

POPULAR REALITY

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WHAT'S HOLDING BACK THE PEACE MOVEMENT?



By Gerry Hannah of the Vancouver Five

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In the last few years, the call for peace has suddenly come heavily into use, with many of the more progressive segments of our society. These days feminists, ecologists, anti-nukers, punk rockers, communists, anarchists, etc., all seem to be more and more adopting it as their main focus. Though no doubt many people see this as a positive development, I don't personally and at risk of drawing heavy criticism over it, I'd like to explain why I don't.

In my opinion the call for peace, rather than putting limits on the activities of the oppressors (as is its intended purpose), instead tends to only put limits on those struggling against the oppressors. This is true with all struggles, but seeing as how the call for peace is most often associated with the anti-nuclear struggle, I'd like to deal with that one first in some detail.

People have got to understand that as long as the manufacture and deployment of nuclear weapons remains a lucrative business, the state will continue to manufacture and deploy nuclear weapons. As a result, virtually all attempts at appealing to the states' sense of morality, no matter how rationally presented, are doomed to failure. It simply will not listen. The state operates on the principles of domination and greed, not morality, and anyone who thinks otherwise has not yet fully grasped the reality of the situation. It's because of this insatiable greed and moral disregard on behalf of the state that, despite huge marches and demonstrations, widespread acts of civil disobedience, and a host of lengthy petitions, the arms build-up continues unchecked.

Not only is calling for peace a waste of time, it's also somewhat misleading as well. Nuclear war may or may not be on the states' agenda. It's hard to know for sure. But with the recent development of first strike nuclear weapons such as the Cruise and Pershing II missiles, many people have become convinced that nuclear war is indeed on the states' agenda and this is why the call for peace has become so popular with the majority of anti-nuclear activists lately. Their call for peace is in response to an anticipated call to war. Unfortunately, though, this in effect shifts people's energy away from dealing with the nuclear situation in its entirety and instead turns it towards merely averting a possible war. As a result, what was once a movement dedicated to the complete elimination of

nuclear technology, has now become simply 'the peace movement', placing the emphasis on addressing effect rather than cause.

Though the call for peace has virtually fallen on deaf ears as far as the state is concerned, and is indeed a dubious proposition with regard to its limited scope, it's impact on people involved in the anti-nuclear struggle has unfortunately been quite substantial. It's generally been taken to heart by them, and is applied in earnest as a governing principle to most current anti-nuclear activities. Non-violent civil disobedience, passive resistance, and peaceful demonstrations are now the order of the day. To a certain extent, that's okay. These methods of struggle, when undertaken wholeheartedly, are not totally without merit, but when they're practiced to the complete exclusion of all other methods of struggle, then the situation becomes unacceptable.

There's no reason to assume that total nuclear disarmament can be achieved by non-violent means alone. It's possible, of course, but historically it's frequently taken militant or so-called "violent" action along with non-violent action to win a major victory against the state. However, by fanatically touting peace as the only method of struggle acceptable, the anti-nuclear movement is in effect tying its own hands. By its own doing, it's virtually closed down a whole avenue of resistance that could be very effective and may in fact prove to be necessary in order to achieve its goals. People who have the necessary courage and determination and who would've otherwise been prepared to make the personal commitment required to engage in militant action are now being forcefully discouraged from doing so. Not by the state, but by their own comrades.

This brings me to my next point, which is that the call for peace in some ways actually helps the state to maintain control and carry out its oppressive activities. The state also insists that the anti-nuclear struggle be carried out by peaceful means only, and their reasons for this should be obvious. They realize that most peaceful anti-nuclear activities merely serve as a safety valve, which allows the public to vent their frustration in a way which is of no real threat to the state, but leaves the participants content in the belief that they've done their bit towards averting nuclear catastrophe. In the end, though, all that's really been achieved is that the people's desire to do something about the nuclear situation has been

temporarily passified. So when the anti-nuclear movement polices itself against militant action, it's actually doing the state a big favor.

Also, by claiming passive resistance to be the only answer, it's serving to perpetuate an age-old state-inspired myth, which though having no basis whatsoever in reality, is fortunately for the state accepted as the truth by the vast majority of the population. It runs something like: "If the cause is righteous and the struggle for that cause is kept within the confines of the law at all costs, then sooner or later victory is assured. After all, we live in a democracy and in the end, justice will always prevail." However, there's another saying that goes: "If voting could really change anything, it would be illegal," and I think it could easily be revised to say "If calling for peace alone could stop the multi-million dollar nuclear weapons business, it would be a capital offence."

As I mentioned earlier, the way the call for peace affects the many other struggles against the state is at least in principle the same as the way it affects the anti-nuclear struggle. It misses its mark to put it mildly. It also has another unfortunate effect that manifests itself particularly in relation to struggles that are supported by guerrilla organizations. The general call for peace by supposedly politically aware people, corresponds to and helps to reinforce the myth that in most guerrilla conflicts, both the guerrillas and the oppressive regimes they fight against bear equal responsibility for the resulting bloodshed. They claim (by means of innuendo) that if both sides would merely lay down their weapons, all would be well, thereby alleging that it's the actual fighting that's the main problem, not the conditions that led to the fighting. Of course, the state encourages this myth also, as it serves its purposes well and this is one of the reasons why everyday we hear more and more people calling out for peace in El Salvador, peace in N. Ireland, peace in S. Africa, etc.

