of leas and the anti-psychiatry of Laing are now seen by the young as other and more acceptable realities.*

I believe that radical youth is ineffective at present because, although many have seen the new realities and possibilities which are outside the limits of the technocratic world view, and which are defined by the technocracy as fantasy, nevertheless they are still operating within the traditional political framework of their parents.

*The traditional policies of I.S., I.M.G. etc. become increasingly irrelevant in this context and this explains their increasing ineffect.*

The people in Britain who are at present able to control the reality of the oppressed and exploited situation in which most members of society find themselves are not going to step from their positions of their own accord. Revolutions do not happen, but are made. Whilst it seems impossible as yet to amalgamate all the radical splinter groups, there must at least be unity in opposition to the existing system. We can eventually control our lives if a large and determined party is formed. A revolutionary manifesto must be issued which calls for the liberation of the productive forces (and more importantly, liberation from the productive forces), the nationalisation of all industry without compensation, the abolition of private property. The young and unemployed must be shown that their dismal situation is going to continue, that their situation is the product of a system into which they are born, and that they will die in it unless they take revolutionary action to alter their conditions. Rent striking in poor areas could easily bankrupt slum landlords.

*Piers Beirne*

*Listen reader! You can tell us about your activities (however small - we'll advertise 'em free) articles, ideas (fill our letter column with goodies), ads., and, (if you're heavy) even libel writs; all you have to do is walk round, or write, to the Muther Grumble Office, 13 Silver St., Durham City. Got it?*

# THE BEST THINGS IN LIFE ARE FREE

**ABOLISH MONEY!** for years this visionary dream has been considered unrealistic utopian nonsense, and perhaps it was, but this is no longer so. Modern developments in science and technology are radically changing society so that yesterday's madness (space travel, babies conceived in a test-tube) is today's reality.

There is a spectre haunting the world... the spectre of plenty. For the first time in history, over-production is in evidence everywhere in the West; coffee and wheat harvests are regularly destroyed and mountains of fruit and dairy products rot in the Common Market. Conventional economics is no longer able to cope with such problems; private affluence and public squalor is found everywhere at a national and international level.

The economic problem is no longer one of shortage of the necessities of life but of their maldistribution. While one half of the world is hung up with overweight problems the other half starves. Failure on such a colossal scale calls for a radical solution - so why not smash cash?

Let us consider the implications of this nationally. 40% of the work force

is in banking, insurance and other financial activities i.e. wholly concerned with swopping around money balances from one account to the other. In addition, every other type of business enterprise is to a greater or lesser extent concerned with the mere financial side of economic organisation.

All this amounts to a huge proportion of the labour force in non-productive activity.

Add to this the vast army employed as security guards, police, armed forces and all others concerned with guarding money, and the lunacy of the situation is apparent. Imagine the production possible if all these people were in gainful employment. Alternatively, and more interestingly, imagine how little work would be necessary if the same absolute amounts were produced by the whole LABOUR force.

"Money?... It's what makes life worth living!" - Durham factory worker.

It is obvious that abolishing money implies great change in society. Painting, playing football, mountain climbing or writing poems is not essentially any different from building houses or growing food. So-called work is by many counts anything

we don't like doing, while play is usually a label for things we enjoy doing. Prostitutes despise love just as the average person despises work, thus we are all prostitutes.

Without money, however, all work would be recreation, art etc. (i.e. play). Of course some jobs are inevitably harsh, dirty and unpleasant but without money, these would be immediately automated. Coal, for example, is still hewn by hand but in a society without money, this industry would be automated for producers' costs would no longer be more important than the misery of employees.

The abolition of money is not a millennial dream; on several levels it is already a reality. In Cuba, housing, food, clothes and transport are free. Castro has said in an interview: "Our system is gradually working through experimentation to create a society in which money will become unnecessary".

In Berkeley, California, the Free Church distributes food every day and organises free crash-pads and clothing; and all over America and Europe this situation is repeated. In the "Politics of Ecstasy" Tim Leary proudly tells how his son burn a \$1000 bill and the Yippies delight in disrupting organisations like the New York stock exchange by scattering dollar bills around.

Keynesian economics aims at maintaining full employment by artificially keeping up consumer demand, thus encouraging the madness of "built-in obsolescence". Yet surely the aim of economic activity is not full employment but full unemployment?

In the present situation loss of work means loss of dignity and pride. Today, just as in the Thirties, the streets of many North East towns are daily filled with disconsolate, dejected, frustrated unemployed people - what a reflection on society!

People are so conditioned that work (and their work is usually enslaving, joyless, unsafe, boring and unhealthy) is elevated to such an exalted position.

In his book "In praise of Idleness" Bertrand Russell states his belief in economic progress as a means to release us from the economic process and permit "idleness" - i.e. idleness of the sort devoted to the cultivation of the mind which was the classical aim of society.

Instead, he believes Western man took a wrong track of growing desire for material possessions. Thus we hear shit like Nixon's N.E.P. speech "sacrifice now for Prosperity later". That such a statement should be made in the product-satiated America of 1971 is rather amazing.

When Proudhon coined the phrase "Property is Theft" he stated one of the great truisms of history. Anyone who has tried to organise anything like a newspaper or community centre with limited

cash will realise the great power associated with property and its counterpart money. And it is a fact that such power is still concentrated in the hands of a very small minority.

So-called progressive taxation is another cleverly promoted myth as any objective empirical study will show. Years of Social Democratic legislation in the West has done nothing to reduce the enormous inequalities of wealth that exist everywhere on a micro scale within countries, mirroring the international macro maldistribution.

At the present time, the world monetary system is in chaos. The recent floating of the dollar has disrupted the shaky peace of the last 25 years and a new era of protectionism, tariffs and trade restrictions threaten a return to the conditions of the Thirties. Perhaps the present monetary confusion will be beneficial if it leads to thought and discussion of alternatives.

Dave Dodds

This is the Space Age

Create More Space

## concrete and clay

"Houses to make homes in" : this is what Greensitt and Barratt Ltd., the powerful Newcastle-based building firm promise each family planning to buy one of their houses.

But tell this to some families who waited nine months to move into their new homes on the new Westburn Estate in Crawcrook, County Durham, and they would probably either laugh or spit in your face.

For while their new homes stood empty, Greensitt and Barratt Ltd. were embroiled in a legal wrangle that has resulted in a piece of common land being struck of the register and lost forever.

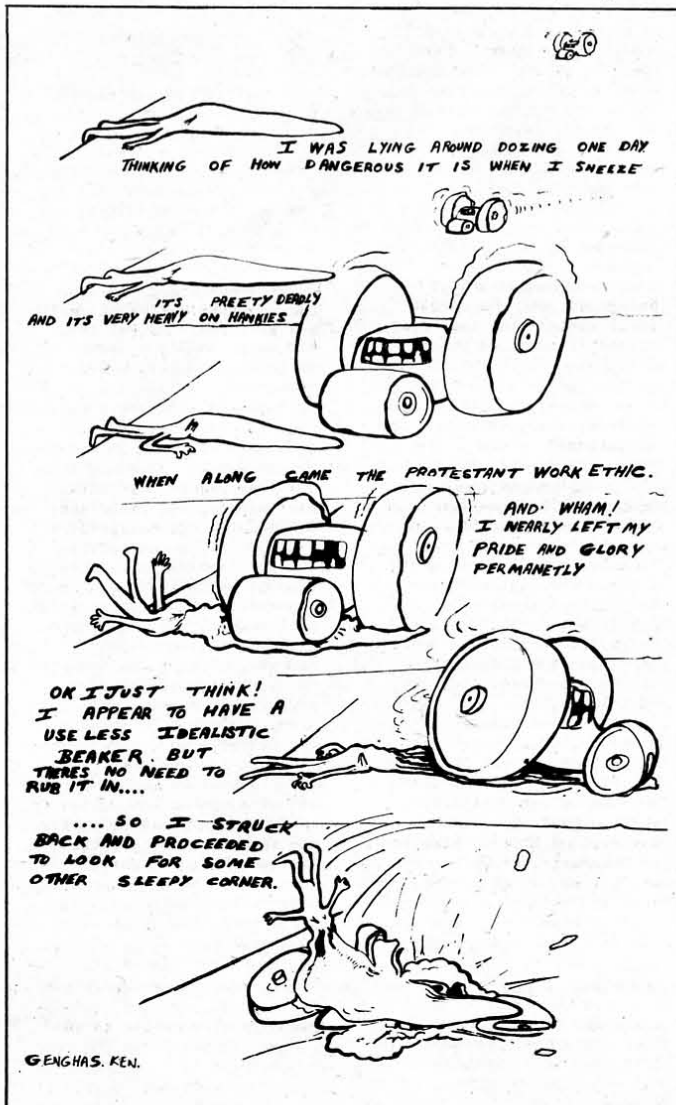
The dispute centred around a patch of land through which Greensitt and Barratt were building an access road for their new housing estate.

Trouble began in January when Ryton Urban Council told Greensitt and Barratt to stop building the road as other local residents said it was registered as common land.

