

FIRE TO THE PRISONS

ISSUE FOUR//FALL 2008

"The Spectacle wished to make us appear dreadful. We intend to be much worse"



Insurrectionary Anarchist Quarterly from A Longing for Collapse

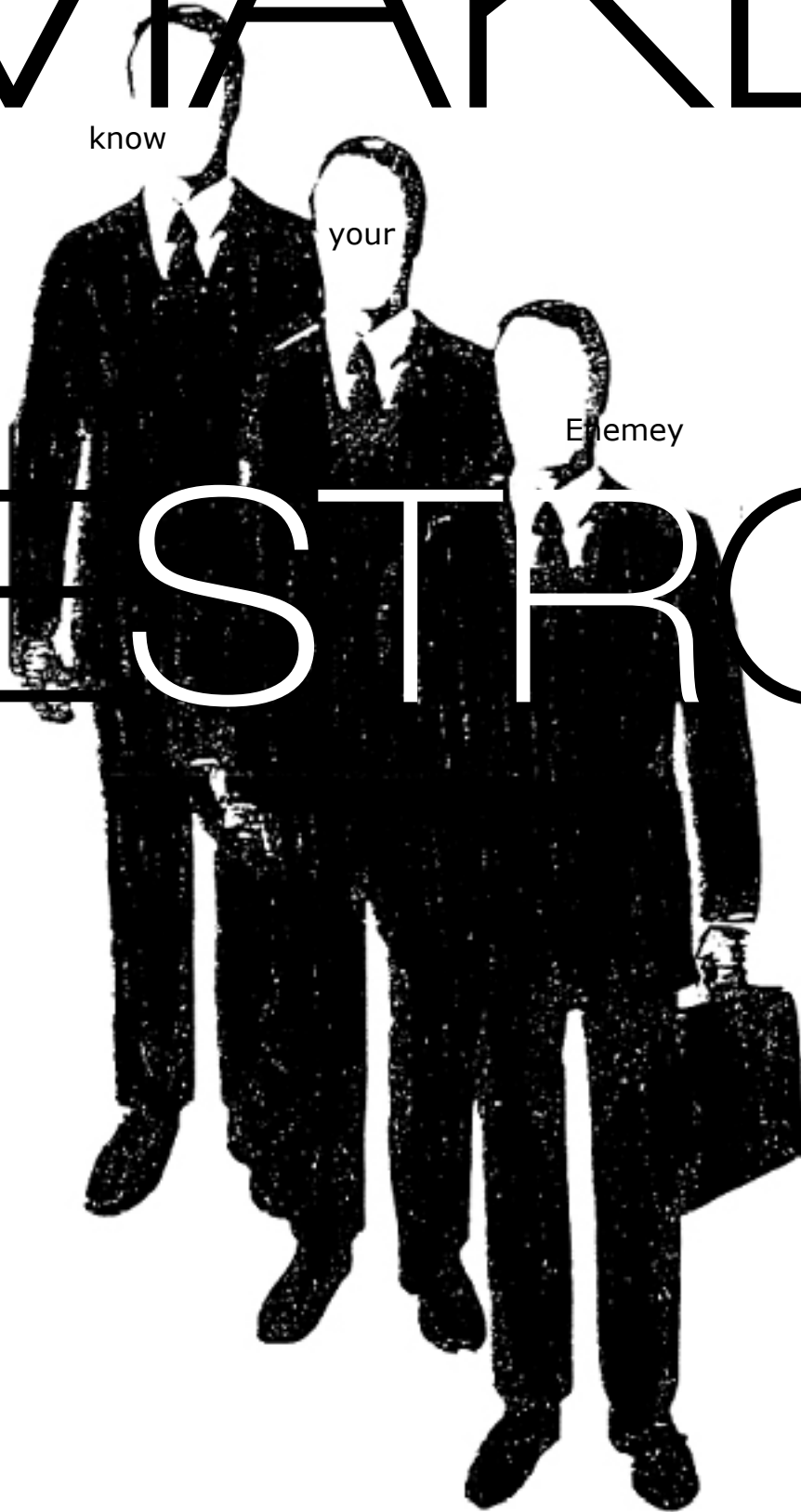
MAKE

know

your

Enemy

DESTROY



we will dance to the rhythm of ruin,
we will rise to the occasion of collapse



introduction

This is the fourth issue of Fire to the Prisons. Traditionally we've used each introduction as an opportunity for epic ranting related to creating a revolutionary solidarity, destroying the current social order, attacking symbols of frustration, and so on. This issue should be no exception. To focus on the magazine itself for one moment, we are proud to say that Fire to the Prisons is being distributed more and more. Autonomous and anonymous individuals and collectives around the world are taking responsibility for distributing this periodical in their areas, and we want to extend our utmost feelings of appreciation and solidarity to all those who have helped get this information out there. Our hope is that this publication will continue to get distributed as much as it has, and continue to be distributed in the decentralized, borderless, and solidarity-based way that it has been in the past.