Well, I for one don't want the war in El Salvador to stop. I want the Farabundo Marti National Liberation Movement (FMLN) to win. And I don't want the war in N. Ireland to stop. I want the Irish Republican Army (IRA) to win. And I don't want the war in S. Africa to stop. I want the African National Congress (ANC) to win. These wars aren't just incidents of mindless violence, like some people would have us believe. They're not just whimsical disruptions of the "peace". These are liberation struggles being carried out by the people against a hateful, murderous, ultra-oppressive enemy that seeks their total domination and exploitation at all costs. These people have no choice but to fight until the enemy is completely eradicated from their midst. For them to stop fighting is to step backwards towards brutal oppression and even slavery.

Some advocates of peace do actually seem to understand this situation, and even accept the fact that people under occupation or fascist countries must often fight to survive. However, very few advocates of peace are prepared to accept that perhaps the same thing should happen here and in other so-called democratic countries. They maintain that the situation here in no way merits such action because the level of oppression we as citizens of democratic countries experience is far less severe. In my opinion, this view is quite callous and deliberately overlooks the obvious. The same enemy that enslaves, imprisons, tortures, rapes and kills oppressed people in other parts of the world (amid our frantic shouts of indignation) at the same time bases itself right here among us. Surely if it's justifiable to use militant action against it elsewhere in the world, it's also justifiable to use militant action against it here as well. The fact the level of oppression here is less severe than it is over there has no bearing in the matter.

At any rate, despite how the advocates of peace may feel about it, there is in fact militant action being taken against the enemy here. Guerrilla groups such as the Red Brigades, Direct Action, Revolutionary United Freedom Front, etc., have brought the war back home, so to speak. By utilizing the same methods of struggle as oppressed people in other parts of the world, and by operating in both Europe and N. America, these groups hope to cut off that oppression at its source. Unfortunately, the call for peace is having a negative effect on this struggle as well. Many of the actions undertaken by these various guerrilla groups are designed to, as much as anything, encourage others to stand up and take similar action. This is an integral part of guerrilla strategy. However, by convincing people that it's violence itself that's the enemy (rather than those who use violence to oppress others), the

advocates of peace are helping to nullify the effectiveness of these actions. Their call for peace only serves to isolate the guerrillas from the popular support they need in order to succeed in their struggle, which in turn allows the true enemy to remain strong.

Many people maintain that the call for peace is based on a well-developed political philosophy of non-violent resistance that not only works, but is as well the only morally correct method of struggle. As a case in point, they often refer to Mahatma Gandhi's contribution to the struggle for Indian independence. However, though it's true that Gandhi obviously played a major role in freeing India from British rule and that he did it utilizing only the strictest of pacifist methods, there was more to it than that. For one thing, though Gandhi and his followers employed only pacifist methods of resistance, others, such as the Indian National Liberation Army (I.N.L.A.), did in fact take militant action. Their many acts of sabotage no doubt also played a major role in discouraging the British from attempting to retain control of the country. Also, it should be remembered that from day one the British held an impossible position due to their incredible minority in numbers. The population ratio in India at the time was something like one-hundred thousand British to three-hundred fifty million Indians. Obviously sooner or later the Indian people were bound to take back control of their country, and any kind of struggle against the British, passive or otherwise, could only help to bring that about. Unfortunately, most struggles these days don't have such good odds and therefore require additional efforts. Moreover, examples abound in history of exclusively passive struggles against oppression that, rather than ending in victory, ended merely with continued oppression and in many cases catastrophic slaughter.

As far as Gandhi's belief that violence of any kind was morally wrong goes, I must say that I firmly disagree with that premise. When the situation is such that a group of people hold absolute power over the heads of all others, and they repeatedly use that power to brutally oppress others without any regard whatsoever towards anybody else's feelings, the matter, then the use of violence against them and their apparatus of aggression becomes totally justified, in my opinion. That is to say that when people by their thoughts and deeds continuously renounce their humanity, then they forfeit the right to be treated as humans. Furthermore, once it has become quite clear that only through the use of violence will the needless pain and destruction brought on by these people be stopped, then it becomes morally wrong not to use it. I don't for a minute disagree with the idea that peace should be one of the conditions of the ends. I want that as much as anybody. However, if by making it the only means to that end, we become implicated in further crimes of violence by the state, then I feel we must seek other, more effective means.

At any rate, these days it seems to me that more often than not people's reasons for calling for peace are somewhat less honorable than Gandhi's were. They seem to be based more on lack of ambition, fear, or naive attempts to gain respectability than on true moral conviction. After all, it's much easier, safer, and wholesome to wear peace buttons, carry peace banners, talk about peace, and sing about peace than it is to make real change using whatever means are necessary. That could well mean doing a lot of hard work and could end a person up in jail or dead. Most people are just not prepared to go that far and as a result, we once again hear the call for peace being taken up, as it was in the late sixties/early seventies, and once again it's mostly just a meaningless "cop out".

In the final analysis, the call for peace is also a complete red herring. It's not peace we need. It's an end to the state. People have got to wake up to the fact that there will never be anything even faintly resembling true peace until the state is gone for good. Peace is not merely the lack of overt violence by the arms, or the indefinite postponement of nuclear war. True peace is the lack of any kind of violence, including the subtle kind that's perpetrated daily against the poor, racial and political minorities, women, and nature, by the state.

Violence is an integral part of the state's nature. In fact, the state has a virtual monopoly on violence when you consider the overall picture. It's consistently relied upon it heavily to turn a profit, as well as to maintain its dominant position over all life on this planet throughout history, and it will most certainly continue to do so in the future

unless we stop it. If we don't stop it, then sooner or later it's bound to stop us once and for all, and we can rest assured that it won't be too particular on how it does it.

