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# item

TERMS now want choosing with care. We can't talk too loosely about building an alternative society when we ourselves are the one alternative to be realised -totally & uncontradictably realised & expressed.

LET nobody have doubts about what is happening, or where we are, you are happening & we are outside history, where men have been before at the high moments of past, betrayed revolutions. We may have a struggle more difficult than the one with senescent capitalism, the struggle to remain outside. The name of revolution in our time is the renaissance of essential humanity. Any objective that usurps the truth of this will put us back again into history where man is in his real Hell.

THE world we can have now must manifest as an unleashed & ferocious spirituality against all the forms, the true Comic level where everything is relative and everything attainable.

AND today the Comic is realised through compassion. Dionysus is the god of abandoned, all-transcendent laughter. Understood, Dionysus is the Buddha.....

The sound of revolution should not be the inarticulate thudding of boots, knees, batons, fists, bullets, but the music of a bacchanalia. This is how the revolution of the Underground emerged and it is how we can go into the streets again & dominate them without filling them with violence -if we go in greater numbers, with more wit and better timing.

FROM the beginning the Underground intended insurrection; to open the sluices, let in the sea, exorcise the myths, chimeras & fantasies, to kill culture and reach the fourth dimension of total laughter by un-violent, super-political strategy.

It was all different two years ago, of course. Bad moments came later when we began to believe that hip was magic & that we could ascend, vertically, without touching the square world at any point.

Like an isolated seeker we had something first to do for ourselves and through drugs, magic and meditation -and far more important, through community- we did it. Half a lifetime on the traditional Path, telescoped into two incredible years of increasing self-awareness,

as far, at least, as you can go 'alone' Then, in May, the hole in the world, the dimension gap, became a real barricade on real streets, dividing real people and we were back to the original simplicity. The Underground was here to manifest the newness of Time and Man. We are here now to ensure them at a climactic moment when everything inverts and rushes together in a whirlwind of conflict and contradiction.

THE cruel revolution is political. No one can deny or avoid the reality of that. The raw violence of Repression Theatre releases a black exhilaration, a flow of demonic energies with the dripping of blood, and there is justice in the claim that darkness and the power of the demonic are needed to reduce the nightmare to a new & potent chaos.

The revolution of the Comic draws its energies from the orgasmic destruction of barriers that separate and compartmentalise consciousness, reducing man to the level of his fundamental NON-BEING, where he becomes free of the horror of false reality.

Both revolutions are extreme and extremity is always aggressive, both aspects are violent, but there is a difference, one is the product of social collapse .. bourgeois society culminates with the gesture of the wounded scorpion, it turns and drives its poisoned tail deep into its own body. The other is at the beginning of something unknown. Its aggression is for man, the trapped and hallucinated, its war is essentially on death. Each revolution inhabits the other. At the level of the streets it no longer becomes easy to distinguish between them, but this is precisely what the Underground must do.

Already we are half & half becoming the victims of a false choice (and not the underground alone) urged on us by the fact that vast, but mindless energies released by the collapsing of society are a thousand times more powerful than any we can simulate from our relatively static & trivial resources. The choice that we have to sink ourselves in the mania of political violence, or retire to the ghetto and wait for it to pass...

'THE STREETS!' is suddenly echoing in the Underground -and rightly so, we have been off them too long- but who is confident about what we are taking

there? It is too easy to begin to believe that leaders are speaking your mind it is too easy to end up in the guts of a mob and let the tide run straight through everything you were so certain you knew before...

The Underground may or may not go into the streets on the 27th, or on any occasion afterwards, but it would be a sick end for us if we can do no more than whor around in the wake of other people's planned confrontations.

It is again a very different thing to go to the streets taking your own perspective, with your own strategy & your own force de frappe and to unite these with the tactics and strategies of all other revolutionary action.

WE all know that this monstrous, maiming, Hell of a society must go and all its rotten accretions with it, and we will not stop until that is achieved. We know that the energies to accomplish this comes from the destruction of Forms - they exist equally in & outside the mind - where energies are trapped and localised. We know that the destruction of art brought the delayed action of student revolt into the streets and that the energies released there will now in turn provide the trauma that will explode politics. The death of politics is the terminal point for the entire, purged system. Beyond that terminal point, which we now occupy, Revolution becomes Renaissance and violence escalates into its opposite, ecstasy.

At this juncture the community finds its power to manifest.

THE KEY TO RENAISSANCE IS TIME & ORGASM AND THESE UNITE IN THE ACTION OF THE STREETS

We need strategy and we have one in the transference of every facet of Underground activity to the external environment, literally, Inside Out, from the enclosed space to the open arena and on a scale never attempted before. A constant presence of controlled, aggressive comedy deliberately programmed to possess the streets 24hrs a day, every day, until we have brought the mechanism of the city to a stop or induced enough chaos to reduce it to absurdity. We propose that the community should come together and create a co-ordinating committee to plan the most efficient way to get it done ... and we propose that it is done now

Each project which the Diggers have attempted this year has slipped back into non-eventful, non-communication, including the communes. In nearly a year of producing this paper -which was intended

to be the nucleus of a wide, syndicated FREE PRESS, produced, paid for and activated, for the community by the Diggers- not one statement from a single Digger group, or from a single commune, has reached us. The handful of important articles we have been able to print has come from a few individuals, mostly in the north, otherwise -apart from brief, erratic lines with Diggers in Holland, nothing. No manifestos; No proposals; No ideas.....No free press

..As if we should'nt have known the crucial importance of communications, the thing which the Underground does best and which it could have expanded with decisive effect, before & after the may revolt.

When we begin to see it, no country in the west is better prepared to initiate the renaissance phase of revolution, than this one...do we want it all by numbers?

THIS IS THE FIRST ISSUE in which we concentrate on the revolutionary tactics of groups and individuals. The groups will take a section of the paper, as much space as they require, without editing or comment from us, to say what they want to say. The invitation is open to everyone -including the students if they still want it.