As we end 2008 and approach 2009, the overall political spectrum is expressing a panic that many anarchists are excited about. Resources are being stretched, prices are rising, and the United States and other first-world nation-states are experiencing one of the harshest economic meltdowns in years. State attempts to put band-aids on the economic disasters the current social order faces have calmed the panic, but the current system's vulnerability is showing its face more and more. People are opening their eyes and losing their blind faith in capital. They see that industry can't be their immortal crutch. Food riots in the Third World continue to happen day after day, and it's just a matter of time until the First World experiences the same crisis. Already forms of subversive crime are carried out everyday, in the unconscious context of bank robberies, gas theft, and so on. We view these times with optimism- people are angry, the system is vulnerable, and the line between state-enforced social peace and insurrection is potentially becoming thinner and thinner. Ignoring the broad social sphere, politicized direct action movements are retaining their strength. Proving to the wider world that hears of these types of actions that even in the face of the most drastic state posturing, their repression has nothing on our courage and anonymity. In this issue you'll discover, like all the others, that there are substantial obstacles and repression that our enemies hold in line for us, however there is much solidarity and courage that we hold before them. Anonymous individuals continue with a refusal to compromise, attacking symbols of suffering and frustration day after day, under the banner of animal and earth liberation, freedom for political prisoners, anarchy, and a general disgust for this world. We hope that these easily reproducible acts will catch on, and act as sparks for a prairie fire of absolute insurrection against the totality of the present order. For the first time in years, people are feeling a subversive discomfort, and these acts could provide examples of ways to deal with that.

Fire to the Prisons is a free periodical, published by anonymous enemies of the current order and as we mentioned earlier, distributed internationally by others who share our desire for the destruction of all domination. We hope that even in this internet era, this compilation of content, and our motivation for this periodical will act as a source of inspiration, fanning the flames of your desire to act and stand up against what destroys you. We hope that this will be another contribution to anarchist attempts of creating a media for agitation, and this periodical be perceived as a forum for understanding ways we can DEAL with the reality forced upon us. Our resources are slim, and our funds are solely based on donations, but we intend to continue bringing you this magazine, putting it out there only hoping that our intention behind it will be understood.

With that said, may we leave this introduction saying that there is no better time to consider and plan for insurrection than now. The time to consider attack is no better than now. The time to assume responsibility for our lives and relations is now.

May we eliminate the reality of measures we face,
and discover a world in its ruin where possibility is the only theme.

-Fire to the Prisons Collective

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the rituals of the ELITE will NOT be TOLERATED

(A Report Back of the 2008 Republican National Convention)

"No revolutionary anarchist denies the necessity of a large-scale uprising of the exploited to destroy the state, capital, industry, and every institution of domination and privilege. But revolution is not a gift that falls from the sky or is granted by an abstract history. Actions of individuals help to build the circumstance which can make uprisings occur and can push them in the direction of generalized revolt"

-Against the Logic of Submission, Wolfi Landstreicher

For anarchists, September 1st was an empowering day in North America. Insurrectionary intervention was recognized as a success, and the usual fear and lack of sedition that tends to characterize most kidnapped demonstrations, was not the case. Regardless of whether or not any of the events were shut down, the RNC hosted an opportunity for anarchists to experience a moment of liberating lawlessness. Among the unprecedented police presence and the pre-emptive intimidation by the state (such as house raids and street snatches), September 1st included a roaming insurrectionary force of black-clad anarchists breaking windows, destroying police cars, slashing car tires, destroying parking meters, attacking police and media, and vigilante conservatives, setting off smoke bombs, creating and setting afire barricades for defense, and more. Sometimes, within moments of struggle, efficiency and victory are not of priority. We exclusively take action and risk, just so that we can feel; solely for the purpose of breaking away from the stagnant spell that is our compromised daily lives. The RNC is merely one more spectacular ritual practiced by the state, making its dominated feel as if their voting power and opinion mattered in any way. And the overall protest it is met with is of the same spectacular and deceiving nature. The RNC, provided an image for the electoral options "the people" can choose, and the passive protest response functions as an essentially typical and assimilated dissent. But anarchists historically have used these rituals to their advantage, utilizing the hollow resistance of these events as a form of crowd cover. Regardless of whether or not such intervention has "achieved" anything in the long run of overall social transformation, these joyous experiences of destructive interference have provided opportunities for insurrectionary individuals to experience moments of liberation. These are moments in which law is of no concern, and we experience, with others who share our rage, an excitement that is unfortunately alien to most of our daily lives. In comparison to the activities one does in the clandestine shadows of the night, a broken window or

burning barricade is relatively insignificant in terms of its destructive material impact. But the feelings of empowerment many discovered on September 1st, and in all such riotous moments as these, are the same moments that inspire us to continue onward, even when no victory is in sight. It helps us to continue onward as subjective and self-realized agents of agitation and anti-political resistance. For no other motive than pure play and satisfaction, one might say the RNC was in fact a victory, at least in its ability to strengthen our momentum and communities as a North American insurrectionary anarchist force.

Below is an anonymous communiqué regarding the events which occurred in St. Paul, Minnesota on September 1st 2008. Although this article is relatively general and unspecific, we feel it constitutes an inspirational and quite epic interpretation and description of what transpired, and how those who engaged in these events became empowered.