Calling for peace right now when there's still so much work to be done and when the struggle is so limited already, is really a classic case of putting the cart before the horse. It seems to me that it might well make more sense to be calling for a revolution right now. Or, far better yet, making one. If we really want peace, that's how we're going to get it. Otherwise, we might just as well forget it.

THE 1984 ELECTION: FACT OR FANTASY?

By Brother Wretched, The Righteous Dervish, with lyrics to 'Oh My Vote' - written to the tune of 'Ohio' upon Neil Young's endorsement of Ronald Reagan.

Oh My Vote

*Dick's older and Reagan's comin'
I'm finally on my own
Last summer I heard the drummin'
Republican Rock and Roll*

*Gotta sell out to it
Taxes are cutting us down
Shoulda been done long ago
So what if you knew her
And wound up voting for Ron
No one ever has to know*

*This redneck's getting older
These punks won't buy my jams
It's high time I crossed over
To my conservative country fans*

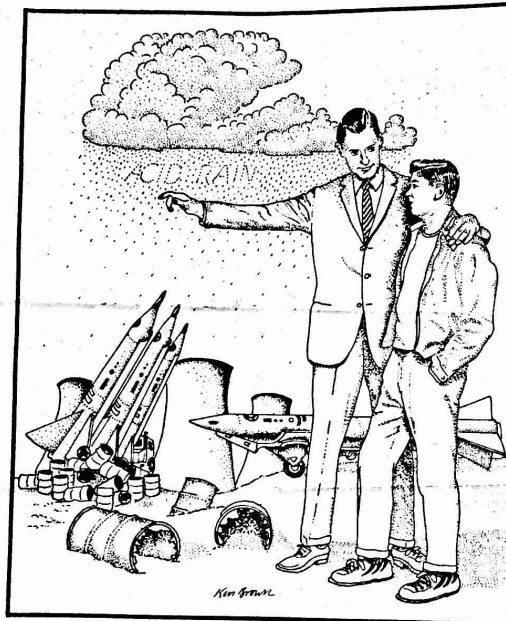
Reagan's election shows that most of the American people would rather pretend their problems don't exist than deal with them. Under the pretense of 'a positive attitude' Reagan's Hollywood magic of fantasy renders the nation's problems invisible by making sure they never reach the media. The music and entertainment industries thrive by providing stale, abstract, two dimensional role models for the masses that dare not grow up as their parents did, and yet have no clues how to program themselves. Fantasy won the election.

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11202. "We don't want to rock
the boat, We want to sink it!"

The Austin Comedy Workshop featured a very interesting act the other night—Andy Jaws and The Gump—and we made a point of driving the seventy-some-odd miles to catch it. Andy Jaws and The Gump interested us because of what Paul LaFaith, a medical journalist in Florida, had written about them several years ago in THE OTHER ROOM, a magazine that makes a specialty of reporting on "new cults, alternate states of existence, mutations and strange agents," as the magazine's masthead always puts it. The LaFaith article, titled "The New Dummylan," began with a survey of the then growing number of performers who were electing to have themselves surgically altered to resemble Elvis, Janis Joplin, and Jackie Kennedy. "The more extreme side of all this," wrote LaFaith, "is that last month a man who calls himself Andy Jaws actually had one of his hands surgically altered into a tiny hand, complete with face. Andy Jaws is a ventriloquist, you see, and his hand-head, built mostly out of hip fat, sports an especially mobile mouth, sockets for glass eyes, even movable skin flaps for eye-lids. A deluxe job—and judging from the medical photos I saw at the hospital, I'd venture to say that once on stage and dressed up like Charlie McCarthy, the head (which Andy bills as "The Gump") could pass for the genuine article; although close to and without the glass eyes, it looked less like a face than it did a Chinese concubine's feet, one fresh from the bindings, a truly unsettling sight. Hair had been transplanted, too, but that looked to be sparse and just coming in. The interesting thing to speculate on, is Andy's mental status, particularly as time goes by, now that he has his little pal always there at the end of his wrist to talk to...and do things with."

To describe the act itself as we caught it the other night at the Comedy Workshop. Well, neither LaFaith's advance warning nor the five or six gin fizzes that we got behind early on at our table down close to ring-side had prepared us for the reality of Andy Jaws and The Gump. Andy Jaws has red hair for one thing, the kind that goes with very pale skin and lashes—so does the Gump, grown out, in the little head's case, into a kind of modified, yarry fright-wig. A small yellow bow-tie sewn to the ventriloquist's sleeve was the only attempt to outfit or costume The Gump, yet chattering and bobbing there in the blue spotlight, The Gump's presence quickly established itself, and it soon became difficult not to think of the altered hand (or head) as a separate entity. The act started routinely enough. Andy Jaws, repeatedly shoving The Gump down toward his fly, seemed poised to do low crotch jokes all night. After a good deal of innu patter, the pair wrangled their way into an off-key duet, something called "I Wonder Who's Kissing Her Whatchamacallit?"—all, all commonplace. Then, in a moment of extraordinary transition, it was as though the Gump were speaking for the first time. "All right, now, you go away, Andy," said The Gump, "and I'll talk." The ventriloquist's head was bowed, as if in trance; the audience, hushed, had entered into a blue midnight space; and we heard, from deep in a place of our own, a voice saying "Hello, gang."