To reduce work, economise space and increase the numbers of copies per issue, we are abandoning the ads section and the centre feature, which gives 20 pages for direct communicational use. So use them.

## EDITORIAL

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**hapt**

KILLING THE FUZZ AND BOMBING THE  
CULTURAL CATHEDRALS IS AN EGO TRIP

SOCIETY presents to the individual certain moral and ethical maxims with which he must modify his instinctual demands (which are human), through his psychic process, into socially acceptable actions.

These moral and ethical maxims were presumably acceptable to the majority in the early days of representational government, for they were undergoing a great period of 'civilising' themselves and others, and they no doubt seemed the only way out of the violent incontinence that humanity was undergoing.

The channelling of these morally and ethically modified instincts through representational government into a quickly expanding consumer society was the fatal step for humanity, for this gave rise to the situation of delayed instincts gratification even after the action, in favour of POWER and the political battle for it. We must admit to ourselves that no longer are politics the politics of life but the politics of politics. No longer is man travelling the path of psychophysical perfection, but rather the roads of controlling the mechanisms of it.

Which in itself is a reactionary practice, for to control means to resist the actions of another body by an opposite effect, the reaction of this is to exercise a reciprocal effect on & on ad infinitum. Unfortunately infinity in this case isn't infinite, for at the end lies annihilation. The constant reaction & tightening of the representatives and the represented means that we are fighting for the control of each other. The formula necessitates that the controls become more stringent at each reaction, or that the controls are spiralled to the ultimate, where each destroys the other.

Mankind has reached the stage of passive reaction politically, and the spiral of annihilation on the same path, both are intuitively abhorrent, but we did so in the name of our own 'civilisation'.

All instincts are human, therefore altruistic, what has happened then?, perhaps its the modification of them through moral and ethics?, or perhaps the abstractions of our reality?

The adepts of political abstractions, both communist and capitalist, have formulated the ideal citizen to live in their ethereal states, then having done so they proceed to work on humanity with a moral and ethical code (respective) that was ludicrous and contradictory in human terms, but quite valid in the ideal myth states.

What form of ethical and moral code is this that can be stretched by the political/consumer gang to include the killing of fellow humans in the name of super-market dreams in abstracto? The examples of them are too numerous, we are all aware of them no matter how much we delude ourselves, we cannot kill our fellow being for he is us, but the consumer gang have a moral and ethical code that can force you to in fear of punishment or being certified insane.

Politicians are quite willing to dehumanise themselves and others in the name of their abstractions, and through their elastic codes of conduct, justify the

murders they intend. This contradictory situation where one is presenting to the environment human actions, to have them remodified into the actions of an ideal citizen in any given situation that has been contrived by the manipulators of POWER in the name of their abstractions is known as sanity... what form of humanity is this.

Is sanity to be tolerated any longer ??....

Children are indoctrinated in the art of being poor, and this education is continued through mass media throughout the rest of their lives until they die.. still children, in regard to their psychophysical development. Once they have discovered their genitals they proceed to fuck everyone in sight.. and in the same action, fuck themselves.

Their instinctual demands are directed into, via the political/consumer routes, a continual struggle to obtain the basic necessities of life (designated by the gang) with the delayed gratification promise that when you have obtained the desirable symbols of the capitalist/communist ideals, that everything is going to be alright. But it never is, is it?, they say that it's just around the next corner, one more gigantic dehumanised struggle and we'll be there.. they say.

Humanity has adapted itself to living round the wrong corners ??

How can we be human in this situation, for it would mean starvation and interaction, rather than kill and compete, hoping for humanity to burst through.

Humanity hasn't a hope ??

Many people are aware of their human experience gap, their schizophrenia in relation to the abstracted political placation of instincts. Many psycho-therapists have an idea of what is happening, but still continue to SELL you books about it. This action negates their humanity, for in using the commodity market they have sold out to the myths that they are TRYING to warn US about. If they came out and said it, they know that it would be a realisation of their own schizophrenia, the insane dealing with the insane, the repressed being repressed by the repressed, if psychotherapists continue to feed back the 'ill' into the system, that patient is, or may be, the one that pulls the trigger of the gun aimed at the system in the final revolution.

Oh yes guns ARE going to be fired, there IS going to be burning and looting, even in jolly old England, oh yes there is going to be the KILLING OF OTHER HUMANS.....

Unless we become human and create an alternative.

The Situationists advocate that we use our art and poetry (life) as the tool with which to overthrow the system.

This would be inhuman, for to use our art or poetry in its basic form, would be to place the gun at our own heads.

They urge that we alienate ourselves from society, then turn the aggressive drive of repressed and other instincts against the society for the final kill.

This denotes that our instincts are still under the influence of the system & are manifesting actions that are socially acceptable, for all human instincts are HUMAN, any violence from an instinct/action simultaneity devoid of its censor (society), would in fact be the final one for we would be doing violence at humans, i.e. ourselves.

Looting and murder are socially acceptable forms of modified human instincts, the action was the only one available to the aggressive drive of the instinct bursting through the barrier of its censor to receive gratification. The aggressive drive of this instinct would be non-existent if we were to alienate ourselves from society, for we would have successfully rid ourselves of the censor, so the instinct/action immediacy would be human and altruistic, for that was its source.

If we are to jump on the spiral of reaction as the SITS suggest, the outcome would be the ones already suggested, i.e. passive reaction or the total end of both.

The fight is for control of ourselves, I agree, but we are in control aren't we?, for no one else houses my instincts apart from humanity. The Situation - ists have failed at alienating themselves from society yet, for even they are selling the songs of INHUMANITY. The final action for them would be in the death stab to the system, for with the aggressor goes the aggressed.

YOU are being asked to kill your fellow man, for and on behalf of supermarket dreams, some people have set about destroying the supermarket, but just recently the supermarket has started to retaliate, never before has man been in such a unique position.

NOW is the time to start the long build from the desolation of lost theories and reaction, now is the time to come down and live an alternative, instead of predicting the news of our impending destruction... we knew already.