This being so, the new house buyers would be liable to road charges. This, and the possible illegality of building on registered common land ruined any chance of a mortgage for the unfortunate families.

So, some 50 families were unable to move onto the estate. Others who did move in, however, were able to compensate Greensitt and Barratt Ltd. at a none to cheap rate until their mortgages came through.

Mr. Thomas Charlton, Clerk to Ryton Urban Council, claims



## LOOK NORTH



1) NOW, TONIGHT I HAVE STOPPED PLAYING WITH MY ORGAN IN ORDER TO SPEAK TO YOU ABOUT UNEMPLOYMENT. SOME PEOPLE ARE SUGGESTING



2) THAT THE NORTH EAST HAS GOT A PARTICULARLY HIGH RATE OF UNEMPLOYMENT. I, SUSPECTING THIS TO BE A RUMOUR SPREAD BY...



3) OUT OF WORK LEFTISTS AND ANARCHISTS, ACTUALLY TRAVELLED TO THE NORTH EAST TO STUDY THE 'PROBLEM' AT FIRST HAND. I CAN NOW STATE .....



4) CATEGORICALLY THAT; UNEMPLOYMENT IN HACKNEY AND WALTHAMSTOW IS NOT GREATER THAN OTHER AREAS OF THE COUNTRY.

A. HARTY.

## Victorian Vic in Newcastle

Saw Angela Davis on TV the other night. The thing that really blew my mind was the Marin County Jail. It was impenetrable. There were electrified fence grills closing in controlled sequence, automatic lifts, scanners and everything electronic you can imagine. It put Durham, at the time E Wing was in operation, to shame.

The US and the Russians have developed intricate and sophisticated weapon systems; they make what consumer goods we have in our homes look like "antiques". Such is man's condition that this far technological emphasis

that Greensitt and Barratt were well aware of possible difficulties that might ensue concerning the access road even before they had completed their building programme.

Mr Charlton says that Greensitt and Barratt ignored a request by his council to defer their operation until some legal clarification of land ownership concerning the road had been made.

He said: "But they continued their building programme despite the request. Now this access road, including drainage, is complete.

"If this is common land, the company has no right to put this present road in. In theory, there would be no access in or out of the estate."

Ryton Urban Council wanted assurances from Greensitt and Barratt that, if necessary another access road would be built.

No such luck. Instead, part of the common land known as Wesley's Mount and a pool on the land were deregistered to let Greensitt and Barratt Ltd. off the hook.

The Northern Rock Building Society gave the go-ahead for the mortgages and so the families at long last moved in.

It is interesting to note that Greensitt and Barratt Ltd. enjoyed a bonanza set of profits for the year to June last.

Pre-tax profits soared by 60% to a record £723,000.

asis has fallen squarely on punitive and aggressive instruments of repression and death (the devil's bargain).

"Peaceful" uses of advanced technology such as Concorde, space exploration and satellites, are again instances of man's great technological genius. The emphasis is on reducing weight and producing streamlining and mobility and strength simultaneously in one object.

There's been a tendency for machines to carry out more exact tasks. The point I'm making is that technology has now reached such a sophisticated level that the potentiality exists for liberating men from the grindstone of routine work. Man has, in his grasp, the possibility of eliminating jobs which are mentally suffocating, automatic, repetitious, unrewarding in themselves and ultimately exhausting.

In industry, this technological progress has been matched by technocratic thinking. This is the age of computers, instant communication (nationally and internationally) and efficiency.

The "advanced" nations (technologically speaking) still straddles the US, Europe and Russia in many disguises) have applied technocratic principles for profit. Under the Tories, Britain has caught up with other "advanced" countries. Industry has been mechanised, concentrated by "take-overs" and the emphasis has fallen squarely on the concerns that can make good in the tough atmosphere of international competition i.e. the multinational corporations such as Ford, ICI etc. These trends have been matched by measures which prevent Government help for struggling industries (the lame-duck policies), the phasing out of obsolete sectors eg. coal, industrial discipline (the Industrial Relations Act), and productivity bargaining.

Is it surprising, therefore, that we have redundancies and high unemployment? No, because even countries such as the US and Canada experience higher unemployment than ourselves.

Unemployment is a measure of progress today; it is the environment which surrounds it and its callous implementation which constitutes the back-bone of the political issue.

The first and major failing is that under this system of "production-for-profit" (in Britain 2% still own over 50% of the country's wealth) the unemployed are thrown into poverty and suffering. Society is so "hung-up" on the idea of work that the unemployed are frequently called "idlers" and "layabouts". The hippies are the only group that have attempted to challenge the entire ethic, and are doing so with some success (not as much as one would have hoped). They are frequently the envy of the 9-5 man, whether he is prepared to admit it or not. The hippies are, however, middle class and advantages of background and the educational system mean that they are better equipped to cope with leisure. The workers, on the other hand, despite being equally intelligently endowed at the outset of the educational process, on the whole, end up the losers.

If we are to accept unemployment (and we have little choice) and argue for a vast educational programme to compensate for it, then clearly this society must be completely changed. Do the measures advocated by Vic Feather, Dan McCarvey and the TUC provide a solution?

The TUC Economic Committee has called for "reflation" to cure unemployment. A campaign of demonstrations against unemployment have been and are being held to pressurise the Government. At Liverpool, Vic Feather was heckled off the platform, in Newcastle, (5000 turned up) and Edinburgh, attendance was hardly encouraging. Vic Feather blamed the cold....

It's time he realised that if people thought he had anything like a positive solution, and therefore a challenge to the Government, they would have streamed into Newcastle. Instead the old old message of more belching factories, "luxury"

goods and large profits for the bosses was proclaimed. The platform assembled under the slogan the "Right To Work" which led naturally to misguided placards saying "Happiness is Job-Shaped".

Is the Tuc so blind that it can't realise that production will increase but, significantly, without the necessity of using the unemployed to achieve this expansion. Productivity and mechanisation will take care of the increase in production. The unemployed are abandoned to poverty. Not surprising, therefore, that the entire march was a damp squib - little excitement, barely a shout and an absence of spirit.

What is the solution to be? The answer is complete nationalisation of industry, hand-in-hand with community control, regional assemblies, national representatives and the basic right of "instant-recall" to guarantee democracy.

A natural consequence of these arrangements will be the re-distribution of wealth and a "richer" social life, (controls over measures that affect yourselves, planning, care, welfare; and a re-birth of culture). A society in which it is no longer a disgrace to be out of work and in which the hours, for those in work are much reduced. If milk, for example, and its distribution were nationalised, all the milkmen would cover their rounds far more quickly and have more time off (today as many as six or seven cover each street). This example can be extended to the entire marketing sector.

In industry the elimination of a profusion of identical goods eg. washing-powders, foods, consumer durables etc. would have the same consequence. This isn't the entire answer - it must be coupled with political action. But the possibility exists, has to be seen to exist, and then acted upon. If we don't act, we live and die for a false life. One in which we suffer to live, work only for wages (forced labour), instead of working because production (all kinds) enriches society. The only alternative is to suffer needlessly in the dole queues.

Dave

# BETTER TO REIGN IN HELL

People for Jesus - all sorts of sizes, colours, ages and experiences, Jesus brings certain kinds of people together but it seems they love only their own kind. The wall of "Do you believe in Christ" always brought conversation after conversation to a dead-end, whatever common understandings between people had been established. If we expand LOVE all mankind has a place.

Even this, it seems, is not enough, there is a question of locations. The poor unfortunate man run over outside the National Gallery - are we to think glory! glory! or mourn him as just another irrelevant death. Should we condemn the police who kept traffic moving in an already too crowded Trafalgar Square?

Walking round - groups of heads and lefties rapping to Jesus Freaks, all powerful trying to create faith in this life-time too. Fuzz arbitrarily arresting people with badges - Free Angela, Angry Brigade. Religious heavies with words plastered all over them, proclaiming hate, fear, anger and death.

At the base of the platform, people listening to and heckling the speeches. Platform slogan "Moral Pollution needs a solution", to be achieved, presumably, by barbed wire, funeral pyres and the chimes of freedom passing. A sister for the Salvation Army's motto, "Blood and Fire".

Do you have to be evil to think that if they'd had the pill when Genesis was written the Book might have shaped up a little differently? Do you have to overlook political manipulation when Jesus was the power to draw people out of the countryside and the grey, lonely asphalt television suburbs for purposes of censorship? Muggerridge, Whitehouse (wife for Enoch), Lady Birdwood (darling of the Monday Club and National Front) and others at the helm.

Hyde Park was valid - some achieved ecstasy, joy and faith - but Trafalgar was the puritan backlash pure (sic) and simple. Puritanism, a back-cloth for repression in all its guises - poverty, exploitation and racism - and all in the name of a socially acceptable interpretation of Christ's teachings. On the platform, the Joystings who lost their power when a freak pulled out the plug... gurgle gurgle....