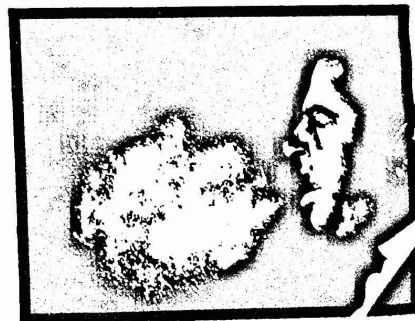
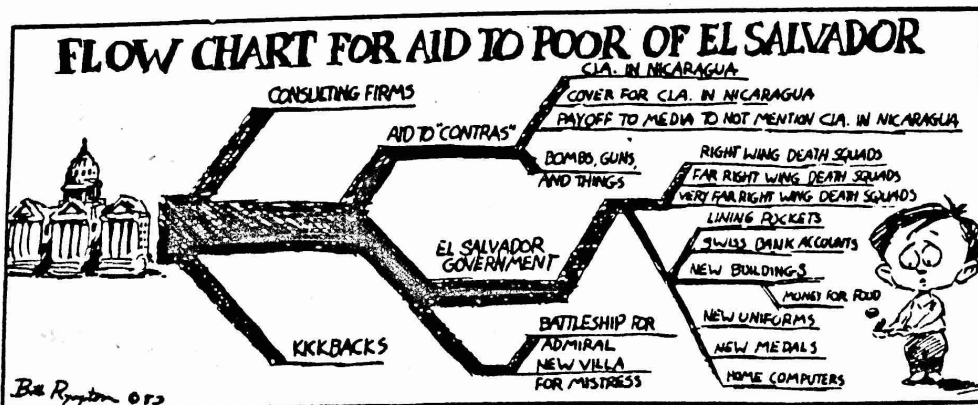
It was a feminine voice, unmistakably. "Hello, gang," it began in a young, rather querulous nasal tone, which from the sound of it was no stranger to the bathroom medicine cabinet where the prescription pills and capsules live. But the monologue that followed was too mysterious an organism to be dissected, or even recalled very precisely. Here, then, is the best we can do at reconstructing the essence of it: "Hello, gang. I'm Mrs Cookie. Annie Cookie. This is my husband Andy Cookie, who works six days a week at Calico Instruments, Inc. He's into a transition phase at work. This is our little one, Evelyn-Morgan. She's into the 'into everything!' stage of development. We have many television sets and microwaves and labor-saving gadgets. We're the Cookie Family. We love to drive from one shopping place to another. But"—(here the voice seemed to take on a special hectic excitement)—"beware of the scarlet scarecrow and the dancing blue woman and the shaggy man. Relax net your vigilance against them for even a second. Revelation 2:22. Oh, how it frets my heart to think about them. Especially that nasty shaggy man. But we should always remain pleased with the good things we have. Our neighbors have a house on the lake. It is great summer excitement. Andy is looking for a new project at work. Evelyn-Morgan loved her first swim. Last Friday, we thought we saw the shaggy man lurking in the mild sunshine outside the shopping center. But our friend the china Snoopy dog appeared just in time to drive him away. It was as if no time had passed. Back at the house again, Andy went out to jog around the golf links; Evelyn-Morgan enjoyed a snack of peanut butter and crackers; and I passed the late afternoon hours crumbling potato chips to go on top of the Tuna Casserole Supreme for our young adult's prayer group. Well, that's the news from this neck of the woods. It's wonderful to have air conditioning. Remember, don't tess out your old party hose—you can make pillows, toys, flowers, even a rug. One more little item. Another little Cookie is on the way. ETA January 2nd. Yes, this was planned and we are delighted. Look around. More and more of us every day. Goodbye. See you real soon," the voice said to the Comedy Workshop audience. ("See you real soon," echoed the audience.)

That is the gist of it. We have no doubt we've omitted a lot, but this queer hypnotic monologue left us so greggy—the side of our head buzzing like a flounder—that it was several minutes before we even realized that Andy Jaws and The Gump were off the stage. Later, at a crowded after-the-show party, the delirious, sinister implications of the thing struck us as we stood and watched Andy Jaws, his hand now covered in a black silk bag, cavorting and mixing and having the time of his life. He did not touch a drop of booze and yet he looked ready to wear a lampshade and kick over the cake. We have since wondered why he should look so happy, so much the best-integrated, most fulfilled American personality we have encountered in years.

Al Ackerman



CENTRAL AMERICA



GOD CREATING THE UNIVERSE

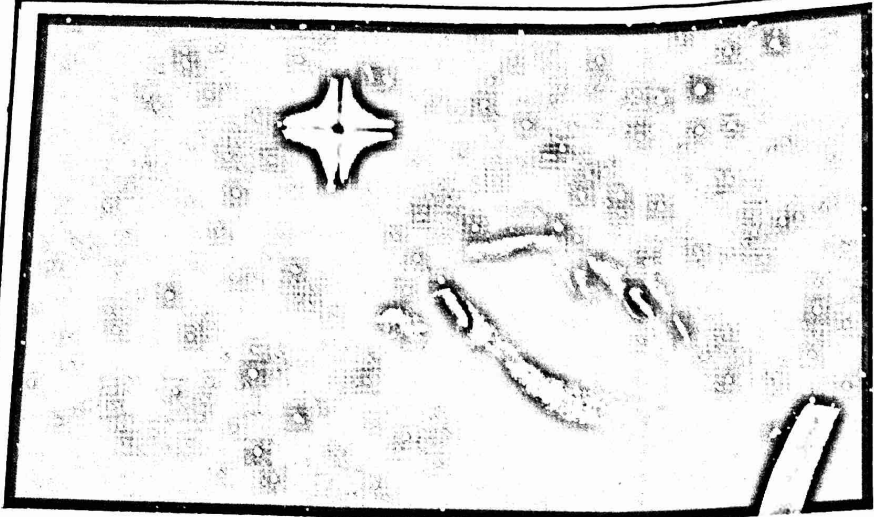
photo by Mrs. God

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THE UNDERGROUND *****
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Tales of the 1001 Nuclear Knights