WRECKING YOU AGAIN FOR THE VERY FIRST TIME
(an anonymous re-cap of the 2008 RNC)

A haze still hangs over the events surrounding the first day of the RNC. What is certain: broken windows, smashed cop cars, blockades, and cops and right-wing vigilantes beaten to the ground by black-clad thugs. We took part in these events on September 1st, when at least two black blocs flooded into the streets, shutting down roadways and wrecking parts of downtown St. Paul. Such intense conflict hasn't been observed at demonstrations in the US since at least the start of the anti-war mobilizations or possibly since the mythologized Seattle black bloc. We refuse to let the actions that defined that day be erased or mystified by the media.

A hammer cracks two windows, and a good citizen dashes from the sidewalk in pursuit. He grabs the young man with his right hand, a "Let Our Soldiers Win!" sign in the other. He wants to be a cop, a hero, but he's made a mistake. This isn't a peace march; this is the thrashing body of a wrecking machine. The man is rushed from behind, knocking him off balance just long enough for someone to slide their arms around him. He receives a swift kick to the side, and his do-gooder momentum is redirected into the pavement, dropping him like a dead weight.

There are those who speak of property damage as a tactic, as an implement in the activist's toolbox. We are not among them. They'd like to coerce us into this utilitarian relationship through the edifice of politics; we'd prefer not to. The rioting on Monday, despite its limitations, materialized our inclinations as exploited and alienated individuals to gouge at the eyes of both capital and politics. We make these attacks because we wish to improve our conditions immediately and to do so in way that violates the peace treaty signed by the managers of politics.

Our joy and malice intertwine as another crowd fuses with us and becomes-rioting. Desire moves our appendages, and objects are released through the imaginary field constructed between law and order. Someone runs on top of a moving police car and exposes that the state too is made of sinew and fiber. In moments a lonely police car is located, and with force a body stomps a perfect "pop" through its windshield. Each of us sheds our polite veneer, and we reveal the social conflict that is the shared experience of our conditions.

We stress that no one has felt a comparable pleasure in America in the last five years. No amount of bodily fluid, mixed with syzurp, swirled together to the sound of Justice's "stress" song could concentrate the joy felt when stones collapsed bank windows. Ecstasy was the vandalized cop car. Music was the hissing tire punctures. Glee was the foot inserted into the gendarme's paunch. Like we freed our companions from the police's grip, our collective force will rip words from restrictive reference. From here on, beauty, decadence, and orgy can only connote immediate destruction.

The management of Funk the War begins to recognize our intentions of commandeering their decomposing endeavor. Our momentum necessarily severs from any objectives outlined in any spokes council. Aspiring bureaucrats shed tears for their failure to regulate, and the politics of impotency reveals an impotency of politics. With unabashed sincerity and intensity, the dead weight is cast aside, holding only its precarious career and a falsified notion of failure within its palms. The corpse of activism begs for rejuvenation, but to no avail.



The blockades were never enough for us, and judging them solely on their own terms, they were a failure. The delegates weren't blocked and the convention occurred with little disruption. But to even accept the goal of shutting down the convention requires accepting the discourse of power the RNC itself represents. It is a gathering of figureheads, nothing more. It is not a strike against the heart of the system; at best it is a site where we can manifest moments of contagious insurrection. The overt objective of the mobilization was always a bit banal, and luckily most saw through this thin veneer and prepared for street conflict instead.

Cameras surround us on all sides, independent, corporate, freelance, whatever. They're all there, snapping away, reducing beautiful moments to trite representations for use by the police or for sale to newspapers and magazines. The joy of vicarious violence is what they seek, either for their own careers or for the public they sedate. After broken windows, smashed cars, and burning residue, like lapdogs they ask, "But what do you want?" The media finds us interesting, but we find them disgusting.

What those in a protest march want: a clear message, written on signs, to be transmitted to the media, which then represents it to the public vis-à-vis the news. What those in a blockade want: a collective message, performed through an action, captured by the media, which then represents it to the public. In both these cases, whether they are symbolic or concrete actions, whether the medium is the transparent screen or whether it is the message itself, the logic of the media is unquestioned. The media is but one weapon in the democratic arsenal of repression. It promises us the ability to "get the message out," to communicate. But this is an illusion. Stuck somewhere between clips from Iraq, quirky news anchors, and human interest stories, our "message" lingers momentarily as merely another piece of information to form an opinion about. To act as an insurrectionary force in the street is not to give the media a clear message, rather it is to purposefully disrupt the chain of messaging that is embodied in the

protest-media-audience script. Our message is a code hidden within our form, pressed against the media itself, subverting its smooth capture of our desires. We have neither words nor deeds to be represented, only representations themselves to be corrupted. When the medium destroys the message, our message can only work by destroying its medium.

One lone cop, albeit a large one, has the gall to grab one of us. One of them and fifty of us. After countless experiences of being on the defensive at demonstrations or simply on the streets of our hometowns, we will take advantage of any opening we find. A hooligan sneaks up behind the cop catching him with a well-placed kick between the legs and runs back into the loving arms of the mob. As the cop releases a shower of pepper spray into the crowd, another person surges forth, body checking the cop with a flying leap. The pig hits the ground, and our comrade is freed.