Jesus Freaks wearing Festival of Light T-shirts, reminiscent of psychedelic

carrier-bags. If you can't beat 'em sell 'em! Behind Nelson's Column, the Gay Liberation's street theatre - the group most directly threatened by the Festival of Light. Italian Gay people there too. Fuzz getting more and more agitated with slogans such as: Ah! Men, All God's Children Got Nipples, Let a Hundred Flowers Blossom, and Gaud I'm Saved!!! Gay Lib standing there in earnest, lampooning the authority which is the source of their oppression.

Too much for the cops. They cleared the area in front of the "stage", Gay Lib moved round the base of the column to face a different audience. Jesus Freaks singing hymns, uncomfortable. Fuzz moved up and started to arrest Gay Lib people, seemed to know who they wanted. Marjorie Proops was arrested for obstruction!

Meanwhile a fuzz was having the pleasure of being kicked in the nuts by an irate nun in drag. Big boots and hairy legs under her habit. Too few freaks turned out to make an arrest impossible, meanwhile the underground are happy with the myth that was Operation Rupert.

Hyde Park - Jesus Freaks streamed in from Marble Arch for hours. Cliff Richard on the stage, his dull boyishness his only selling point. Singing about the eternal theme - finding Jesus! As Cliff launched into a "Walking through the Mist" number (a perpetual theme) he disappeared from view as a bomb, belching out white smoke, flew over. The eggs and heckling continued unabated, the crowd perhaps not as upset as they could have been.

Nigal Goodwin behind stage, the guy who brought Travelling Circus to Durham. He's an ex-actor and has a real gift for turning people onto beauty, without and within. Unfortunately the only way he can preserve it in people is to hang it on Jesus. So his converts grab Jesus and accept the idea... that when he's gone they're even more lost and afraid than at the outset.

Often or not the "thing" lapses. Lots of fuzz, about a hundred lined up in the dusk, silver buttons popping the greyness and standing by a post marked "Gentlemen". Fuzz had stopped chewing their helmet straps, bad sign brothers and sisters.

Arthur Blessed (sic) a demagogue, crushing and stabbing his audience with



religious fervour "jeeesussss loves you". Standing to the side of the stage, blackness touching the trees, talking to Jesus Freaks. And then everyone praying, ourselves beside two West Indian women, beautiful in their dignity and sincerity, praying with their arms on us. "We love Angela Davis too".

Journeying up the Northern Line Jesus Freaks playing guitars and singing over the first stretch (right on), women with banners and everywhere people with Festival of Light T-shirts.

Next year Edward Teeth for Canon(isation) \*\*\*?\*\*\*

The number of troops in Ulster has increased dramatically over the last year but the IRA, while maintaining a sympathetic base in the Catholic ghettos, will be impossible to defeat.

This year alone, the death toll has risen well past the 100 mark and Joe Cahill has said in Dublin that "life for a life" reprisals will be the order of the day. More soldiers will be killed and Army morale will plummet even further.

That this is the case can be shown by the number of accidental shooting and suicide incidents

with the right-wing, whom it is already allowing to form vigilante squads, ostensibly to patrol "their" areas of Belfast.

Any such identification can only lead to further trouble, bringing more reaction by the army, and so on, in a vicious circle ending in all-out war on the streets of Belfast between the IRA and the troops, in which the only losers will be the ordinary people.

The Northern Irish people have more in common with each other than they have with the British (i.e. natives of Great Britain), and their tragedy is that, because of the way

initiative must be two-pronged in its aim.

The Irish must fight, not against each other, but against foreign exploitation, in both North and South, for James Connolly's prophesy has come true, in which he said that removing the English Army and hoisting the green flag over Dublin Castle would be in vain unless the socialist republic was proclaimed; for, he wrote, "England would still rule you. She would rule you through her capitalists, through her landlords, through her financiers, through the whole array of commercial and industrial institutions she has planted in this country".

## EASTER RISING?

occurring among the troops stationed there; in fact I hear that yet another soldier shot himself last week; these happenings tend not to be given press coverage in this country, where the newspapers seem to rely too much on Army press hand-outs for their stories, and where it is essential for the Government's credibility that the troops be thought to be doing a good job in their usual "impartial" manner.

Such a demoralised force will become increasingly dangerous as its nervous trigger-happiness grows, and the more Catholics it kills, the greater will be its identification

in which divisions are fostered, they do not realise this. Any socialist initiative must take the form of a campaign of education to make them see how senseless it is for them to be fighting among themselves when they ought to be united in a struggle for Irish self-determination. Up until now, too little attention has been paid to the Protestant workers, who must realise, as Bernadette Devlin has said, that in the last analysis their closest friends are the Catholic workers; and this they will never do while socialist organisations concentrate exclusively on the plight of the Catholics - any init-

The upper classes in Ireland are the old aristocratic families who have everything to lose in a socialist republic; the middle classes are tied to Britain by financial strings of investment; and again as Connolly said, "only the Irish working class remains as the incorruptible inheritors of the fight for freedom in Ireland", and in defining freedom he said, "In the long run, the freedom of a nation is measured by the freedom of its lowest class."

All hope of peace in Ireland lies in the workers; who is going to help them realise it?





# ... THAN SERVE IN HEAVEN. . .



We've supposedly progressed a long way since the times of the Romans. At the Festival of Light Rally in Trafalgar Square on September 25th it felt otherwise. Congregated in the Square was a large gathering of people professing to be Christians and at the same time there was a distinct impression that the time had arrived for the throwing of "lefties" and "hippies" to the lions. The police were out in enormous force. A pile of hardware covered the junction of Whitehall and the Mall - coach-loads of reinforcements, green buses with barred windows to be used in the "eventuality" of arrests, and swarms of motor-cycles (walkie-talkies crackling). As if this wasn't enough, the scene was fronted by lines of police (some out-of-

joint!) patrols of cops walked in tight groups among the crowd. How can we explain this show of Regina's muscle?

The only formal opposition was the Festival of Life, the underground counter-demonstration. It was code-named 'Operation Rupert' and was largely mythical because it was unorganised. Groups of people and individuals were expected to turn up and pose the alternative - their presence would say it all. It was the usual underground shambles. The underground press had at one stroke created the opposition and was typically (for such occasions) to give itself a pat on the back for the effectiveness of 'Operation Rupert' (see Frenz 12). A criticism of the underground on occasions such as this is that there is a tendency for people to attempt to 'own' the action and take credit for it, full stop. Once it has been grabbed people are misled into believing it's organised when in fact it isn't - the result is that what available initiative there is (and let's face it, there isn't enough) is stifled. Leave off it London scene ... unless you're really prepared to put some work into it. However, for those who did turn up, the action was on a symbolic plane, not agro and splatter. That's the way it was for us and most of the other counter-demonstrators we saw and talked to. The police must have known this too, with the monitoring of underground magazines and 'lefty' publications and selective telephone tapping (BIT is continually hassled) there isn't much they don't know.

Almost certainly the police were forming a protective umbrella for the "back-lash". It is an unlikely coincidence that the Festival of Light appeared in this climate which the Tories have created. A time when industry has been "liberated" (high unemployment and rising prices separated from human considerations) and is being rationalised for EEC entry; when force and little else is being thrown at Ulster; when labour is being given the big stick with the Industrial Relations Bill; and when the Law Courts have been permeated with a "law and order" veneer (Rudi Dutschke, Little Red School Book, Oz, Prescott and Purdie, the Mangrove Nine, Agitprop, Internment, etc. etc.). As the repression increases so things deteriorate further. There is no credible opposition to turn to. Small wonder that frightened

people look to God for the answers, while concerning themselves with 'law and order' at home. Politics is dying, 'law and order' has become its obituary.

The substitution of manipulation for politics was not lost on the Festival of Light organisers - a lot of the younger people in the rally were there for Jesus, not hammering the permissive society. The demand that "Broadcasting...should come within the net of the obscenity laws, and a council should be set up to ensure that both TV channels fulfil their obligations not to offend against public feeling and decency or incite to crime and disorder" (the Times, Sept. 27th '71). This is censorship, puritanism and the back-lash (everything is open to interpretation) couched in the sham language of 'public feeling'. The steam-roller continues, Mary Whitehouse is considered a typical television viewer!

In Hyde Park things were different. The emphasis was on Jesus not the back-lash (the 'heavies' from the Trafalgar Platform were nowhere to be seen). Hyde Park was the death-throe of the Established Church. The Rally was an affirmation of honesty and faith, not the social hypocrisy of weekly church attendance. The forces working to overthrow the Established Church parallel the situation in politics - namely demands for more democracy. Political apathy and declining church attendance are symptomatic rather than the cause of things. This is because the marriage of religion and state is complete. The church has therefore found it increasingly difficult to practise what it preaches. Today, for the first time in church history, the quantity and use of funds (running into millions of pounds) are being questioned. Laymen are attempting to show the leadership how the massive wealth could be used for Christian purposes. There is a new awareness of 'social problems' and realisation on the scale of the political challenge. The doctrine of man as inherently evil is being replaced by the slogan "Put Adam and Eve back in the Garden of Eden!" The lesson that man is as good as his society permits, is being learned.

A successful Christian life is more than membership of the House of Lords. The church has not a roof but the universe as its ceiling.  
Dave.