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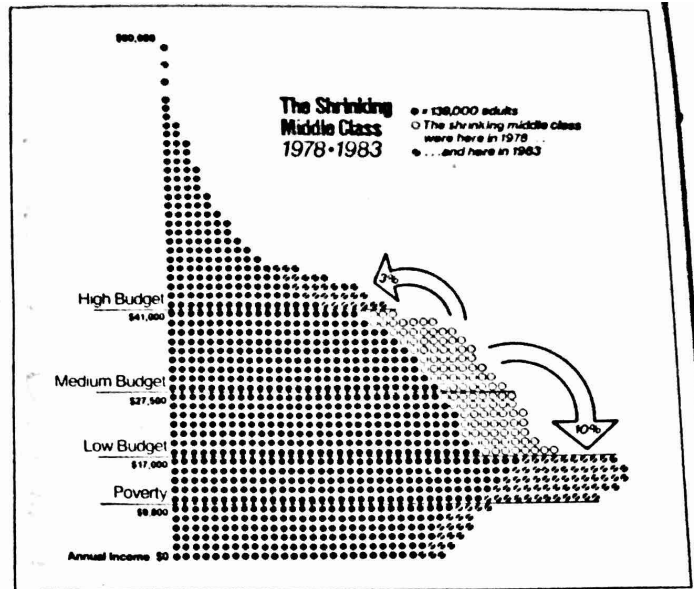
Want a copy for your very own? Better hurry, Uncle Sam is trying to give them all away to peasants in Nicaragua. Order direct from the publishers: the Central Intelligence Agency, and be the first kid on your block to start an insurrection.





Don't be deceived when they tell you things are better now. Even if there's no poverty to be seen because the poverty's been hidden. Even if you got ever more wages and could buy more of these new and useless goods which industries foist on you and even if it seems to you that you never had so much, that is only the slogan of those who still have much more than you. Don't be taken in when they pat you paternally on the shoulder and say that there is no inequality worth speaking of and no more reason to fight because if you believe them they will be completely in charge in their marble homes and granite banks from which they rob the people of the world under the pretence of bringing them culture. Watch out, for as soon as it pleases them they'll send you out to protect their gold in wars whose weapons, rapidly developed by servile scientists, will become more and more deadly until they can with a flick of the finger tear a million of you to pieces.

Jean Paul Marat,
died 1793



This chart is adapted from the wall-size poster "Social Stratification in the United States," recently published by Social Graphics, a Baltimore company that produces posters on controversial issues. Stephen Rose, the economist who created the chart, explains that "between 1978 and 1983 approximately 13 percent of the middle portion of the middle class (as defined by the Bureau of Labor Statistics) disappeared. Of this 13 percent, one quarter rose into the upper-middle-class category, and three quarters descended into the lower middle class. Furthermore, the number of people below the poverty line increased by 3 percent. This downward shift represents a significant change in the nature of the American social fabric." The chart, which is based on government statistics, was designed by Kathryn Shagas and Dennis Livingston.

LEFT RITES

In astronomy, "revolution" refers to a return to the same place. For the left it seems to mean about the same. Leftism is literally reactionary. Just as generals prepare to fight the last war, leftists incite the last revolution. They welcome it because they know it failed. They're vanguardists because they're always behind the times. Like all leaders, leftists are least obnoxious when following their following, but in certain crises they step to the fore to make the system work. If the left/right metaphor has any meaning, it can only be that the left is to the left of the same thing the right is to the right of. But what if revolution means stepping out of line?

If there were no right, the left would have to invent it—and it often has. (Examples: Calculated hysteria over Nazis and KKK which awards these wimpy slugs the notoriety they need; or lowest-common-denunciation of the Moral Majority, obviating unmannerly attacks on the real sources of moralist tyranny—the family, religion in general, and the work-ethic espoused by leftists and Christians alike.) The right likewise needs the left: its operational definition is always anti-communism, variously drecked-out. Thus left and right presuppose and recreate each other.

One bad thing about bad times is that they make opposition too easy, as (for instance) the current economic crisis gets shoehorned into archaic Marxist, populist or syndicalist categories. The left thereby posits itself to fulfill its historic role as reformer of those incidental (albeit agonizing) evils which, properly attended to, conceal the system's essential inequities: hierarchy, moralism, bureaucracy, wage-labor, monogamy, government, money. (How can Marxism ever be more than capital's most sophisticated way of thinking about itself?)

Consider the acknowledged epicenter of the current crisis: work. Unemployment is a bad thing. But it doesn't follow, outside of righto-leftist dogma, that employment is a good thing. It isn't. The "right to work," arguably an appropriate slogan in 1848, is obsolete in 1982. People don't need work. What we need is satisfaction of subsistence requirements, on the one hand, and opportunities for creative, convivial, educative, diverse, passionate activity on the other. Twenty years ago the Goodman brothers guessed that 5% of

the labor then expended would meet minimum survival needs, a figure which must be lower today; obviously entire so-called industries serve nothing but the predatory purposes of commerce and coercion. That's an ample infrastructure to play with in creating a world of freedom, community and pleasure where "production" of use-values is "consumption" of free gratifying activity. Transforming work into play is a project for a proletariat that refuses that condition, not for leftists left with nothing to lead.