EVERYBODY has accused the THEY for their predicament, well the they is you, so come on out of your vaults and start counting the corpses, for the next may be yours.

THE violent revolution is inevitable, we must act now to present a HUMAN alternative to it. The underground has many prophets & seers, all of who are telling us of our imminent death, and making a fast buck in the fucking process, well the time has come for them all to come down and start living their conclusions.

WE are not going to buy any more books telling us how we are screwing each other, we are going to create our alternative now, come on out in the streets wherever you are who wish the same .. Where are you all?

Fighting will go on in the streets, people will be killed until the ultimate universal showdown.

The alternative needs no such tools of destruction.

Our bodies and minds vibrating harmoniously with a HUMAN environment are our answer.

How to impress you with the immediacy I don't know, perhaps you will have to wait till the next guy pulls out his gun and points it at you.

# REPLY TO

# SHIVA

The LETTER FROM SHIVA (HAPT 6) was a very interesting response to my comment in HAPT 5. I know that it is true that there is a huge gap between the diggers and the straight society, but 'way-out' clothes do not necessarily express an inner creative urge and many people psychedelically dressed that I've seen drifting around Hyde Park corner, have the same toffee-nosed air as their parents, the Burton suit brigade. Youth, while enthusiastic for change, can also be unwittingly arrogant and refuse to recognize anything progressive in people over thirty, i.e. in individuals who through the necessity of survival have been forced to accept something of a uniform. Yet how to convince them of the necessity and possibility of a revolution? A generous act can pass un-noticed; of course clothes are more obvious, sometimes if you walk around singing, in a drab city street, someone will be glad that you are happy and say so. People like poetry because the poet expressed their joy, sorrow or thoughts, if they don't, then perhaps he has not spoken in the images they know.

A revolutionary society requires farms, houses and factories, just as a capitalist one does. But we take so much for granted; crossing suspension bridges, driving down a motorway etc., these things are not built by computers with arms; electric technology or not! How many beautiful people would be capable of farming on Robert Grayburn's farm (see HAPT 5)? Egoism abstracts this socialist attitude to life, an egoism whose needs lie in all of us; in the sneering narrow minded navy, in the shopkeeper and in the patronizing wealthy. To the Maoist Red Guards, socialism means the guaranteeing of a decent basic freedom, security and leisure for all so that the individual can attain personal fulfillment. When our minds realize the importance of the new electric technology with its simultaneous involvement, so status distinctions between people will be dissolved, but at present I'm afraid, being 'creative' is as much a status symbol as having a plush car.

I agree about the 'persona', but we all accumulate one, it is simply the crystallization of a series of relationships with people and things. I have one although it is different from the 'straight' one it fits in the same way as characters fit into a play. I am angry, you are complacent, I am solitary while you are always in a crowd. I don't know what I would do if the play were suddenly changed i.e. society became better or worse in some way. At the moment the 'hip' 'straight' conflict is a good drama, but it is a dialectical one leading to a synthesis -the New Man? I think so but how? This was my main concern in what I said in HAPT 5. The person without a 'persona' has no inner privacy. The collage of experience that makes his inner being is more often than not the artlessness of the vulnerable schizophrenic -I am painfully aware of this. I know a few people whose inner and outer being are integral, this has come with time and with striving and it is these people who have helped me to become a little more integral myself. I feel as alone in a crowd of people whose bodies are 'works of art' as in any other crowd. My 'persona' has protected me against too much awareness at once. Straight people are overprotected.

The general opinion amongst those I know in which HAPT circulates is this: we need a northern underground publication that is totally committed to involving ordinary people in our ideas. HAPT is for the community where we can evolve freely and who find nothing but alienation in the system, very much like the grove where the Buddha sat, a community which is of infinitesimal value and which has restored my faith in ideals after seasons of mental hell, but we must beware of risking too much alienation for have we not enough to overcome already? The HAPT community and another more popular communication media should compliment each other (the above criticism applies to IT

cont. on page 8

A NOTE FROM NOBODY.

They tell me that I am sick ...it is difficult to define the exact nature of my affliction as the symptoms are so varied and seem to fall into so many different categories of recognized mental illness. Because I experience a division within my-self, it would be all too easy to tag me as a schizophrenic, but then the society has a very ugly way of abstracting people by labelling them as "schizophrenics" or "paranoics" which is a very unsatisfactory way of simplifying a complex condition. I have tried to analyse myself without using these binding definitions but mistrust the result of my analysis, as I (who ever that "I" might be) suspect that a sick mind is incapable of analysing itself because the faculty used in the analysis might be inflicted by the sickness. For this reason I must be cautious in speaking about it.

Being sick and conscious of this, I suffer. But upon looking around me I observe that others too are in much the same condition as I am. They too are afflicted, not experienced with the same intensity, but neverthe less my symptoms are reflected in the society around me... or is this the projection of my sick mind when I see the angst, the alienation, the confusion and naked violence, in the environment? No, I don't think that it is a projection, afterall it is a fact that within the last 50 years, Man has slaughtered nearly 100 million of his own species, and that is something that does exist outside my head!

It is difficult to accept suffering as a way of life so I have sought medical help but this has been to no avail for I mistrust the doctors, thinking that they too, maybe sick, and I have no faith in the drugs that they have given me, beleiving that they only alleviate the pain and do not get to the cause of the trouble -the enemy witain. As medicine failed, I focused my energies on curing myself and this lead me to the path of art. Although painting did put a different perspective on life and swoke the creative urge within me, it did nothing to alleviate the affliction. Painting was not a therapy for the painting demanded a life of its own and in the attempt it became a terrible responsibility, causing frustrations and violent emotions to erupt to the surface. Anyway, for reasons which I can discuss at some length at a later date, I gave up painting in favour of another action which also failed to subdue my anguish and I began to think that if only I could clear myself then my message would be more relevant instead of only adding more confusion to an already confused world. My lack of wholeness as a human being became a hang-up, a drain upon my creative enefgies as well as making life generally difficult for those closest to me. After coming into contact with some lovely, tranquil people who were turned-on to meditation, I turned to this in hope, trying to make the break-through to the state of joy experienced in Samadhi, beyond thinking altogether. Man! it just didn't work, just when I began to feel that I was getting somewhere I would come down with a bang, with all that it entails, the familiar anxiety, despair and uncertainties.