The active underground is a revolutionary movement of the best type. It is a collection of individual groups and personalities who interact for the purpose of support, information, criticism and help. Its communications network is good; its strength not centralised but spread fairly evenly over a wide area making its destruction impossible (even more so because its true supporters have experienced a revolution of the mind). It has no power-leaders, no super-imposed dogmas or statutory rules of membership but believes in the need for freedom, justice, equality, peace and love, which are strengthened, not weakened, by attempts for its destruction by the forces of "law and order".

But the general underground is hindered by hypocrisy, apathy, paranoia and hedonism. Dope and music, heralded as the symbol of difference, put forward as the underground's flag to be waved in the faces of the oppressors, have become for so many of its alleged supporters, the ends to be acquired and maintained. Sitting in a room all day smoking, tripping or speeding, listening to some sympathetic sounds and talking talking talking is hardly likely to result in the realisation of a better society.

Propaganda in a situation is a far more effective way of giving individuals a revolutionary realisation of that situation than non-intervention; and propaganda by the deed is so much better than propaganda by the word.

More and more people, especially among the young, are beginning to express dissatisfaction with the way they are expected to conduct their lives

## PRAXIS MAKES PERFECT

and the way they are being treated by the wealth/power orientated groups fighting to maintain control over them. More and more people are beginning to realise that the existing society is not the best one possible and are beginning to involve themselves in the struggle for the alternative one. *If more groups and individuals were prepared to float down from their spaced-out pedestals and join the fray*

*the realisation of 'the alternative would be brought so much closer.*

What I am attempting to say is that a successful revolution must be physical as well as mental. The mind revolution must come first but this will not be enough to destroy this society. Physical action is also necessary. Certain drugs can be used as catalysts in the mind revolution - the revolution directed at discovering a freer consciousness, evolving a mental state suitable for the achieving of a free society.

*But it is self-defeating to be content to just explore the freer consciousness and not the means of achieving the physical revolution; and it is naive to assume that freer consciousness can only be developed through drugs.*

If the underground wants to play a part in helping others achieve a revolution of the mind it will have to place less importance on "drugs are the means to revolution" or it will never get the acceptance it needs to be a revolutionary force from the millions of workers who will carry the revolution to its successful conclusion.

The revolution will only occur when the majority of the

cont...

cont...

population throw off the shackles of their false consciousness and discover their freer consciousness and acts to give this consciousness a physical form.

The underground could act as a vanguard in the revolution of the mind. However, in order for it to become a successful mind-revolutionary force it must of all capture the sympathy and agreement of straight society. This means, basically, that it will first of all have to destroy the barrier of ridicule and fear dividing the alternate and straight cultures. With the barrier destroyed the underground will get a fair hearing and will be able to set about its task of creating a situation in which individuals will have a better chance of discovering freer consciousness.

One of the greatest builders of the barrier of ridicule and fear is the mass media which, over the years, has created a mythical image of the underground which has tended to harden the opinions and attitudes of the public against the underground. Therefore the first task of the underground's supporters should be to destroy this myth.

This could be done by making people doubt the credibility of the mass media by showing them that all its prints and broadcasts are not true, and by showing them that the media is firmly on the side of the oppressors. Members of the underground could set up community-type newspapers aimed at giving individuals living in the area the true facts about the situation in which they're involved and giving them a platform from which they can express their views and propose their solutions. Successful newspapers of this type would arouse their readers interest in their community and when people become interested in life around them they tend to start wondering why things are as they are and soon they begin to realise that things could be better. Their false consciousness begins to die and their freer consciousness

ness to awaken.

Members of the underground could also involve themselves in community-work - set up alternative social work schemes aimed at giving people the chance to express themselves freely and artistically. They could involve themselves in claimants' unions, squatters campaigns, tenants associations and many more things which would make the oppressed members of society realise that the underground is not a movement to be ridiculed or feared but a collection of groups and individuals with ideas of a realisable better society.

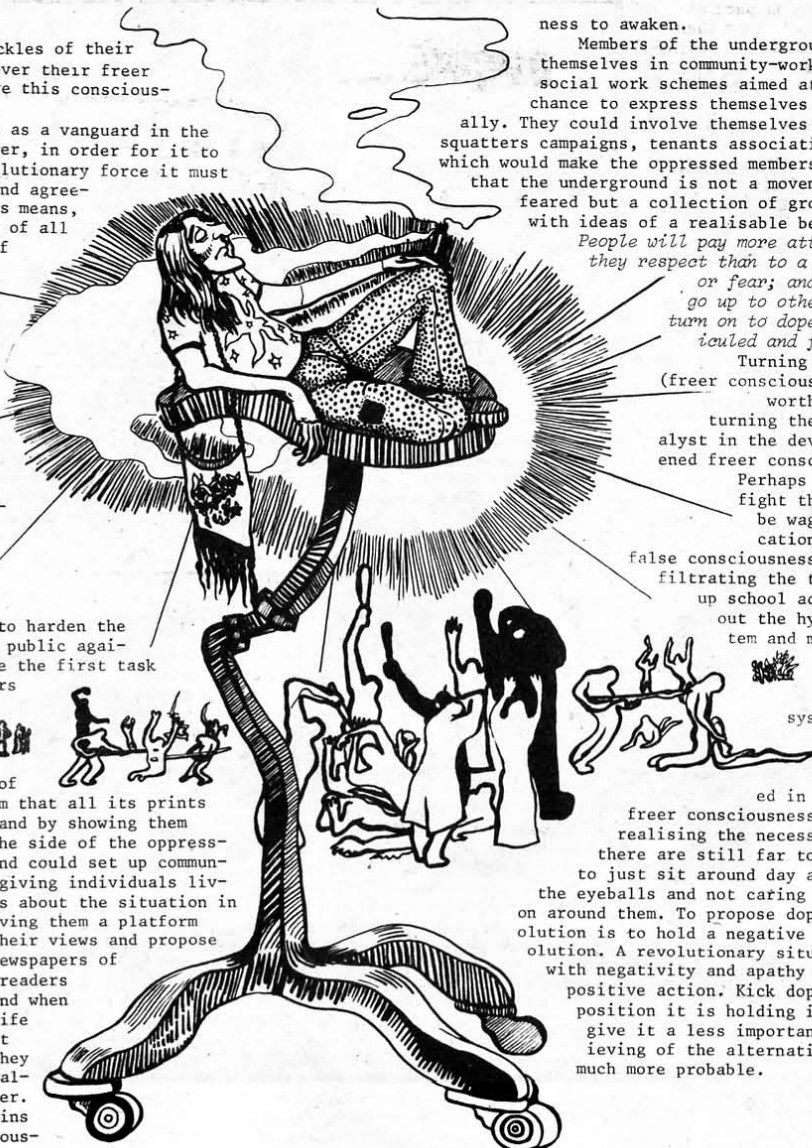
People will pay more attention to a person they respect than to a person they ridicule or fear; and the individuals who go up to others and asks them to turn on to dope are individuals ridiculed and feared by others.

Turning people on to freedom (freer consciousness) is far more worthwhile and necessary than turning them on to dope (a catalyst in the development of the awakened freer consciousness).

Perhaps the most important fight the underground should be waging is with the education system which instils false consciousness into youngsters. Infiltrating the teaching staff, setting up school action groups, pointing out the hypocrisies of the system and making relevant literature available to the young, are all ways in which the system could be attacked.

Many supporters of the alternative society are involved in helping people develop freer consciousness and many more are realising the necessity of doing so, but there are still far too many who are content to just sit around day after day dooped up to the eyeballs and not caring about anything going on around them. To propose dope as a means to revolution is to hold a negative attitude towards revolution. A revolutionary situation is incompatible with negativity and apathy but arises out of positive action. Kick dope out of the central position it is holding in the underground and give it a less important place, and the achieving of the alternative society becomes much more probable.

Mike



## a personal history of rock

chris...chris...! fuck man! this is really so weird; that sound, its going round and round my head...losing coherence of thought...fuck, I can't be generating all these emotions, is all this really in my mind?...yeah, wow, the whole place is starting to move.....FUUCK!

Experience is often fleeting, the past is seen so dimly through that purple fog that always hides so much, through a glass so darkly, through dark glasses, through my oh so inefficient RNA molecules! But I try to delve back and find my earliest and haziest awakenings of latent rock consciousness.

We were putting our almost meaningless idols upon vast phallic pedestals - Cliff, Elvis - totally facile music, euphemistic promiscuity which we so vicariously got into! But the main thing was that for the first time we were digging something that our parents really hated, and there was the first hint of our future culture shock - we were incredibly exploited of course, but the media were starting to acknowledge us and that was a beginning.

That era wouldn't last - we were the generation expecting every week to be our last, eating annihilation for breakfast and over-kill for dinner. Our identity crisis was becoming apparent and when the new musicians started emerging from Liverpool we knew that here was something which was much closer to us, not only spatially. And our parents hate rose by a few hundred degrees! Musically, the scene was still pretty primitive but we stuck with it and things were improving quite noticeably with time.