Our milieu has always found ways to provide material and legal support for comrades imprisoned by the state. Support in this manner is always commendable, but by itself fails to capture the true nature of solidarity. This is because solidarity cannot be narrowly defined within the legal sphere. When any comrade in struggle is arrested, their capture must be seen as a strategy of state repression to inhibit the wide scope of social revolution. Thus, the closer we come to complete societal transformation, the more the state will use draconian laws, like anti-terrorism legislation, to imprison us all. The only way to break this violent cycle is to continue our jailed comrade's struggle to its end. Hence, solidarity means attack, attacking every vestige of the system that collaborated to lock our friends behind bars. These attacks are to continue until everyone is liberated from their cages, whether cubicle or cell. From this perspective, providing the sledgehammers to turn banks into debris is equivalent to filling a commissary with chainsaws for penitentiary revolt. Just like the greatest possible gift to a friend is the destruction of all authority, the best support for a comrade in jail is the destruction of every prison.

On Monday, we catapulted off of expensive cars that propelled us through department store windows. When we finally landed, sneakers-first onto a police officer's frown, the state's precautionary plans were overturned like the dumpsters that crowded the streets of St. Paul. We aren't passive victims, nor are their tactics surprising to us. The forces of order prepared quite well for this engagement, arming themselves with every technique at their disposal. The state of exception came to bear as the National Guard was deployed to work in tandem with the police, guarding the jail and attacking demonstrators. But naked force was also complemented by juridical repression. The "conspiracy to riot in furtherance of terrorism" charges are no haphazard application or abuse of the law; they are its logical extension.

Many would like to use the events of September 1st to gain credibility for or to invigorate their historical reenactivist societies, be it recreating the '60s or the anti-globalization protests. It's time to bury the myths of Chicago and Seattle once and for all. The demonstration form is a suffocating cocoon from which we need to break free. We were not in St. Paul for the illusory goals some had swallowed wholesale. We don't give a fuck about a summit, but we can use it as a springboard, parasitically sucking life and leaving behind anemic remains. We were there this time because we do not yet have the force to manifest such conflict outside of the context of mass mobilizations. One of our goals is to take all of the force directed against false epicenters of power and redirect it into social conflicts that have the actual potential to disrupt the flows of this system. We are abandoning the vapid discourse of protest towards a concrete offensive in the social war. We refuse to run in circles anymore.

To my left there is a swarm of bodies destroying a police cruiser, and to my right, others completely ruining the exterior of a bank. Magically, bricks are removed from one side of the building and returned through another.





REPRESSION AROUND THE REPUBLICAN NATIONAL CONVENTION

Prior to September 1st, alleged organizers of the RNC Welcoming Committee were arrested by police and numerous raids were conducted on houses belonging to these individuals, as well as on the convergence space for RNC protestors. St. Paul and Minneapolis became a police state in a most abrasive form. Yet this did not force our resistance to succumb. 800 people were arrested throughout the week and all movement, even the most trivial such as driving, walking, and sleeping, was laced with the fear of a state attack. Yet the splinters of the march still stood strong on September 1st. These elements expressed a bold solidarity with our comrades who fell victim to this pre-emptive repression; a revolutionary solidarity without compromise: the solidarity of attack. Further, solidarity was not just manifested in the riotous courage of troublesome elements within the march, solidarity actions were also carried out in other parts of the country, letting all know that assaults did not intend to end there. Although while a solidarity of attack encourages the struggle by motivating our prisoners of war to retain a sense of hope that their own actions have been an inspiration to others, it is important for us to also note the logistics of many of the arrested throughout early September, particularly the 8 comrades being held as the alleged central organizers of September 1st-5th. Such allegations as to the evidence of a central organizer for anarchist resistance are obviously absurd considering the de-centralized nature of all anarchist opposition. Regardless, these are the types of accusations against the RNC8, allowing the state to aim for terrorism enhancement charges, potentially carrying up to 8 year imprisonment penalties.

Below is a letter from the RNC8:

"Dear Friends, Family, and Comrades:

We are the RNC 8: individuals targeted because of our political beliefs and work organizing for protests at the 2008 Republican National Convention, in what appears to be the first use of Minnesota's version of the US Patriot Act. The 8 of us are currently charged with Conspiracy to Commit Riot in Furtherance of Terrorism, a 2nd degree felony that carries the possibility of several years in prison. We are writing to let you know about our situation, to ask for support, and to offer words of hope.

A little background: the RNC Welcoming Committee was a group formed in late 2006 upon hearing that the 2008 Republican National Convention would be descending on Minneapolis-St. Paul where we live, work, and build community. The Welcoming Committee's purpose was to serve as an anarchist/anti-authoritarian organizing body, creating an informational and logistical framework for radical resistance to the RNC. We spent more than a year and a half doing outreach, facilitating meetings throughout the country, and networking folks of all political persuasions who shared a common interest in voicing dissent in the

streets of St. Paul while the GOP's machine chugged away inside the convention.