As I said at the begining of this note, I had seen indications that others too were suffering in a simi- lar way to myself and I began looking around me with renewed interest, thinking that I might learn some- thing about the nature of my illness. I took a good hard look at the world around me and at the conditions under which Man lives and with fresh eyes, began to see the horror of it all. If I was sick, it was no wonder, I WAS LIVING IN HELL! Born into it...enveloped by it every e- xisting hour of my life. It has been said so often that we live in a sick society, that the phrase has become a cliché, absorbed into the mind and having no real meaning. I have used it often enough in the past, myself, but



PSYCHE



now, for the first time in my life I experienced how truly diseased, society really was. The agony of mind result of that malaise! In desperati- fundities written by those who have Man's sickness and claim to have dejected, for all they di WITHIN. How far remo reality. A state of bliss to be found somewhere at the end of a rainbow or HELL. I wa at living as I beleive that this is every man's heritage. What if my sickness was innate and inevitable in this sick, sick society: a malaise that has developed from generations of a diseased existence. I cried out in despair, was I really doomed, was Man really doomed? Has this system which man has constructed, robbed him of his soul, gaining an autonomy of its own, possessing his mind like some alien invader from another planet conceived in the mind of some science fiction writer? No! No! NO! If we who are sick are unable to heal ourselves and the doctors and psychiatrists cannot cure us because the sickness is within the society itself, perpetuated by the conditions which that society has created, then there is only one answer. To heal ourselves we must heal society. To alleviate our suffering we must alleviate the sufferings of others for this is our only hope and I, for one, am not prepared to suffer out an existence in HELL....ARE YOU?

AUX GRANDS MAUX LES GRANDS REMEDES!!

cont.  
from  
page 6

# REPLY TO

as well).

About Dada: the original impact was a vital break with the past, but out of this evolved the more quiet expression of surrealism which, although corrupted by the more mercenary aspirations of some of its followers, has left us techniques for re-interpreting, re-arranging relationships between people and objects that have not been fully used, even in film, the medium that reaches most people. This pattern has occurred in my life, an initial explosion followed by a long evolution, sorting out the consequences of disruption; now I must learn to communicate what I know to others who may not have had my experience. Those who don't sneer may admire the gentleness which is a man's characteristic of our message, but the roughness of the conditions we live in demands a harsher tongue at times. Some people have had more bad things cast out of their lives than others, but once we have attained a degree of enlightenment it is easy enough to believe that it was more easily attained than it in fact was. Throughout history, those people who have evolved an advanced code, notably the Jews in the Talmud and the primitive Christians, who considered themselves as the 'elect' and the Athenian Greeks were the same. Our ideals stemming from the past traditions in an age of total involvement must avoid this if we wish for a total social change, i.e. involving everyone!

To say that we are not concerned with convincing 'straight' people of the validity of what we are doing is absurd. If we don't they will remain hostile to the New and spoil what we do, in an increasing not-knowing-where-to-go fluxulating social scene, the focus for this and that cannot but spread or decline.

*Dave Stringer.*

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FREEDOM is, consciously or unconsciously, the aim of every evolving being; it is the continual demand of man. Continual, because without realisation of it, there can be no true, enduring peace -- no more than temporary lulls in our personal conflicts. Whenever man in ignorance of his true nature, is dissatisfied with his restricted existence, he seeks FREEDOM. He attempts to grasp it as if it were something to win or gain, instead of living it as the simple manifestation of his true nature. Unaware of what FREEDOM is, he imagines he recognises it as an intellectual or emotional form or ideal in the material world about him.

FREEDOM means much more than an environmental state where we may come and go, dress or undress, speak, love, or live all exactly where, when, or how we please. For these are only separate expressions on a surface level; whereas true Freedom is infinite in depth.

FREEDOM is diverse in its nature. The separate ideals we know as 'freedoms' only constitute what are the many different facets of a whole gem -- but to possess the whole gem is automatically to possess all facets; each lesser, mundane freedom. To strive towards the seizure of these illusory freedoms, is to necessarily fall short of achieving the ultimate Free state -- and so we can never be fully satisfied (as history witnesses) by the state we have first defined as 'Free', there is always another and another such freedom to attain.

FREEDOM has only itself to realise. If viewed in terms of having a definite, definable destination, then the view is false. Such conceptions of Freedom are only concocted for, and by, the ego --- to give the ego gratification and greater scope in its insatiable quest for extended individuality.

FREEDOM, even from the relative necessities of survival on the material plane (the needs to eat, be clothed, have shelter, etc.), is easily observed as insufficient to appease the ego, which demands ever more scope; ever more freedom to do as it will, as man remains enslaved by his own peculiar prejudice, anger, greed, resentment, lust, fear, pride, and envy (to name but a few!). While these ego-expressions rule in each being, Freedom will remain unrealised.

FREEDOM is not realised by becoming hung-up on the pursuit of sex, drugs, or other sensory pleasures. Habits are chains into which we have placed ourselves, and only by our own efforts can they be cast off.

FREEDOM is not realised by becoming hung-up with moral, legal, or political issues on a personal basis -- for what constitutes morality, is only the traditionally accepted, conventional behaviour habits

of any society; what constitutes legality, is only the enforced-restriction/permitted-liberty pattern imposed upon a society by its ruling elite; and what constitutes politics, is only the ego-struggle of conflicting ideologies and interests by groups or individuals within the society. All these life-concepts vary from society to society, as they do between individuals (causing conflicts between differing societies as well as within them). Therefore it can be deduced that such man-made concepts are essentially non-real, as what is Real, is also universal.