The focal point of this movement was, of course, the Beatles, though a few other notable bands emerged alongside - the Stones emanated fantastically charismatic

youth leadership, though with little intellectual or spiritual contribution - our parents turned into the Establishment and up went the thermometer a bit more. The improvements continued and we were presented with a hint of what was to come in the shape of "Tomorrow Never Knows" on Revolver, an amazing mind-blowing track, strongly influenced by the Book of the Dead.

Shortly after this the first vibrations began to reach us from the other side of the world, strange stories of a new sub-culture, and with it many different but totally involved concepts - rock music, complete pacifism and Dr. Hoffman's notable invention! I don't particularly want to talk about the American or Hippie scene, for I did not experience this directly, but just on the revolutionary effect it had on this country. An underground suddenly appeared, centred in London, the culture took form here and heads started emerging, pissed off with our fucked-up society, dropping acid and turning on to the amazing sounds emanating from Tottenham Court Road's UFO club and John Peel's Perfumed Garden pirate programme.

And amazing they were - people began to realise that what the Establishment still regarded as pop groups contained musicians who could really play their instruments, bands like Family took hold of people and made them listen. And totally new musical forms appeared along with people like the Floyd and Soft Machine - when the Floyd abandoned their lightshow nobody stopped listening - these guys were really creating and we were getting turned on enough to appreciate this.

Another product of our Underground were Caravan, who started singing truly experimental lyrics:

"Let me see through your eyes and I'll show you where I'm sitting"

Now we had gone over the point of no return, and we were ready to get into the pictures painted by the guitar of Hendrix.

The Beatles released Sgt. Pepper and then alas began to decline; and the underground produced more and more unbelievable sounds and philosophies until it, also, showed signs of decaying somewhat. Richard Neville declared "the end of an era" and the Beatles, realising their impasse, broke up. Paul and Ringo disappeared into their predictably straight scenes, but this could not happen to the others.

George released "All things must pass", and we realised that he, for one, had reached an enviable state of spiritual peace of mind - this, furthermore, was brilliant music.

John also released a very revealing album, but, fuck, what a different place he was at. For me, (and upon who else's experience can I truly comment?) John's solo album really struck home - a total intellectual dead-end. A soul screaming "Help" maybe, clearly showing complete realisation of the totality but also self limitation of one's personal experience of so-called reality.

"There ain't no guru can see through your eyes"  
"I don't believe in magic"  
I-ching bible tarot hitler  
jesus kennedy buddha  
mantra gita yoga kings  
elvis zimmerman beatles  
I just believe in me"

This album is so much more credible because we've been right with John for so long now - we've seen him travel right along the path to the void he has now reached - and how many of us are there too?

So is there any hope at all? I think, perhaps, I saw the first glimmers in a large tent down at last year's IOW festival. Chris and I wandered into Canvas City on the Monday night, when most of the people had left, not really expecting overmuch. But that night Hawkwind just blew our minds....

David Lincoln May 71

For one who has grown up as part of the Beatle Generation and all that that entails, I find some difficulty in making a proper critical appraisal of the music of someone whose basic ideology I subscribe to but find hard to stomach in undiluted form on record. When, in 1968, I spent some hours talking to John about the Universal Trip we are all on, I remember him saying something like "That's my gig on earth, to turn out all this stuff, and I'll turn it out regardless of what anybody thinks or says about it." He has lived to carry out that task or threat, whichever way you look at it, and we are benefiting or suffering, depending on your Trip at the time.

Well, well, well, John, let's see what your IMAGINATION has conjured up for us this time. The album title is also the title of the first cut - "Imagine" is an appeal to us to cast off our worldly attachments and join the people of the present who:

*"Imagine there's no countries  
it isn't hard to do  
nothing to kill or die for  
and no religion too  
imagine all the people  
living life in peace...."*

However:

*"You may say I'm a dreamer  
but I'm not the only one  
I hope someday you'll join us  
and the world will be as one."*

Like so many other cuts on this album, the sound of Imagine tends to offset the basic lyric visuals printed on the inner cover. John's piano-work is competent and provides a sound complement to that voice we all know so well. Elvis is the only other person I can think of who can cover such a wide spectrum of feeling as far as singing is concerned.

Unfortunately, I don't think the straights to whom the song is directed, will respond in the desired way to this oft-repeated millennial vision. Nevertheless the power of such a song should be an inspiration to us all.

There is a certain pathos in "Crippled Inside", mainly due to the combination of jaunty-type paul/lingo tempo with painful soul-searching by John.

Track three sees John as a "Jealous Guy". Plaintive words and music by John which remind us all of a common attachment situation where, I can only suppose (as John forces us to) Yoko is hassling him because of another guy.

"It's so Hard" gives us raw Lennon in a para-ideological form:

*"You got to live  
you got to love  
you got to be somebody  
you got to shove  
but it's so hard  
sometimes i feel like going down"*

A 12 bar with searing saxophone by King Curtis which gets right down into your genitals (be careful). One of the few cuts of the LP which I regard as coming from John's own operative regions.

"I don't wanna be a soldier mamma i don't wanna die" is tremendously evocative of Dylan's "It's all right Ma, I'm only bleeding", if not because of the inherent negativity involved (fourteen reiterations of the phrase "Oh, no" plus, as a psychedelic fillip, Pink Floyd-type fade-out); but also due to John's renunciation of society as we know it:

*"I don't wanna be a rich man mamma,  
i don't wanna cry  
well i don't wanna be a poor man mamma,  
i don't wanna fly" (?)  
"well i don't wanna be a lawyer mamma,  
i don't wanna lie,  
well i don't wanna...etc."*

OK, John, so you don't wanna; neither did I - when I was a kid - but sometime in our earthly trip we have to compromise and work at the bastards from within. Who are you talking to?

You said to me once (obviously I wouldn't dare hold you to this, but I must take some kind of definitive stand), "Everybody thinks everybody else has sold out, but there's

IMAGINE....



## lennon catharsis: pt. II

even guys in business that don't think they've compromised and they haven't really. They're secretly trying to do what everyone else is trying to do, but they don't know it half the time." So what's happened in three years? John is obviously not on a destruction kick, yet I find his lyrics and music on this one a very muddled affair.

The two most powerful songs on the whole album are, in my opinion, "gimme some truth" and "how do you sleep". The anger of the first is represented so well by this line:

*"no short-haired yellow bellied  
son of tricky dicky is gonna  
mother hubbard soft soap me with  
just a pocketful of hope  
money for dope  
money for rope"*

This is spat out with that Lennon fury which I hope will never be soft-soaped out of the scene. It is the nearest point on the album which John gets to making both a critically aware statement and also creating superb musical poetry.

*"All I want is the truth,  
just give me some truth"*

Why make such a fuss about the truth though? We all know that the truth is within you. Who ever expected politicians to realise that?

The now famous anti-McCartney cut on this album demands some comment, though not much. So the

*"only thing you (Paul) done  
was Yesterday?"*

Clever pun, but not, I feel, the words of someone who would even vaguely claim to be a benevolent critic. Just off hand, I can think of songs like "Hey Jude", "Here There and Everywhere" and virtually the whole second side of "Abbey Road" which Paul has created, offering not muzak, as John says against all Paul's stuff, but some of the best lyrical music of the past few years. But when John says

*"You live with straights  
who tell you you was king  
jump when your mamma tell  
you anything"*

in Freudian terms he may be right, but how about listening to (even) some of the better tracks on McCartney's first album; they at least come up to, if not surpass some of the musical hysteria we are subjected to on Lennon's first two albums. So we all get tortured sometimes! How about looking in and then out a bit before Paul takes the blame for the whole of civilisations discontents!

At this point I may be in danger of becoming one of John's

*"uptight-short-sighted-narrow-minded  
hypocritics",*

but I'll take that risk - we live not by propaganda alone. As a sound, if you don't listen to the words, "how do you sleep" succeeds. It's a Lennon-all-down-the-line-track, which has been written in a moment of cathartic need, with punning, but artless and ugly lyrics. Still I can't really see either Paul or John getting too upset about it - just the fans perhaps.

The only two other tracks I consider worth mentioning ("how" is not, by any stretch of the agonised imagination) are "oh, my love" and "oh, Yoko", the first being a joint composition of John and Yoko. Similar in sound and sentiment to "Julia", "oh, my love" must rate as one of the best rock love songs ever written; this is John Lennon and Yoko speaking plainly and truthfully in a musical dedication to the simple power of love between man and woman and the Universe, - if you wish to separate them at this point in the hearing of the album. "Oh, Yoko" is a happy loving song expressing John's joy at the thought of Yoko. Having met these two people together, I can assure you that, whatever I have said above, they are the most sincere and loving kind of people. And I know that for Lennon, Yoko's art has changed his view of things quite a lot.

However, whether this album is a bit of Zen or not, I could not be more fair than to say to John, still a student of the Zen technique, sincerity has yet to be used as a successful substitute for art.

Maurice Hindle  
1971.