In mid-August the Welcoming Committee opened a "Convergence Center," a space for protestors to gather, eat, share resources, and build networks of solidarity. On Friday, August 29th, 2008, as folks were finishing dinner and sitting down to a movie the Ramsey County Sheriff's Department stormed in, guns drawn, ordering everyone to the ground. This evening raid resulted in seized property (mostly literature), and after being cuffed, searched, and IDed, the 60+ individual inside were released.

The next morning, on Saturday, August 30th, the Sheriff's department executed search warrants on three houses, seizing personal and common household items and arresting the first 5 of us- Monica Bicking, Garrett Fitzgerald, Erik Oseland, Nathanael Secor, and Eryn Trimmer. Later that day Luce Guillen-Givins was arrested leaving a public meeting at a park. Rob Czernik and Max Specktor were arrested on Monday, September 1, bringing the number to its present 8. All were held on probable cause and released on \$10,000 bail on Thursday, September 4, the last day of the RNC.

These arrests were preemptive, targeting known organizers in an attempt to derail anti-RNC protests before the convention had even begun. Conspiracy charges expand upon the traditional notion of crime. Instead of condemning action, the very concept of conspiracy criminalizes thought and camaraderie, the development of relationships, the willingness to hope that our world might change and the realization that we can be agents of that change.

Conspiracy charges serve a very particular purpose- to criminalize dissent. They create a convenient method for incapacitating activists, with the potential for diverting limited resources towards protracted legal battles and terrorizing entire communities into silence and inaction. Though not the first conspiracy case against organizers- not even the first in recent memory- our case may be precedent-setting. Minnesota's terrorism statutes have never been enacted in this way before, and if they win their case against us, they will only be strengthened as they continue their crusade on ever more widespread fronts. We view our case as an opportunity to demonstrate community solidarity in the face of repression, to establish a precedent of successful resistance to the government's attempts to destroy our movements. Right now we are in the very early stages of a legal battle that will require large sums of money and enormous personal resources. We have already been overwhelmed by the outpouring of support locally and throughout the country, and are grateful for everything that people have done for us. We now have a Twin Cities-based support committee and are developing a national support network that we feel confident will help us through the coming months.

And so, while we ask for support in whatever form you are able to offer it, and while we need that support to stay free, we also ask that you think of our case as a late indicator of the oppressive climate in which we live. The best solidarity is to keep the struggle going, and we hope that supporting us can be a small part of broader movements for social change.

For better times and with love, the RNC 8:

Monica Bicking, Robert Czernik, Garrett Fitzgerald, Luce Guillen-Givins, Nathanael Secor, Max Spector, Eryn Timmer, Erik Oseland"

Any proceeds can be mailed to:

**RNC 8 Legal Defense Fund, c/o CUAPB
3100 16th Ave S
Minneapolis, MN 55407**

If you plan to donate more than \$100 and would like your donation to be tax deductible, make your check payable instead to "National Lawyers Guild Foundation" (not CUAPB) and note "RNC 8" in the memo area. Mail your check to the same address:

**RNC 8 Legal Defense Fund, c/o CUAPB
3100 16th Ave S
Minneapolis, MN 55407**

To stay up to date with the RNC8's case please visit:
www.rnc8.org

Although the RNC8's case is the most noticeable of the arrests made during the RNC, many others face numerous felony charges around the country, and post-demonstration arrests continue to occur from police identification units and photographs taken by both under-cover and uniformed police during the days of protest. One example of this was the arrest of 23-year old Josh Sparks of the neighboring city of Fridley, who is accused of smashing a \$17,000 plate-glass window at the First National Bank Building with his hands. He faces a felony count of criminal damage to property and is also alleged to have kicked a police car. Although Josh obscured his face slightly using a bandana on the bottom half of his face, he still exposed piercings and hair-type on the top, aiding the police in connecting photographs they had taken in certain areas throughout the day. He was picked up due to call-outs and picture collages given to all neighboring city police departments, and we imagine numerous F.B.I files. Although Josh was the first known to be arrested as a result of these call-outs, we are under the assumption that others like this exist. We should learn from Josh's mistake that we cannot become careless with our anonymity when being part of a black bloc street force. As romanticized as the black bloc has been, it is purely a tactic, to retain anonymity and get away with things, please look at Josh's mistake as a way to be more prepared for engaging in this type of public resistance. Piercings and tattoos have acted as identifying tools for the police when repressing this black bloc strategy. Thus, always be smart, always cover up, and never be distinct! Informants and under-covers were used throughout these events, and help to advance the state in its repression. Someone named "Andy"/Panda is one of these known informant fucks. These allegations are made due to the behavior described in the article below:

* Andy called a member of the Welcoming Committee and begged this person to stay on the line for "a little longer", during the course of the cell phone call, this WC member was arrested.

* Andy requested via phone that a member of the Welcoming Committee meet him at a specific location, and then "hugged" them and this WC member was immediately arrested. It is of note that Andy was NOT arrested at this point.

* Andy claimed to have been arrested on the Monday the 1st, and released 4 hours later.

* Observed freely passing through police lines and chatting with officers. In addition to these suspicious activities, "Andy's" known history matches the actions taken by the person referred to as the second Confidential Reliable Informant in the Ramsey County Sheriff's affidavit.