Pragmatism, as is obvious from a glance at its works, is a delusive snare. Utopia is sheer common sense. The choice between "full employment" and unemployment—the choice that left and right collaborate to confine us to—is the choice between the Gulag and the gutter. No wonder that after all these years a stifled and suffering populace is weary of the democratic lie. There are less and less people who want to work, even among those who rightly fear unemployment, and more and more people who want to work wonders. By all means let's agitate for handouts, tax cuts, freebies, bread and circuses—why not bite the hand that feeds you? the flavor is excellent—but without illusions.

The (sur)rational kernel of truth in the mystical Marxist shell is this: the "working class" is the legendary "revolutionary agent": but only if, by not working, it abolishes class. Perennial "organizers," leftists don't understand that the workers have already been definitively "organized" by, and can only be organized for—their bosses. "Activism" is idiocy if it enriches and empowers our enemies. Leftism, that parasite for sore I's, dreads the outbreak of a *Wilhelm Reichstag fire* which will consume its parties and unions along with the corporations and armies and churches currently controlled by its ostensible opposite.

Nowadays you have to be odd to get even. Greylife leftism, with its checklists of obligatory antagonisms (to this-ism, that-ism and the other-ism: everything but leftism) is devoid of all humor and imagination: hence it can stage only *coups*, not revolutions, which change lies but not life. But the urge to create is also a destructive urge. One more effort, leftists, if you would be revolutionaries! If you're not revolting against work, you're working against revolt.

**factories don't
burn down
by themselves.
they need help
from you.**

Learn to Burn.

The Last International

... a million
of you to pieces.

Jean Paul Marat,
died 1793

factories don't
burn down
by themselves.
they need help
from you.

Learn to Burn.

SODOMIZED AGAIN!



I WAS DETERMINED NOT TO SPEND THE REST OF MY LIFE DOING THE SAME MEANINGLESS SHIT! REAL LIFE HAD TO BE ELSEWHERE.

18 YEARS OF OBEYING THE RULES OF MY FAMILY AND TEACHERS. I EVEN SERVED TIME IN COLLEGE. NOW THIS....



I BEGAN TO FUCK UP AND STEAL FROM THE REAL TIME BANDITS - THE BOSS. I A.M.I.C. LOOKED FORWARD TO WORK J.V.



I WAS TIRED OF WAITING FOR "SOMEDAY." I MADE UP MY MIND TO ACT! I DIDN'T WANT TO DIE FROM TERMINAL BOREDOM JANE HAD A SUGGESTION...



SHE WAS RIGHT! IN A SOCIETY THAT ABOLISHES ADVENTURE, THE ONLY ADVENTURE IS IN ABOLISHING THAT SOCIETY...