# THE SUN AND THE SHOCKING BLUE HORIZON

Fullness and beauty lie nowhere if not in yourself. The most magnificent of landscapes, the most delicate tongue of a withered leaf, are gross and unhappy unless the beholder will open to their beauty, and let their being merge with his. And all things could be beautiful, if you would let them be.

In meditation, passing through thoughts, through the mask of constructed personality, through desires that collide and jam within the head, you come to a stillness and fullness that grows outwards, over-riding and encompassing All in a fullness that is pure You.

And You can transcend yourself and join the Universe.

In pure Nothingness that is full and beautiful "Identity" can become awareness, that flows unrestricted, transcending conditioning and culture, to become pure receptivity.

If you hold yourself to be a fixed identity, and your mind to be a fixed and static world, this is Revolution.

A chair  
is a chair  
is a chair  
is a chair  
is a chair....  
....but a chair is a God  
is a screw  
is the earth  
and is Love.

Let the Rain fall where the Weeds will grow. The Path is beautiful. Beauty must be convulsive or not at all - and acid is not the revolution.



If existing is to Be your own thoughts, if existing is to Be your own opinions, if existence is to Be what your eyes and ears perceive, and fingers feel, then acid will be the first encounter.

When colours dance and singing tables bend sounds will echo out of, sleeping houses in the misty pulsing night.

But that is not you.

Living in the base of Nothingness that is Everything,

knowing from meditation the stillness that is myself, acid has changed my perceptions, but I remain the stillness in the centre. Trees in new strangeness shine in myriad crystals - and all in flux. But if your tree is not always a thing of all possibilities, you have arrived nowhere. Joy-ride or hell-ride you may have, but it is not the revolution.

Let your eyes always see.

As myself I did not change. My thoughts from myself did not change, because I knew myself as not changed. I was the stillness in the centre receiving pretty and novel messages. But novelty is not beauty. Each moment is different and the eternal present always new and vital. The tree will always smile back.

The world always sleeps in stardust, Sophie.

The sky is a hurricane in stillness, whose vastness is intimate. Shine on brother, but the revolution is you, and not your chewed up senses.

You are the centre of your world. Make yourself the centre of a hundred.

And each raindrop is a drop of Love. Behind the coldness in a soldiers eye is Love nailed in an iron box. Love him for being a man. Cry with the Universe that his eyes are closed. Act from Understanding.

Mich Haber

## beware the ives of march

Almost everyone has some preconceived idea of what is going on in St. Ives. Those who over the past years have been conditioned by popular press coverage, may well picture herds of drug-crazed drop-outs, conning in the streets and ripping off milk from old ladies' doorsteps. Others may still expect to find the place throbbing with oozings of creative genius, wielding paint brushes and pacing around deep in thought wearing denim and sandals, while others may picture a miniature Surf City or even a little Brighton.

During the last five years it has become more noticeable that much in old St. Ives has changed; and little, if anything, for the better. It's now apparent that Ives may well be in the grip of an age of deterioration as far as its tradition and culture are concerned. The once ever-present atmosphere of genuine exchange and determination to do something between scores of inventive minds in their exploration of pottery, sculpture, painting and writing, now seems irrevocably lost leaving a situation not unlike that which

eventually crushed Greenwich Village and later Haight-Ashbury.

From the work of Whistler and Sickert, St. Ives went from strength to strength and established a worthy name as representative of some of the finest works of art being produced in the world; a time which culminated in the brilliant careers of Ben Nicholson, Henry Moore and Barbara Hepworth. The present situation unfortunately falls sadly well short of past attainments.

The great majority of artists moved out with the growing association of St. Ives with freaks. The press in their usual stupidity and sensationalism, stereotyped the painters as beatniks though few even knew what 'beatnik' was supposed to be. Those painters still in the area recall how almost overnight, St. Ives was besieged by the most unlikely of characters professing to be 'beatniks'.

The current scene in St. Ives is also viewed by many who have remained in the area. For the summer is a waiting period.

....

The season has become too chaotic for them and they seldom visit town after Easter when Fore Street gets its first annual taste of masses of pulsating tourists and one-week-heads. They feel that the tourist industry with its restaurant sharks and phoney gift shops has left the town like a sucked grape and this plus intensified bust squad activity has caused many real heads to move out.

Even so, Cornwall maintains its magic though plans for a motorway to Plymouth may shroud that, at least between Easter and late September. Yet many talented people remain - artists, poets, and the internationally reputable potter Bernard Leach. St. Ives is still a source of natural energy and stimulation. Reality could be a trip again if the decay is checked now. If more don't join those who have already decided to do something, St Ives could be lost forever.

Good luck to those I left, use your winter well.  
Ahimsa Kevan.

Not content with just locking up Indian student Yugal Bahl in Durham Jail, the Home Office seemed bent on humiliating him in every possible way.

When a well-wisher sent Yugal some Indian food, the authorities refused to take it to his cell.

The reason? - "Simple" said the Home Office - "The meal did not have liquid in it.

"If it had been brought to the jail with tea, or coffee, or milk, he would have been allowed to have it.

"The meal is not complete," added the spokesman.

Yugal's only crime, of course was to arrive in England after being accepted by Monkwearmouth College to study maths, physics and chemistry at 'A' level.

He may well now regret the 3,000 miles he travelled in order to sample the education of a society which cannot even treat him in a civilised fashion.

Bill.

Art has always been a barometer of civilised society. Artists have always consciously or unconsciously reflected it; and some even reflect on these reflections and accordingly go out to influence society; after arriving at some particular strong moral conviction, they are the artists who will lay bare their art and themselves for the good of man.

Today, artists are pulled along by twentieth century technology, by its sophisticated glossy package of attractiveness, its apparent clean-cut ideals. Through increasing technology which expands at a galloping pace with whole scale alienation following through the length and breadth of society; human life has hence steadily become more and more devalued. All the subtle qualities are continually strangled out by the spiritual pythons of Progress and its counterpart Commercialism whilst the ever growing infant Specialisation feeds on and on.

These creatures have wrapped themselves tightly round the art education system and their minions who operate it, who get really to work selling the myth that this is the age of free expression. All these teachers, lecturers and art education theorists subtly condition all those who get put into their educational grasp.

They hold that it is old-fashioned to express your self all over the place. Art must be Abstract and modern, the more obscure and distant the better. The public being snobbishly fobbed off by the excuse of an idea that "they" are always behind new ideas in art and it is not worth the effort explaining it to them. So the galleries echo the middle-class institutions where live the whole sickeningly elite society of artists who are protected by this shield: "They will never understand", so safe that they can do whatever takes their conceptual fancy.

For those rare creatures who want to express themselves (and a considerable number

will be from the unenlightened masses) who want to voice an individual expression, they are told that it is better to use the nondescript "systems of analysis"... "patterns of thought" to "Conceptualise". This leads to a reducing of these individuals' own identity after going through many of their mechanically soul crushing methods: methods that hang on the frames of most art foundation courses.

The only thing a powerful expressionistic individual can cling to, is an intuitive feeling that something is drastically wrong. The feeling will be mystical and not 100%

But this form's resurrection will come about, because of the extremes this tyranny's abstracting vacuum has evolved to. The human figure has always been a human universal constant: for it is the only form that can encompass all that is human; whether it is feelings from joy to sorrow, from a human's personal ideas to human ideas. The feeling of a whole age to one being's own state is just a flicker of time.

However, the development of twentieth century sophistication, rationalisation, regimentation, specialisation and every other unnaturalisation

that have come about, have attempted either to totally destroy this form or obscure it. In the visual arts the new Hard Edge painting, which can be called an uncompromising geometricalisation of this Universal Human element has been to the fore of this mathematical trend. More directly of a geometricalisation of each propagator of this style, are the artists who happily paint the thick academic colour field bars around their hearts, and all drown colourfully on many broad canvas seas.

Art about the media of commercialism has evolved a mimicking of it, in which a cheap happy-go-lucky manner is accepted because it represents symbolically this age. Though after the intellectuals have had their mental fangs into it, we have now an art that

has become one held in high esteem by all who live in their ivory galleries.

A great work of art should uplift a person's soul but how can it when the observer is classed as backward, when the work is totally an undiluted uncompromising statement, when the work is not about human beings' states of existence, about souls (that appear to need recognising)?

Surely, when the work is a giant can of beans, is when there will come about a revulsion of revulsion.

Ken Swingewood 1971

## FORMING THE



## HEART OF ART

rational. If you have it, or vaguely feel it, then hang on to it. It has been said of modern times that we are all in danger of abstracting ourselves out of existence, so defy this devouring whirlpool.

A good pointer to this obliterating abstraction is in the visual arts. In painting and sculpture the human figure has been constantly obscured by many a "Systematic analysis". Until now it is laughed at by those minions of the educational structure as a thing of the past and accordingly it is kept in the background as an outmoded form of antiquity.

The mechanics of this policy have been quite simple. Once a house is demolished in a "D" zone village, it cannot be rebuilt. As no new housing is permitted, these villages are left to crumble and die.