FREEDOM is more than something to be fought for in the accepted, material sense -- more than an abstract philosophy to be 'figured out'; Real Freedom is above and secure from the petty limitations of mind or location.

FREEDOM exists, and is expressed in detachment from both the pain and the pleasures of a sensory world in which we find ourselves -- which does not mean that we must disassociate ourselves from the joy or sufferings of our fellow men -- far from it. Accepting the initial truth, that "no man is an island", immediately brings us into closer harmony with other beings; brings compassion into our lives, and the lives of our fellow creatures. In this manner, we can become Free of our selfishness.

FREEDOM expressed in our lives is benevolent; an attitude of compassionate indifference, that cares -- cares as much for the sad/sick state of the aggressor, as it does for the unhappy state of the victim. (For both have accepted their respective situations as real, and therefore have submitted themselves to the 'rules' governing their material 'realities'; both must be subjected to the effects which are caused by their thought and action.)

FREEDOM: spiritual; mental; and physical, places no 'do's' or 'don't's' upon our lives. So recognising no man-made law to which homage must be paid -- but rather listening in obedience to the voice within -- our decisions are made. Our actions, then unprejudiced by desire, are harmonious actions -- and living thus, our unbiased, unfettered Being ranges Free where right and wrongs do not exist in reasoned form, for all is in balance between oppositions.

FREEDOM, quite simply, IS; we are Free -- and all else is ignorant delusion. A bitter pill to swallow, but an unavoidable Truth to accept if we are ever to recognise and KNOW our Freedom. The consequences of our actions may be bad (even disastrous!) for us (according to how we view these happenings in the world of phenomena), but the choice is ALWAYS ours. We pay the price, 'good or bad', of all we do -- but there is no bondage, save what we place upon ourselves; save the limitations of our own minds.

FREEDOM means living in continual harmony within the essence of our nature -- which is pure LOVE

Clive Williams.

# CHANGES

## NOW

"For a society to blossom and become fruitful, each member of that society must be alive and growing within" (from HAPT 4) What are you offering as the ALTERNATIVE society? Possibly schemes and meetings, possibly yourself, to others for exploration and discovery and the nicest bits are those of fruitful interaction, inter-experience. Luckily for many of us we have the independent means with which to do this and it does involve the money thing. But don't get too worried about it. It is not enough to be aware of the pitfalls, but meanwhile use it to bring down the society we dislike? You can get as hung up on its corruptions as most people get hung up on its sanctity.

What I really want to write about is creativity (with all its implications) and the initiating of situations for discovery, in particular reference to the leisured society. The use of technology has hardly been touched on in HAPT, and indeed many people seem to consider it the 'dehumanising' agent of this society. Yet, ideally it is likely to solve most of the practical and material needs of the future and make boss-organised work redundant. I also hope that it will give us the kind of position that only the aristocratic classes have had, (These are the glib statements and I am well aware of the questions begged) However, can we accept that as automation takes over the jobs of men, that we have then the problem of how the resultant time is to be structured? If you do not wish to look that far forward we have demands for activities both from those persons dropping out and those still working but getting shorter hours, or longer holidays, or more money. The problems of providing recreation are now confusing Government officials and predictably

enough their 'solutions' are boss-organised spectator activities, e.g. going for Walkes in the country! They still think in terms of re-creation which is, to quote Constant Nieuwenhuys "...the recouping of lost energy lost during the working process". But he suggests that, "...as soon as there is a surplus of energy available for activities other than work, recreation becomes pointless and makes way for the possibility of true creativity -the creation of a new way of life, of a new environment. That is why the youth of today no longer turn to hobbies and clubs for relaxation but seek excitement in communal initiatives". (1) It seems vitally important for the possibility to occur now, let alone in the leisured society, for there is little doubt that faced suddenly with much time and energy, most of the population will not know how to use it. The field of interest for many of us and for certain artists (2), is the initiating or engendering of situations where the discovery and realisation of ones potentialities can occur. The motivation for creativity, as Rogers puts it (3), is "...mans need to actualize himself, to become his potentialities", and helps one be, as Laing puts it "ontologically secure" (5). I find that this kind of behaviour seems to facilitate interesting, productive, stimulating etc. etc., relationships with other people and initiate a reciprocal feedback. This seems to beg the question of whether it is possible to encourage, even hasten this process. I am very ambivalent about this and generally take the position of being on my own, meeting people, and hoping that bits rub off, then at other times I side with those who are consciously engendering situations. I find it difficult to judge where manouvering ends and spontaneity begins; where the actual creativity starts. Perhaps there are no distinctions and one is a part of the other. The only way one can know is to carry on experimenting, experiencing and learning.

In our present education system with its emphasis on specialised learning of certain techniques does not disintegrate to an encouragement of individual exploration and experience we are going to find the problems, one: re-deployment of labour as automation takes over gradually, and two: the use of our leisure time increasingly difficult to deal with.

I find that the biggest problem is finding or initiating situations in which we can "blossom and grow". Some of you want to do it really fast and thus isolate and build communes. Others are trying political methods, others are re-thinking educational structures (e.g. the Movement for Re-thinking Art and Design Education). On the whole, for me, the living of one's life creatively etc., seems to be a very slow process (in fact the speed of time). I find it difficult to suggest anything other than meeting, talking and vibrating with people. But the more I investigate interaction between persons, the more difficult it becomes to use words or writing at all, so I hope to see many of you soon.

*Sarah Ena*

- Books referred to: (1) Constant Nieuwehuys "NEW URBANISM"  
 (2) Roy Ascot "BEHAVIOURIST ART AND THE CYBERNETIC VISION"  
 (3) Carl Rogers "ON BECOMING A PERSON"  
 (4) R. D. Laing "THE DIVIDED SELF"



H O L Y M A D N E S S . . .

W O R L D Y O G A . . .

T O T A L A N A R C H Y . . .