A brief history of Andy/Panda's history with the anarchist community:

*Andy entered the anarchist community in Winona MN for the 2006 CrimethInc. Convergence, and introduced himself as an Urban Exploration fanatic. Suspicions of his intent and behavior circulated as rumors were spread during the convergence. Andy was obviously a cultural outsider.

*Andy attempted to organize a second CrimethInc. Convergence in Winona with people he had met. This convergence never happened.

*Andy attended the pReNC meetings of August 31–September 3, 2007.

*Andy on May 3rd, Andy attended the second pReNC in the Twin Cities.

*In early July 2008, Andy attended the CrimethInc. Convergence in Milwaukee WI. Andy was also at the Action Camp in preparation for the RNC.

*Andy spent a lot of time bragging about Urban Exploration feats, taught people how to tie harnesses and repelling knots. Andy also invited people from across the country to the Twin Cities for "Mouser Week" in January 2007 to join him in Urban Exploration. He drove a 1987 Toyota. He used the email address "reg.entity@gmail.com"

It is alarming that these informants have found their way into infiltrating our communities. This is why we need to learn from other people's mistakes and discuss with others we intimately know and trust, ways to confront individuals who are suspected of informant behavior, prior to it coming back and hitting us with jail time.

Again, we want to say that over 800 people were arrested between Sept. 1st and 4th, most of which were not anarchists. Post-RNC discussion has exposed experiences of torture, and similar traumatizing events, while being victim to this repression. We wish we could mention the case of every individual arrested throughout the week, but it is hard to find much detailed information. We recommend visiting the RNC8 support site and www.infoshop.org to stay up to date with the arrests and raids that have happened and are continuing. We further would like to mention that arrests were made throughout the DNC as well, and new cases are continuing to arise in which individuals are being accused of possessing, or intending to use, "molotov cocktails", or other alleged equipment against the RNC. Please assume the responsibility yourself to seek out information regarding the many cases in which people are still enduring from this past August/September agitation against the conventions, and help to support all of our comrades experiencing the state's wrath. We would like to finish this short description of the 2008 RNC with the mention of a solidarity action which took place in Pittsburgh, PA, miles away from St. Paul. Many remember this action from outside the Twin Cities to be a comforting sign which demonstrates that we are everywhere, and our solidarity will never be intimidated.

"One of us, equals many
of us, disrespect one of us,
you'll see plenty of us"

-Gang Starr



On August 31st and September 1st, anarchists in Pittsburgh attacked miscellaneous urban infrastructure, such as banks and condos, in solidarity with the pre-emptive intimidation by police around the RNC, and the anarchist resistance which occurred on September 1st. We include the short communiqué from the second night below.

"A late evening stroll got a bit hectic tonight. You know how these things go. Multiple squads of anarchists attacked banks and corporate businesses throughout Pittsburgh. Windows were smashed and walls were painted. Numerous other symbols of capitalist control were targeted, including the destruction of an ATM. We hit targets in multiple yuppie neighborhoods, acting in solidarity with those taking action against the RNC.

Preemptive repression will not go
uncontested.

Just another night on the town...

Have fun in St Paul!

Its Monday September 1st.

Let's rock this shit."



HIPSTERS OF THE WORLD! WE ARE SO FUCKING BORING!

"The hipster's greatest fear is that they just may be as boring as everyone else..."

Most people collect useless things, the hipsters take it one step further then anyone, by also collecting identity"
-Anonymous

"I was at this sick make out party last night. I took a bunch of pictures, you can see them on my Myspace, along with my favorites songs and movies, and things that other people have created that I use to express my individualism."

-Stewie from Family Guy

Living in a major metropolitan city, it is hard to ignore the 'hipster', or not feel pressured to adopt its role. Our era's newest sub cultural fabrication presents many interesting implications about the conditions of a modern humanity, particularly the existentially adrift, first-world middle class. Below is an article from Adbusters magazine that we feel provides some stimulating content for a healthy analysis and understanding of this pathetic ogre with glasses of a spreading subculture.

HIPSTER: THE DEAD END OF WESTERN

We've reached a point in civilization where counterculture has mutated into a self-obsessed aesthetic vacuum. So while hipsterdom is the end product of all prior countercultures, it's been stripped of its subversion and originality.

I'm sipping a scummy pint of cloudy beer in the back of a trendy dive bar turned nightclub in the heart of the city's heroin district. In front of me stand a gang of hippiesh grunge-punk types, who crowd around each other and collectively scoff at the smoking laws by sneaking puffs of "fuck-you," reveling in their perceived rebellion as the haggard, staggering staff look on without the slightest concern.

The "DJ" is keystroking a selection of MP3s off his MacBook, making a mix that sounds like he took a hatchet to a collection of yesteryear billboard hits, from DMX to Dolly Parton, but mashed up with a jittery techno backbeat.

"So... this is a hipster party?" I ask the girl sitting next to me. She's wearing big dangling earrings, an American Apparel V-neck tee, non-prescription eyeglasses and an inappropriately warm wool coat.