Callaghan, himself a county councillor, is hardly a firm friend of the "D" zone planners. He asked the ministry inspector at the most recent "D" zone public inquiry (there have been a mere 47 such inquiries so far) to be sure and visit one such "regrouping centre" at Bessemer Park, near Spennymoor, before returning to London.

Bessemer Park consists in the main of multi-storey housing blocks set around elegantly in the shape of a horseshoe.

The residents, many of them emigres from the now decaying pit villages, have a fond regard for their new housing paradise.

Caretakers at the estate recently threatened strike action. They were tired of going to the lift shafts every morning and clearing out a wheelbarrow-full of human excrement.

## pensioner's letter

Few readers will remember one surprising exception to the marked swing to Labour over the North-East in the municipal elections of May.

This exception was Durham City where, in six seats up for re-election, Labour made only one gain and that solely by way of a technical hitch in the nomination papers of the sitting Independent which forced him to stand down.

An interesting letter which appeared in the May 7 issue of the weekly newspaper, the Durham Advertiser, may well have some bearing on the voting, particularly since it was the last issue before election day.

This letter purported to be from a pensioner aged 76. It was signed E.R. Taylor, but no address was given.

It stated that for as long as Durham City remained in Labour hands, there was little chance of a concessionary bus fare scheme for pensioners being introduced.

This letter went on to say that it was no accident that free bus passes or tokens for pensioners were already in use in Newcastle, Gateshead, Sunderland and Felling, councils not held by the Labour Party.

However, the writer, perhaps for reasons of senility, had got his facts a little mixed-up.

Durham City Council was at that time, and still is, controlled by the Independent group. With all the Aldermen being Independent nominees the majority is, in fact, fairly substantial.

It is Durham City Labour Party who have been the consistent if unsuccessful champions of a concessionary bus fare scheme for pensioners and not the Independents. The Labour councillors repeatedly urged the introduction of reduced bus fares for pensioners. But in the Council chamber over a period of 18 months, they were repeatedly outvoted.

Further, Felling and Gateshead, two of the towns mentioned in the list of councils allegedly not held by Labour, both were and still are held by - you've guessed it - the dear old Labour Party.

Councillor Derek Hanson, for the city Labour Party, issued a statement condemning publication on the slightly generous grounds that his party had not been allowed the right of reply in the columns of the pre-election issue.

Councillor Hanson reported that by Monday of the election week, his canvassers were getting confused reactions from would-be Labour voters on the doorstep.

It is not known how many pensioners who were formerly Labour voters stayed away from the polling booths after seeing and believing this letter.

Nor is it known just how many waverers or usually apathetic citizens were so incensed that they voted for Independent candidates.

No reasons were ever given for publication of this grossly inaccurate letter. Nor, until now, have any facts about its appearance been revealed.

Jill

## flushed out

Bishop Auckland's young fighter John Callaghan is determined that a Ministry inspector should see for himself some of the less publicised aspects of Durham County Council's population "regrouping policy".

Since 1951, families living in condemned houses in the county's 114 "D" zone villages have been encouraged to move into "regrouping centres" rather than stay in their home village.

# DOLE CUES

## RATES

A varied and large group of people are now totally dependent on the "dole" and social security. They include pensioners, unsupported mothers, sickness benefit claimants, families on low incomes strikers, the dependants of those in prison, and finally a rapidly expanding group of unemployed workers and school-leavers. At a time when so many people are totally dependent on the Department of Health and Social Security it is essential that all concerned fully understand the rights to which they are entitled and, most importantly, exert them. The following are the basic rates; if you are unemployed make sure you're not being underpaid:

For a single Householder (which includes a single person who is directly responsible for rent)  
.....£5.80p

For a married couple  
.....£9.45p

For someone living in another's household  
aged 21 or over..£4.60p  
aged 18 - 20.....£4.05p  
aged 16 - 17.....£3.60p

Children  
aged 13 - 15.....£3.00p  
aged 11 - 12.....£2.45p  
aged 5 - 10.....£2.00p  
aged under 5.....£1.70p

**PLUS** 50p for old age pensioners and claimants of more than 2 years standing.

**PLUS** all your rent if a householder

**LESS** family allowance, maintenance received etc. in excess of £2.00p (only £1.00p of your part-time earnings are, however, disregarded if you are an unemployed person registering for work at the Employment Exchange).

**LESS** small deductions for savings over £300. NO deductions for savings and tax rebates under £300.

## OTHER RIGHTS are:

- 1) the right to attend technical college and claim supplementary benefit at the same time as a result of South Shields Claimants' Union and Trades Council pressure. Arthur Blenkinsop (Labour M.P. South Shields) established the principle in a debate at the House of Commons on March 30th, 1971. *It seems that this is deliberately not being publicised.* The principle established is that persons in areas of high unemployment (i.e. areas in which the Supplementary Benefits Commission's one month count rule is not operating for the young, single and unskilled) have a right to receive benefit if they take part-time courses up to 2½ days per week, or block-release courses of up to 3 months duration.

A real chance to improve employment prospects.

2)\*Section 77 of the Supplementary Benefits Handbook states: **THE COMMISSION HAVE THE POWER TO AWARD TO PEOPLE ENTITLED TO BENEFIT A SINGLE PAYMENT OF BENEFIT TO MEET AN EXCEPTIONAL NEED.**

- a) Clothing and footwear, (Section 30)  
South Shields Claimants' Union's experience has shown that it is possible to help dozens of claimants to obtain a grant for new clothing and footwear for themselves and their families, especially when they have been drawing benefit for some time.
- b) Bedding and Household Equipment (Section 82).  
If you've been claiming for some months and you need bedding or furniture to replace old worn items, or if you don't have some basic household furniture, things like beds, mattresses, bedding, tables, chairs, curtains, floor-coverings, cookers, baby-cots, prams, etc.
- c) Fuel Debts (Section 87).  
It is possible to get outstanding electricity and gas bills paid.
- d) Other needs are covered for: redecorations (if you're usually responsible for these); starting work (for fares, clothing and tools needed etc.), fares (to visit relatives in hospital or prison, get to the dole or to send children of sick parents to stay with someone else); clearance of H.P. debts; removal expenses; and so on. Another possibility is getting benefit for driving lessons to improve employment prospects. In case of emergency e.g. fire or flood, anyone can demand an "exceptional needs" grant for items to cover the cost of lost or spoiled goods.

\*\*\*

In practice, these rights are difficult to obtain without much time-wasting and frustration. Sometimes the claimant is confronted by outright refusal over a legitimate grievance or, on the other hand, experiences hardship and suffering because of ignorance about his rights, the appeal procedure, the whereabouts of relevant information and many other factors. It is in these areas that a Claimants' Union can be most useful in securing claimants' rights.

Those drawing benefit have to organise themselves. This kind of initiative is an urgent priority because unemployment will almost certainly remain with us into Spring. The outlook is more gloomy than Press and TV would have people often

believe, for there is still a strong possibility of a further increase in unemployment as British Industry attempts to streamline its structure in preparation for the tough European competition it will encounter in the EEC. The likelihood of the North-East being further 'depressed' is great.

Only Claimants' Unions can make a useful contribution over this period. Why? The answer lies in the structure of Social Security itself. There are two aspects of the Supplementary Benefits Scheme which mean an organised group can bargain for a better deal. The situation is like that of bosses versus workers in industry when legitimate claims have been placed without success. The first and major aspect is "Discretion". The basis for discretionary payments in emergencies is Section 13(1) of the Ministry of Social Security Act, 1966; It is worth quoting from this section in the original:

*"... in determining whether any benefit is payable by virtue of this section and the amount or nature of the benefit the commission shall not be bound by... any regulations made under this Act which appears to them inappropriate in the circumstances of the case.."* The "over-riding discretion" provided for here means, in effect, that the DHSS can pay out any amount of money for a good reason. We can seize these concessions by creating an organised group of people to produce the evidence and fight individual cases from a position of knowledge. At the same time, claimants can publicise concessions won by others to make sure everyone obtains their full rights from the SS.

Ultimately, the Claimants' Union will have to take a politically active stance. This will come naturally from an examination of problems confronting claimants, and the formulation of demands and actions over them. Being without work means claimants have one of the most valuable assets in the "rat-race" world of today - namely time. They can show by their actions just how effective time, well used, can be.

## N.E. Claimants Unions

Newcastle on Tyne Branch, Flat A, Thornton House, Beech Grove Road, N/C on Tyne 4 (messages only: 0632/21371 "Stuart")

South Shields Branch (also Jarrow), 4 Lawe Road, South Shields. Tel. 08943/62213 "Phil and Joe".

Durham City Branch, 13, Silver Street (Dave and Mike) - Muther Grumble Office - 2nd floor.

# REJECTS

On October 12th, it was revealed that 81,306 people were without work in the Northern Region.

As only 6,063 of these live in Cumberland and Westmorland, though God knows in an area of sparse population this is bad enough, it can easily be guessed where the brunt of this crisis falls.

Of this total figure for the North-East of 81,306, no fewer than 62,872 are men, and 10,110 women. 5,016 of them are boys under the age of eighteen and 3,398 are girls under eighteen.