N O W !



# Songs of the black hand gang.

THEORY REALLY HAS HAD IT THIS TIME. THE YOUTH SCENE IS POLARIZING BETWEEN THOSE WHO WANT MEDIA BLOW OUT AND THOSE WHO WANT TO BLOW OUT THE MEDIA. FUCK ANYONE WHO IS STILL PREPARED TO PLAY A ROLE: COMMUTER AND POP STAR, MYSTIC AND HOUSEWIFE. ALL IN ALL THE BASTARDS IN BLUE ARE JUST A RED HERRING. THE UNDERGROUND PRESS IS PURE CRAP. BUT THE DIGGERS APPEARING OUT OF THIS ARE REALLY GOING SOMEWHERE.

THE REFUSAL implicit in the dropout life-style really could become a force to be reckoned with. Standing almost beyond the pale of bourgeois society, the dropout world is the first real attempt to reject the whole doublewrapped, prepackaged deal thrust, so breathlessly, upon us -our sunblest bread and pan-avision circuses- TO TRY TO BREAK THROUGH INTO REAL LIFE.

BLACK, so far has been hipper; its eruptions far more cataclasmic, but the black madness -the fire in the veins- the ecstasy of the looting and the pyromania- was initially thrust upon them by their exclusion from all but the lowest echelons of the supermarket and pointblock hierarchy, while the hippy has quite lucidly dropped out from its highest rungs.

AND BLACK is the colour of more than any race. Sin is black, the Devil is black, and so is despair. A recent copy of The Times booked the dropout as "the negro of Europe". No wonder they hate his guts. Everything about him clashes with the millenia of white 'civilization'. The forces of dark-black magic, voodoo, irrationalism- are the forces of the left hand path. Fight stands for purity, sobriety and continence. It is only logical that Rimbaud never washed. He was an ignorant slob. Little better than a nigger. Little better than an animal. Little better than an ape.

LET THERE BE DARK. Primitive society is beginning to find<sup>a</sup> real echo in the pre-nomadic life-style of the dropout and the bum. The New Left equals the New Primitivism. Its flip dismissal of linear time, of logic, of history itself brings it close in many respects to totemism and shamanism -but at the same time its very flipness also does away with the rites and taboos that knitted pre-historical life. It does away with seriousness. NEW PRIMITIVE LIFE-STYLE IS SURRENDER TO A NEVER-ENDING GAME: A GAME WHICH MUST BREAK EVEN THE RULE THAT ALL RULES MUST BE BROKEN.

THE NEW barbarians couldn't give a fuck about the hallowed trashcans of the past, couldn't give a fuck, in particular, about the dusky, perfumed ones of the 'mysterious' East (the only real mystery being how all those bloody trays, inlays and hubble-bubbles ever got from Bradford to Hyderabad and back again). Mystics? We envy only their bodily ecstasy. And we can see the same transports surging up in a Robin Hood or a Bonnot, in the Rue Gay-Lussac or in Detroit. The 'wisdom' of quite enterprising Calcutta airport hustlers, like the late lamented Yogi Bear, seems to us anything but transcendental.

LOVE IS VIOLENCE. LOVE BELIEVES IN TOOLS AND WEAPONS. THE RETURN OF GERONIMO, THE RETURN OF THE HASHISHINS, THE RETURN OF THE RANTERS, THE RETURN OF BONNOT ..... VILLA RIDES !!!.....

/over

WE ARE infinitely more than ourselves. According to Freud what we really are has never even been born. That birth, when it takes place, will be heralded by blood and thunder. No dove for the Id's public relations. Socialism or barbarism? Barbarism.

THE UNDERGROUND PRESS assures us that an alternative society based on the values of love, trust and fraternity is developing in the shell of the old. This is of importance at the present stage, when morality has begun to conflict with the prevailing 'values' of the market. Nevertheless, the very conception of values is really of aristocratic origin and as such is completely opposed to the primal substance which constitutes the real fecundity of the proletarian Id. The Id shows the way beyond good and evil. Fraternity was one of the mottoes which trumpeted on the streets of France in 1879, in the holocaust which instituted a bourgeois order of pain, boredom, jealousy, backbiting and mistrust. As Norman Brown shows, brotherhood is "a quarrel over the paternal inheritance" :- Russia and America, America and China. Equals are rivals. Without a father there can be no sons and thus no brotherhood. Brothers merely introject a paternalistic state. Fusion, not participation, is the real thing. Democracy is a bourgeois expedient. It is a question of the "SPECIES ESSENCE" (Marx) -of the total man.

BACK TO THE LAND OR BACK TO THE MUD?

WHY should dropouts opt for an age of pastoral simplicity? Sure, Hell is a City, there's no doubt about that, but these cities, and this civilization along with them, are not doomed from the standpoint of any "meer" oriented society. This goes along with the apparently chronic, present failure of the dropout to grasp and experiment with any of the real possibilities of the countryside today. Trudging out there religiously with a packet full of seeds to grow their own vegetables. JESUS. There are fields full of fruit and vegetables and cattle and sheep, and no cops lurking in the hawthorn. Whole Keatsian glades just ripe for cannibalism. Fields are a walkover after the hassle in supermarkets -and its real food not just homogenised crap ....

THE WHOLE fuck-up comes from trying to base something utterly unprecedented on one or another model dragged bodily out of the past. Who in the hell wants to slave on a farm? As far as we understand it, refusing to work -refusing to be forced to work by either society or by nature- was precisely what we were all about- "We will never work, o seas of fire" (Rimbaud). And who in the hell after all the Fourierist and other Utopian flops of the last century, can seriously imagine that this kind of set-up even stands a chance? And, in practice, the agricultural communes just aren't making it.

Either they sink straight back into feudality -mud from nine to five- or, even worse, they are fast turned into trendy little factories, parachuted into arbitrary zones of 'the country', busily turning out the usual pixilated crap for the totally urbanised 'underground' industries of dear Miles, Hoppy and Co. Ltd. :all those Godforsaken psychedelic posters, underground journals, Kaftans, etc. etc.