"Yeah, just look around you, 99 percent of the people here are total hipsters!"

"Are you a hipster?"

"Fuck no," she says, laughing back the last of her glass before she hops off to the dance floor.

But after punk was plasticized and hip hop lost its impetus for social change, all of the formerly dominant streams of "counter-culture" have merged together. Now, one mutating, trans-Atlantic melting pot of styles, tastes and behavior has come to define the generally indefinable idea of the "Hipster."

An artificial appropriation of different styles from different eras, the hipster represents the end of Western civilization – a culture lost in the superficiality of its past and unable to create any new meaning.

Not only is it unsustainable, it is suicidal. While previous youth movements have challenged the dysfunction and decadence of their elders, today we have the "hipster" – a youth subculture that mirrors the doomed shallowness of mainstream society.

Take a stroll down the street in any major North American or European city and you'll be sure to see a speckle of fashion-conscious twentysomethings hanging about and sporting a number of predictable stylistic trademarks: skinny jeans, cotton spandex leggings, fixed-gear bikes, vintage flannel, fake eyeglasses and a keffiyeh – initially sported by Jewish students and Western protesters to express solidarity with Palestinians, the keffiyeh has become a completely meaningless hipster cliché fashion accessory.

The American Apparel V-neck shirt, Pabst Blue Ribbon beer and Parliament cigarettes are symbols and icons of working or revolutionary classes that have been appropriated by hipsterdom and drained of meaning. Ten years ago, a man wearing a plain V-neck tee and drinking a Pabst would never be accused of being a trend-follower. But in 2008, such things have become shameless clichés of a class of individuals that seek to escape their own wealth and privilege by immersing themselves in the aesthetic of the working class.

This obsession with "street-cred" reaches its apex of absurdity as hipsters have recently and wholeheartedly adopted the fixed-gear bike as the only acceptable form of transportation – only to have brakes installed on a piece of machinery that is defined by its lack thereof.

Lovers of apathy and irony, hipsters are connected through a global network of blogs and shops that push forth a global vision of fashion-informed aesthetics. Loosely associated with some form of creative output, they attend art parties, take lo-fi pictures with analog cameras, ride their bikes to night clubs and sweat it up at nouveau disco-coke parties. The hipster tends to religiously blog about their daily exploits, usually while leafing through generation-defining magazines like Vice, Another Magazine and Wallpaper. This cursory and stylized lifestyle has made the hipster almost universally loathed.

"These hipster zombies... are the idols of the style pages, the darlings of viral marketers and the marks of predatory real-estate agents," wrote Christian Lorentzen in a Time Out New York article entitled 'Why the Hipster Must Die.' "And they must be buried for cool to be reborn."

With nothing to defend, uphold or even embrace, the idea of "hipsterdom" is left wide open for attack. And yet, it is this ironic lack of authenticity that has allowed hipsterdom to grow into a global phenomenon that is set to consume the very core of Western counterculture. Most critics make a point of attacking the hipster's lack of individuality, but it is this stubborn obfuscation that distinguishes them from their predecessors, while allowing hipsterdom to easily blend in and mutate other social movements, sub-cultures and lifestyles.

Standing outside an art-party next to a neat row of locked-up fixed-gear bikes, I come across a couple girls who exemplify hipster homogeneity. I ask one of the girls if her being at an art party and wearing fake eyeglasses, leggings and a flannel shirt makes her a hipster. "I'm not comfortable with that term," she replies. Her friend adds, with just a flicker of menace in her eyes, "Yeah, I don't know, you shouldn't use that word, it's just..."



just add depth

"Offensive?" "No... it's just, well... if you don't know why then you just shouldn't even use it." "Ok, so what are you girls doing tonight after this party?" "Ummm... We're going to the after-party."

Gavin McInnes, one of the founders of Vice, who recently left the magazine, is considered to be one of hipsterdom's primary architects. But, in contrast to the majority of concerned media-types, McInnes, whose "Dos and Don'ts" commentary defined the rules of hipster fashion for over a decade, is more critical of those doing the criticizing.

"I've always found that word ["hipster"] is used with such disdain, like it's always used by chubby bloggers who aren't getting laid anymore and are bored, and they're just so mad at these young kids for going out and getting wasted and having fun and being fashionable," he says. "I'm dubious of these hypotheses because they always smell of an agenda."

Punks wear their tattered threads and studded leather jackets with honor, priding themselves on their innovative and cheap methods of self-expression and rebellion. B-boys and b-girls announce themselves to anyone within earshot with baggy gear and boomboxes. But it is rare, if not impossible, to find an individual who will proclaim himself a proud hipster. It's an odd dance of self-identity – adamantly denying your existence while wearing clearly defined symbols that proclaim it.

"He's 17 and he lives for the scene!" a girl whispers in my ear as I sneak a photo of a young kid dancing up against a wall in a dimly lit corner of the after-party. He's got a flipped-out, do-it-yourself haircut, skin-tight jeans, leather jacket, a vintage punk tee and some popping high tops.

"Shoot me," he demands, walking up, cigarette in mouth, striking a pose and exhaling. He hits a few different angles with a firmly unimpressed expression and then gets a bit giddy when I show him the results.