Here below you can spot the grisly story face-to-face in your own back-yard.

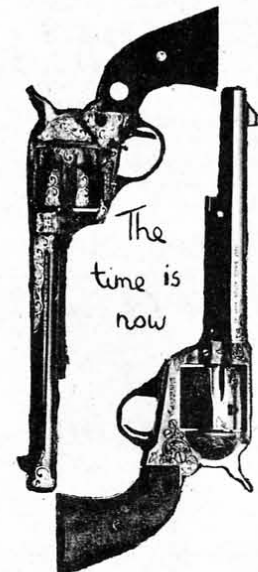
## Number Unemployed

Tyneside.....	26,476
Wearside.....	9,417
Teeside.....	13,908

Bishop Auckland....	1,123
Chester-le-Street..	1,046
Consett.....	901
Crook.....	672
Durham City.....	1,389
Hartlepoons.....	3,673
Houghton-le-spring.	1,128
Peterlee.....	1,438
Stanley.....	1,204

But perhaps the most sickening figures of all we save until last; the number of unemployed school-leavers in the region - youngsters who have spent all summer looking for work. There are a staggering 3,148 of them - 2,064 boys and 1,048 girls. All the signs are that nearly all of them will still be looking for their first job at Christmas.

The present male unemployment rate in Hartlepool is 11.9%. Within a year, this could be 15% if the steel industry cuts back any further. And as the mayor of Hartlepool, Alderman J. A. Pounder told the last meeting of the North-East Development Council, the axe may fall as early as January when a further 600 men may lose their jobs. Hartlepool has already lost almost 1000 jobs in the last year and is now quite clearly bleeding to death.



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FEB 5th	HAWKWIND
12th	OSIBISA
19th	STONE THE CROWS
26th	ARRIVAL/THIN LIZZY/BARRABAS
MARCH 3rd	RAG BALL..... HUMBLE PIE

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## NORMAN WADE

wishes

## MUTHER GRUMBLE

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- GREER. *of Private Eye.*

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# what's on

## SOUNDS

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7.30pm 60p

Sat 4: Lindisfarne

Wed 8: Emerson Lake  
and Palmer  
7.00pm 9.30pm  
£1.00p 90p 70p 60p

Fri 10: Elton John  
7.30pm  
£1.00p 90p 75p 60p

Thurs 16: Frank Zappa  
and the Mothers of  
Invention  
7.30pm  
£1.50p £1.25p £1.00p  
85p 75p

Fri 17: Uriah Heep

Sun 19: Curved Air,  
Skid Row

TOP RANK, S/LAND  
Jan 20: Fleetwood Mac  
Dec 2: and every fol-  
lowing Thursday, loc-  
al progressive  
groups

DUNELM HOUSE, DURHAM  
see advert

## FOLK

DOVECOT ARTS CENTRE,  
STOCKTON  
Sat 4: Lea Nicholson  
8.00pm 35p 30p

GLENDALE COUNTY SEC.  
SCHOOL  
Mon 6: The High  
Level Dancers  
7.30pm 40p

APPLEBY GRAMMER  
SCHOOL  
Mon 6: The Ian Camp-  
bell Folk Group  
8.00pm 35p

LITTLE THEATRE, M/BRO  
Sun 12: Dave and Toni  
Arthur, Tony Rose,  
Tony Capstick

Fri 17: Steeleye Span  
Jean Hast, Tony and  
Eric, Pete Betts, The  
Garde-Loo  
7.30pm £1.25p  
for 2 concerts

## FILMS

TYNESIDE FILM THEATRE  
(very good films.  
Annual sub £1.05p,  
students, OAP and  
members of other  
film socs. 55p Tel.  
21507)

Sat 4: The Romantics,  
and Beware Devils on  
the Slopes of Kili-  
manjaro (Cinema 2)  
8.00pm 30p

What's New Pussycat?  
A Funny Thing Happ-  
ened on the Way to  
the Forum (Cinema 1)  
11.00pm 40p 30p

Sat 6 - Sat 11:  
The Bed Sitting Room  
L'Enfant Sauvage  
(Cinema 1)  
7.30pm (Sat 2.30)  
50p 40p 30p

Ice  
March on Washington  
(Cinema 2)  
8.00pm 30p

ADULT EDUCATION  
CENTRE, M/BRO  
Fri 17: Danish Blue  
Towed in a Hole  
7.15pm 9.30pm

ELVET RIVERSIDE,  
DURHAM  
Thurs 9: Cinderella  
- Italian Style  
7.30pm 20p

DURHAM UNIVERSITY  
FILM SOC  
see advert (anyone  
welcome)

FOTOMYX, SOUTH  
SHIELDS  
programme inquiries  
to Bill and Keith  
15, Lawe Road, South  
Shields

## THEATRE

PEOPLES THEATRE,  
N/CLE  
Wed 1 - Sat 4:  
Amphitryon - by  
Jean Giradoux  
40p

N/CLE UNIVERSITY  
THEATRE  
Wed 1 - Sat 4 and  
Mon 13 - Sat 18:  
Twelfth Night or  
What You Will - by  
Shakespeare  
7.30pm (Sat 8.00pm)  
80p 70p 60p 40p

Tues 21 - Thurs 23  
Mon 27 - Fri 31:  
Sir Gawain and the  
Green Knight  
7.30pm (Wed and Thurs  
2.30 matinee)  
80p 70p 60p 40p

CENTRAL HALL,  
GOSFORTH  
Wed 8 - Sat 11:  
Here we come gather-  
ing  
7.30pm 25p

LITTLE THEATRE, M/BRO  
Wed 1 - sat 4:  
Juno and the Paycock  
7.30pm 25p to 45p

BILLINGHAM TOWN HALL  
Thurs 2 - Sat 4:  
The Cure for Love  
7.00pm 30p

DARLINGTON CIVIC  
THEATRE  
Wed 8 - Sat 11:  
Island of the Winds  
7.30pm 30p 20p  
Mon 13 - Sat 18:  
Under Milk Wood

GATESHEAD LITTLE  
THEATRE  
Tues 14 - Sat 18:  
Arms and the Man  
7.15pm 25p

S/LAND LONDONDERRY  
HOTEL  
Tues 7: The People  
Show  
8.00pm 40p

S/LAND ROYALTY  
THEATRE  
Come Blow Your Horn  
30p  
SERGEANT BROWN!

SALTBURN BY SEA  
Tues 7 - Sat 11:  
I'll Get My Man  
7.30pm 25p

WHITLEY BAY PRIORY  
THEATRE  
Thurs 9 - Sat 11:  
Halfway Up the Tree  
7.30pm 30p

## info

NATIONAL COUNCIL FOR  
CIVIL LIBERTIES:  
helps people defend  
their rights and in-  
vestigates in viola-  
tions of peoples'  
rights. 152, Camden  
High Street, NW1  
(01 485-9497)

PEOPLE NOT PSYCHIATRY  
helps people who want  
help but who don't  
want a sick society's  
sick psychiatry.  
(01 485-9370, 01 794-  
6369, 01 603-4042)

UNCAREERS: a service  
to inform people of  
creative possibili-  
ties outside the  
conventional jobs  
system. 36, Rookery  
Road, Birmingham 29.  
If you want to know  
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careers leaflet at  
the MG office.

CHAIKANA: is N/cle's  
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orientated - NHS  
abortions, contra-  
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homosexuality, VD,  
education and lonel-  
iness. 10, South  
Wharf Road, London  
W2 (01 402-5231)

RELEASE: general  
help, advice, info  
service. Helps with  
social, medical,  
legal problems.  
40, Princesdale Road,  
London W11 (01 727-  
8636).

YOUNG PEOPLE'S  
CONSULTATIVE SER-  
VICE: free help and  
advice if you're  
roughly between the  
ages of 14 and 23  
and have an emotion-  
al problem which you  
don't want to take  
to a psychiatrist  
but want to talk  
over seriously.  
The Tavistock Centre,  
Belsize Lane  
NW3 (01 435-7111  
ext. 327)

GINGERBREAD: Advice  
to single parents  
(either sex) eg  
housing, social ser-  
vice. 7, Webbs Road  
SW11 (01 935-7886)

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"What's On".

LIBERTARIAN TEACHING:  
Those interested in  
changing the educ-  
ational system con-  
tact 22, Royal Road,  
Ramsgate, Kent.

RANK AND FILE: Teach-  
ers who wish to form  
a radical faction in  
the N.U.T., contact  
28 Manor Road N16.

SCHOOLS ACTION UNION  
Groups of students  
and teachers fight-  
ing for control of  
their schools. Con-  
tact 9 Beechcroft  
Ave. NW11.

GAY PEOPLE: contact  
Gay Liberation Front  
5 Caledonian Road,  
N1. Tel 01 837-7174.

CASE CON: Disill-  
usioned social work-  
ers who blame the  
system rather than  
inadequacy contact  
19, Lidfield Road  
N16. Tel 01 254-3543.

## B I T

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service for young people and those  
trying to create alternatives to  
Society. We're interested in what  
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