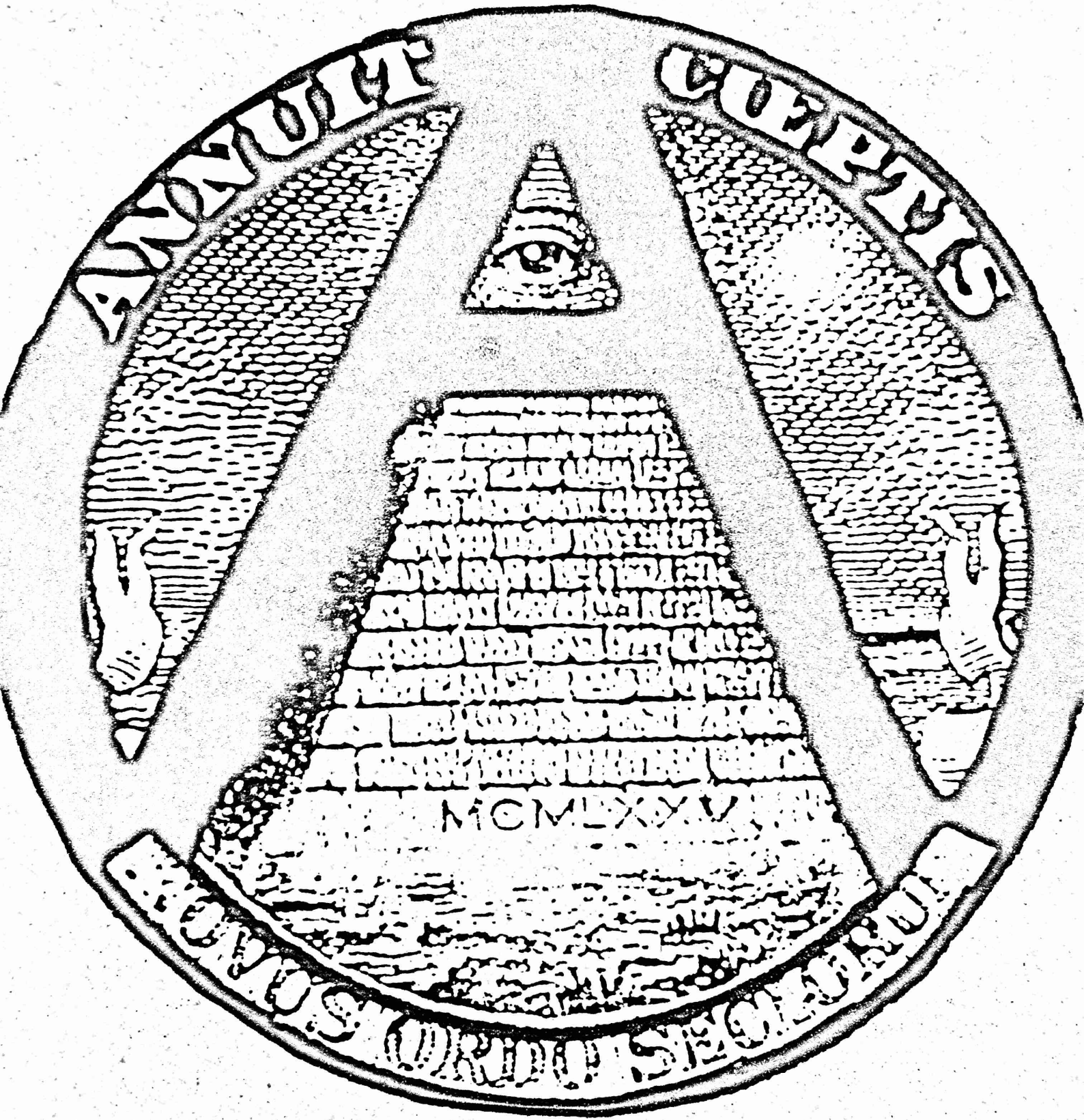


TODAYS OUR LUCKY DAY! WE'VE HUNG THE BOSS AND SEIZED THE FACTORY NOW LET'S TRASH THE COUNTRY!!



WHY NOT MAKE THIS YOUR LUCKY DAY FOR A WORLD WITHOUT MONEY OR BOSSES OF ANY KIND - SCREW YOUR BOSS. HE'S SCREWING YOU!

Eugene, OR.



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has been broadcasting rock music,
news and anarchist commentary. Our
low power shortwave station is only
audible in Florida, so we've been ex-
changing shows with other pirates
around the country. As far as I know,
TR is the only anti-authoritarian
station in the Western Hemisphere.

To raise funds, we're selling the
FREE RADIO HANDBOOK, which
tells exactly how to set up a pirate
station, for a \$2 cash donation. Our
maildrop address is Box 5074, Hilo,
Hawaii 96720 USA.

Yours in agitation,
The Unknown Announcer

Dearest PopReal-

That you might be interested
in the following symbol, derived
from our own Great Seal as seen
on the dollar bill. Talk about
superb national advertising op-
portunities- although I hear it's
a felony to desecrate money...

M. Warren
Society for the Libera-
tion of Universal Good
Eugene, OR.



Dear people:

Please send me six "Party With
God" buttons. I have enclosed
a check for \$6. I tried getting
these through the Righteous Der-
vish at the Seminole St. address-
but no answer to my letter.

Thanks very much.

R.J. Shew
Silver Spring, MD.

Popular Reality
Is it really true? Only \$2
for a 6 issue subscription?
Incredible!

J. Strehel
Oakland, CA.



Hey,
Couldn't pass up the deal.
Looks like big profits. \$2
enclosed.

B. Clift
Suicidal Sniper
Lodi, CA.

And finally from Bloody Mess,
whose envelope was so offensive
that the Postal Service enclos-
ed it in an official cover en-
velope;



Popular Reality,
Greetings...It is I- the
Bloody Mess...Here is your
"Unaccepted" cassette with
lyrics! I hope you like it.

Your 'zine is very interesting.
I'll never vote...I'm not help-
ing anyone in this rat race...I
live for my own growth, exper-
ience, and dreams. I'm glad you
printed my last letter in Pop-
Real.

Tangerine Radio, shortwave
anarchist pirate heard across
North America, needs cash
donations to keep going and
increase signal strength. Box
5074, Hilo Hawaii 96720. Will
send info sheets to contrib-
utors.

Hey- I really enjoyed the
brief interview with Frank Dis-
cussion, also! I totally get
into the Feederz!!! "1984...
Knockin at your door..."

What do you think of the
legalization of marijuana? I
enjoy my rights and I support
NORML (Nat'l Organization for
the Reform of Marijuana Laws).

Please keep in touch...
DON'T VOTE...

Freedom,
Bloody F. Mess
Peoria, Ill.

Hop to it.

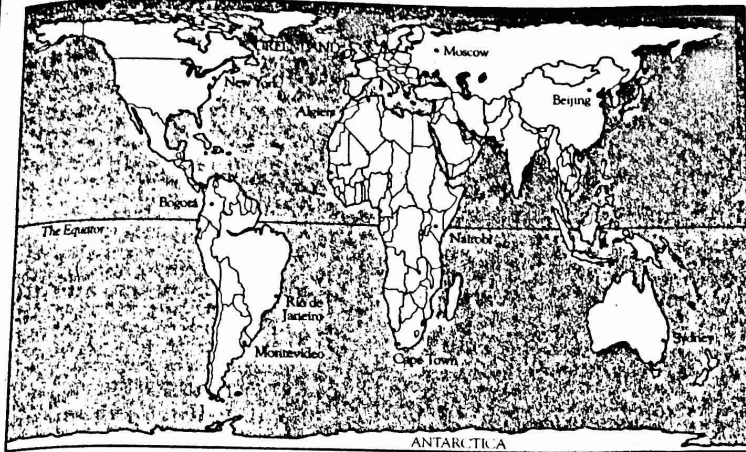
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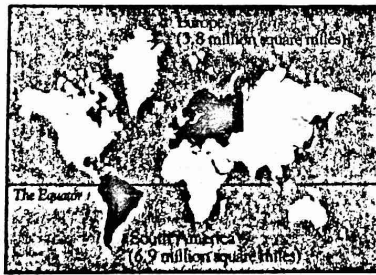
[Maps]
THE REAL WORLD



Adapted from the "Peters Map," which was recently published in the United States by the Friendship Press, the publishing arm of the National Council of Churches. Developed by West German historian Arno Peters, the map seeks to eliminate the "eurocentric" distortions of the Mercator projection—which has been the dominant representation of the world for 400 years—by showing nations and continents in their true relative size.