Arts and crafts (plus sport perhaps)

just about sums up the whole fake conception of 'active' 'creative' leisure put out by the Welfare State. Taken literally, as a viable economic basis, they become even more grotesque -chickens coming home to roost in William Morris' neo-artisanal redbrick chicken-coops -the phoney re-investment of imagination and creativity in everyday life. The world as some vast occupational therapy ward. Keeps their minds off wanking, nurse.

The same organisational fuck-up of truly revolutionary feeling has characterised the whole scene in the cities. Despite the rapid crystallisation of ghettos everywhere, the underground hasn't gotten beyond the idea of the isolated beat-generation pad. And as we all know no contradictions were ever resolved there. Everyone just goes on rolling up those endless joints, poker-faced until the mixture of frustration, overcrowding, drugs, paranoia, claustrophobia and general penury explodes in everyone's face. Grating on one another's nerves as a life-style. Not without a certain value though. The truth really does begin to come out as more and more people abuse



the place, as everyone becomes more and more hysterical, as the roaches, propaganda, stolen goods and old meth amps pile up in the corners. Apartments reeling drunkenly towards their final glorious bust. Freezing every time there's a knock on the door ...

People are just setting themselves up. The first thing any really subversive organisation must be concerned with is not getting bust and in terms of city guerilla this means secrecy and, above all, fluidity. Groups could hold a whole series of places, equipped to diverse ends, with everyone moving from one to another. The question of collective survival would always be there and with it a concerted, aggressive extroversion. Real subversion will do away with any traces of psychedelic exhibitionism; the network, on the contrary, will have to pass through really straight liberal fronts. Working in the ghetto is going to get increasingly dangerous. Any conspicuous rebel group will be bust fast & hard.

Stable set-ups should only be used for what they really are: an open provocation. Don't take over a roominghouse because you imagine you can have a groovy time: take it over for a rent-strike. The same goes for the country. The idea of taking over one of the deserted Welsh coalmining villages is great but as an open taunt and confrontation -who says anyone owns anything? We are on holiday for ever! Be fluid there too. If the local cops invade the village, split; leave them sitting there; when they go reinvade. Hit and run. Good old time stuff, rolling boulders down onto the roads and so on.

Once again, HAPT is the only group in the West that has given the slightest thought to the whole question of using the country but, all Che-ism apart, its speculation and experiment to date seems to have been hideously honest. Surely we can take more liberties than the occasional guerilla blackberrying? The whole question of what can be done out there must be opened wide. Wide: if we are going to make it at all we're going to make it through our imagination and audacity. The Protestant Ethic is Enemy No. One. A few suggestions then, pelemele.

That the country commune be investigated more along the lines of roving guerilla bands, living off what they can purloin from the fields and stables. That they be designed for permanent interaction with the towns taking in, on the one hand, those who have either cracked up

psychologically under the pressures of the city or been forced to go on the run and, on the other, feeding a steady supply of stolen food down the networks into the ghettos. That these roving bands become increasingly terroristic. That the power grids, road and other communication systems be steadily harassed & disrupted. That large-scale industrial, agricultural and military installations be sabotaged, especially as reprisals against the arrest and harassment of comrades in the towns. That the possibilities of an actual country banditti be very seriously investigated, especially for use in the later stages of the struggle. That all these activities be used to tie up large numbers of the enemy in guarding abstruse and perfectly inoffensive beauty-spots buried in darkest Hants. This isn't all that crazy. Think of particularly wooded and mountainous areas of the country. Think of using the camper-cum-tourist hords as a front. (The whole Digger project in Snowdonia, for example, could case out some of these possibilities even now). Lastly, comrades, remember the heroic example of our freaked-out ancestors who successfully drove back wave after wave of Roman soldiery, daubed in blue woad warpaint, with, or so Trevelyan assures us in his History of England, with 'bunches of dogroses inserted, inexplicably, in their anus, bobbing like a tail'.

The only other possibility of a country commune -conceived along more conventional Digger lines- would seem to depend upon the possibility of unearthing some looney peer sufficiently loaded to set up an actual independant republic, a fortress commune equipped in terms of the most advanced technological achievements today. Private property big enough probably wouldn't get bust, at least for a while, and today, unlike the 19th century, people who are personally wealthy and have any taste whatsoever, realise that there is nothing for them to spend their money on and that their only hope lies in universal revolution too...

Anyway whatever possibilities the country proves to contain their investigation can only lead to something whose importance HAPT has once again been alone in spotlighting: a systematic attempt to regain our bodily health -to speed up our reflexes, to sharpen our senses, to generally build up our dissipated strength and stamina. HAPT has opened the way to a real study of diet and breathing exercises, but for us the matter goes much further. Let us be clear about the makeshift strategical perspective within which we are working. Since France we have felt that the world

is poised on the brink of some sort of unprecedented crisis but at the same time, since we do not subscribe to the Apocalypse, we cannot believe that should a real crisis erupt everybody will be in instant universal harmony. An almost Renaissance-like period of experiment could be triggered off. So could a bloody and a senseless civil war. One simply cannot say. But one way or another the cities are likely to be evacuated (Paris

already came very close to this) and this means toughening ourselves up for a sustained period of surviving and/or fighting in the country. Dealing with the need for food, sleep and shelter. Learning how to live in caves, how to butcher sheep. Getting the feel of the land and its uses, learning to canoe, to mountaineer, to travel considerable distances without a break. Generally digesting all the very real problems one could well be confronted with.

#### THE GANGSTERS OF THE NEW FREEDOM

In the desperate passivity of a 'groovy' pad, the hell crawls down the walls and across the floor. The silent circle in the candlelight pretends to be absorbed. Without success. The nightmare of consumption consumes the consumer. You don't smoke the hash, the hash smokes you. The record on the box makes sure that nobody sings or dances ...