According to literature distributed with the new map, the Mercator projection (shown below) "distorts the world to the advantage of the European colonial powers." In any flat map of the earth, distortions increase as one moves farther from the equator, since Gerardus Mercator placed the equator well below the center of his map, the "north" appears significantly larger than the "south," which is in fact twice as large. Europe, with half the territory of South America, appears larger on the Mercator map. The Peters map significantly reduces these distortions.

"On the day of publication of my world map [in Europe] there was a vehement public discussion, up to then unknown in the history of cartography," Peters says. "I see the main reason for this in the fact that the struggle for or against my projection is in reality not for a world map, but for a world picture." Eight million copies of the Peters map have been sold in eighty-five countries.



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Bible reading set off wild spree by sisters

LANSING, Mich. (AP) — One of three sisters, naked and smeared with mustard when they were arrested in a stolen truck says she isn't sure whether the devil or God made them do it.

"Maybe (it) was a little of both trying to outdo the other," said Doshaline McCuin, 30, in a telephone interview from her Ingham County Jail cell.

Mrs. McCuin said she and her sisters "were reading the Bible and got filled with the Holy Spirit" when the episode began.

Mrs. McCuin, and her sisters, Charlene Roper, 27, and Sandra Lewis, 25, have been jailed since their arrest last Thursday, unable to post \$1,000 bond each on charges of joyriding and indecent exposure.

Police were summoned to a Lansing Township home on a report that three naked women were running around outside in the sunshine. The officers said they found the three in a delivery truck being chased by a uniformed truck driver.

Police said all three women, who share a house, were smeared with

supermarket-variety mustard.

Mrs. McCuin said mustard is in Chapter 13 of the Bible's Book of Matthew, which states:

"The kingdom of heaven is like to a grain of mustard seed ... which indeed is the least of all seeds. But when it is grown, it is the greatest among the herbs and becometh a tree."

She added, "We went out naked because the Bible said we had to get back to the Garden of Eden."

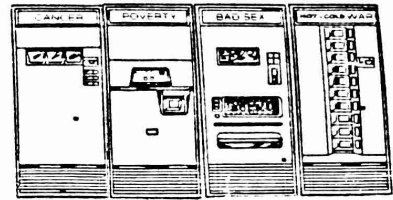
And the truck?

"It was just a spur-of-the-moment thing," she said. "It was just sitting there with the keys in it."

"We just don't understand why we took the truck," she added.

Although the sisters entered pleas of innocent at their court arraignments, they are now admitting their guilt, Mrs. McCuin said.

"We broke the laws of God and man and now must suffer the consequences," she said. "We acknowledge what we did was wrong and throw ourselves on the mercy of the court, this being our first offense."

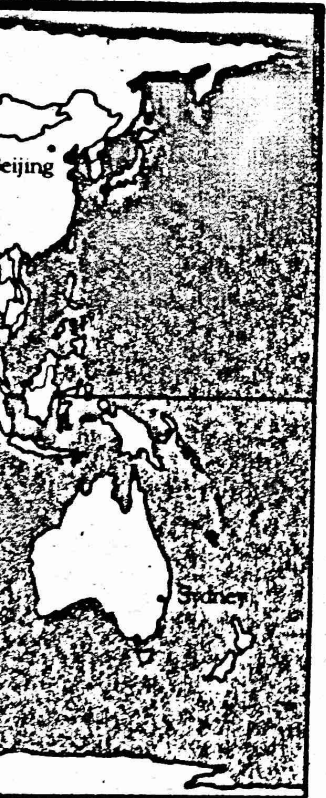


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United Press International



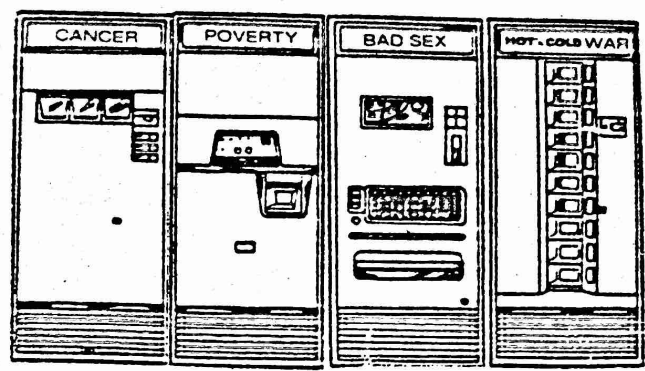


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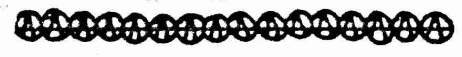


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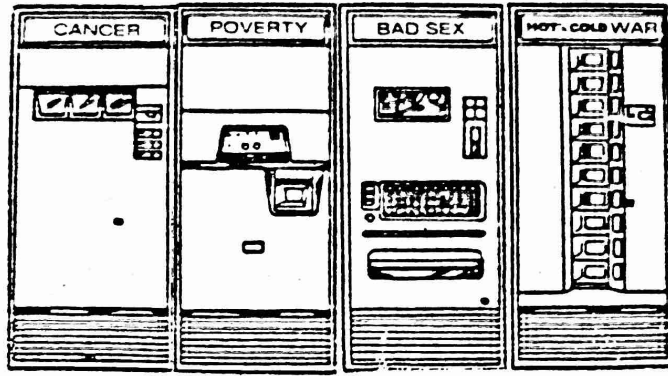


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