And suddenly the whole non-communication, the whole malaise and sense of being lost in the middle of nowhere snaps into focus: the 'underground' is just another range of consumer goods, of articles whose non-participatory consumption follows the same rules in Betsy-Coed as in Notting Hill: passivity and through passivity, isolation. What is happening? Sweet fuck all is happening. The latest goods and the latest poses are being exhibited, envied, bought and exhibited again. As the Situationists have said, IT'S ALL A SHOW. A show that can only go on because everyone pretends to be enjoying it - because everyone thinks that he alone is the total misfit. Conformity is a reign of terror.

The Beatles, Zappa, the Crazy World of Arthur Brown. Shit, the lot of it. Products like these mark nothing more than the furthest frontiers yet of consumer society. Its most gratuitous, decadent and self-destructive products. Its most snobbish pre-release. And no more than its pre-release. What is today the opium of the rebel will tomorrow be the opium of every normal slob on the street. Reynold's Tobacco Corporation has already patented the brand names of every variety of pot. Twenty Acapulco Gold. Ten Congo Brown. They'll be in the vending machines yet, along with the ontology and bubble-gum.

We all know that I.T. is a straight con. No one could do a better exposé than the one they've done themselves. Quote ... "A contained economic community. With a little re-organization the many thousands of pounds a week that hippies spend and are owed could be centralised into a central accounting system, our own bank. DONT SPEND OUTSIDE THE UNDERGROUND. (Or for American readers; SUPPORT YOUR PSYCHEDELIC MERCHANT). We have RELEASE (it needs money), Black Power has DEFENCE, a good example of a useful merger, more economic mergers could be made to the mutual advantage of both sides." MILES. INT. TIMES .. Aug 31st - Sept 13th 1967.

"We like neither ART nor artists .....ASSASSINATE THE POET...  
 ..... Modernity too, continually and killed every night"

(Vache.1918)

Culture remains the last great spiritual hang-up of the drop out.

"Mistakes have been made but the greatest mistakes are the poems which have been written.....The modern artist does not paint, he creates directly....Art and Life are one..." (Tristan Tzara). Art, the eldest daughter of the Church. The Romantic revolt against the 'values' touted by bourgeois society, against the anodyne, purely literary forms in which this revolt was allowed to express itself, reached its climax through Cubism and Futurism, in Dada. Dada took the piss, once and for all. All the internal contradictions between art, artists and audience were ridiculed savagely. Surrealism began with a tabula rasa. Its heroic 'un-constructive' period was completely post artistic. An attempt to spring the creative energy battened and bolted down in everyone since their earliest childhood. Experiment with the real, concrete chances of making one's dreams come true. Assertion that this and only this could be a real proletarian revolution.

Today the role of art has become patently reactionary. It is one of the main forces bolstering up, both economically and ideologically, the whole Welfare State. Today only the liberation of imagination from the clutches of art can provide a truly radical critique of the life we're forced to lead. Liberation depends upon a qualitatively new approach to technology -a technology heralded by the occult glider of Tatlin, the light, fairy structures of Buckminster Fuller and the all important disruptive, guerilla science of freaked out chemists, engineers, electricians and physicists. And for certain art (in all its forms) is in for the most stupefying pasting it has ever known. Already many avant garde productions have been hammered, if not stopped altogether. The Venice Triennale, the film festivals at Cannes and Spoleto, the chucking out of the "happening theatre" crap in the Odeon days of May, the political hooliganism directed against the pristine coloured boxes and environments at the lush Documenta IV at Kassel, and finally, the heroic occupation of 'live' (sic) T.V. by New York drop outs, who tearing the shirt off a producer, told an audience of 1.000.000. to "fuck off". STOPPING THE WHOLE DEAD SHOW FROM GOING ON, could, as Marcuse suggests, achieve "what the inherent contradictions of Capitalism did not achieve -the disintegration of the system".

Awareness of the death of art, side by side with the whole art school malaise could really explode this year in England. We must be prepared for it and not again be taken by surprise. One thing is certain, the rising tide of rebellion in England this year will grow beyond our wildest dreams. And only dreams taken literally can bare the utter poverty of consumer society:its monolithic falsification of desire and satisfaction. Revolution today can only be the unleashing of everybodys creativity. REVOLUTION IS POETRY. Keats waking dream our everyday life. A world that can always be reshaped to comply with the most frivolous of our desires. A world fresh and new. A terrible beauty. A permanent trip.

WORKERS OF THE WORLD, TONIGHT

h

LATE INFORMATION.

???...? REVOLUTIONARIES, MADMEN, VISIONARIES, IDEALISTS, ACTIVITISTS, UTOPIANS, TOTALISTS,...or all these at once ...??

If you dig then YOU ARE the answer to these questions - but how many people know about it? The time is a long way overdue for the Diggers in every country to bring their energies and resources together. We are into the eye of the cyclone, man & freer lines of communication with more groups in more places is essential and we need co-ordinating Centres to distribute all the literature and information which the Diggers put out, here and abroad. The proposals we suggested in HAPT 6 for a FREE EXCHANGE CENTRE is now underway in collaboration with the DIGGERS RADIKALEM in Amsterdam and the POTTERS BAR COMMUNE who are co-ordinating the Exchange in this country.

Will Diggers - and that means everybody who digs, what ever - please send copies, as many as possible, of their publications, manifestos, posters, leaflets - their communications in one word, to :-

D.I.Co-ordination (Diggers International),  
216, Mutton Lane, Potters Bar, Herts.

This information will be compiled and sent, FREE, to Digger H.Qs. abroad, who in return will send their information here to be redistributed through the Centre. A percentage of important material will be published in HAPT & otherwise syndicated in the community press. For general INFORMATION contact Mitch & Mick (address above).

NORTHERN OPEN WORKSHOP PUBLICATIONS issues this month POEMS BY DAVID STRINGER. Copies are available direct from Dave at 1/-, s/e Arts Workshop, Upper George Yard, Cheapside, Halifax.

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