"Rad, thanks," he says, re-focusing on the music and submerging himself back into the sweaty funk of the crowd where he resumes a jittery head bobble with a little bit of a twitch. The dance floor at a hipster party looks like it should be surrounded by quotation marks.

While punk, disco and hip hop all had immersive, intimate and energetic dance styles that liberated the dancer from his/her mental states – be it the

head-spinning b-boy or violent thrashings of a live punk show – the hipster has more of a joke dance. A faux shrug shuffle that mocks the very idea of dancing or, at its best, illustrates a non-committal fear of expression typified in a weird twitch/ironic twist. The dancers are too self-aware to let themselves feel any form of liberation; they shuffle along, shrugging themselves into oblivion.

Perhaps the true motivation behind this deliberate nonchalance is an attempt to attract the attention of the ever-present party photographers, who swim through the crowd like neon sharks, flashing little blasts of phosphorescent ecstasy whenever they spot someone worth momentarily immortalizing.

Noticing a few flickers of light splash out from the club bathroom, I peep in only to find one such photographer taking part in an impromptu soft-core porno shoot. Two girls and a guy are taking off their clothes and striking poses for a set of grimy glamour shots. It's all grins and smirks until another girl pokes her head inside and screeches, "You're not some club kid in New York in the nineties. This shit is so hipster!" – which sparks a bit of a catfight, causing me to beat a hasty retreat.

In many ways, the lifestyle promoted by hipsterdom is highly ritualized. Many of the party-goers who are subject to the photoblogger's snapshots no doubt crawl out of bed the next afternoon and immediately re-experience the previous night's debauchery. Red-eyed and bleary, they sit hunched over their laptops, wading through a sea of similarity to find their own (momentarily) thrilling instant of perfected hipster-ness.

What they may or may not know is that "cool-hunters" will also be skulking the same sites, taking note of how they dress and what they consume. These

marketers and party-promoters get paid to co-opt youth culture and then re-sell it back at a profit. In the end, hipsters are sold what they think they invent and are spoon-fed their pre-packaged cultural livelihood.

Hipsterdom is the first "counterculture" to be born under the advertising industry's microscope, leaving it open to constant manipulation but also forcing its participants to continually shift their interests and affiliations. Less a subculture, the hipster is a consumer group – using their capital to purchase empty authenticity and rebellion. But the moment a trend, band, sound, style or feeling gains too much exposure, it is suddenly looked upon with disdain. Hipsters cannot afford to maintain any cultural loyalties or affiliations for fear they will lose relevance.

An amalgamation of its own history, the youth of the West are left with consuming cool rather than creating it. The cultural zeitgeists of the past have always been sparked by furious indignation and are reactionary movements. But the hipster's self-involved and isolated maintenance does nothing to feed cultural evolution. Western civilization's well has run dry. The only way to avoid hitting the colossus of societal failure that looms over the horizon is for the kids to abandon this vain existence and start over.

"If you don't give a damn, we don't give a fuck!" chants an emcee before his incitements are abruptly cut short when the power plug is pulled and the lights snapped on.

Dawn breaks and the last of the after-after-parties begin to spill into the streets. The hipsters are falling out, rubbing their eyes and scanning the surrounding landscape for the way back from which they came. Some hop on their fixed-gear bikes, some call for cabs, while a few of us hop a fence and cut through the industrial wasteland of a nearby condo development.



"If joy and wonder, and a beautiful, indomitable existence are what we want, we need to try to achieve this here and now, in rebellious defiance against all domination, and eradicating the logic of submission from our lives."

-Against the Logic of Submission, Wolfi Landstreicher

The half-built condos tower above us like foreboding monoliths of our yuppie futures. I take a look at one of the girls wearing a bright pink keffiyah and carrying a Polaroid camera and think, "If only we carried rocks instead of cameras, we'd look like revolutionaries." But instead we ignore the weapons that lie at our feet – oblivious to our own impending demise.

We are a lost generation, desperately clinging to anything that feels real, but too afraid to become it ourselves. We are a defeated generation, resigned to the hypocrisy of those before us, who once sang songs of rebellion and now sell them back to us. We are the last generation, a culmination of all previous things, destroyed by the vapidness that surrounds us. The hipster represents the end of Western civilization – a culture so detached and disconnected that it has stopped giving birth to anything new.

Fire to the Prisons Note:
We felt that maybe providing a few web links of party blogs particularly in the NYC area would provide a good understanding of how and where this pathetic life is celebrated:

**www.drivenbyboredom.com
www.nickydigital.com
www.lastnightsparty.com**

A PROPOSAL FOR HIPSTER SELF-DESTRUCTION

-An Anonymous Hipster

The action we include below was reported on infoshop.org, ironically shortly after we read this piece for the first time. The reason we wanted to include this rests on the belief that any attack on the symbols and infrastructure which sanction the 'hipster' way of living expresses our rage with a world that has lost all possibility and depth. However, it must be noted that the "hipster" itself is a potentially revolutionary subject. This is due to the absence of a sense of self and the inability to realize authentic desire. Inevitably, the hipster becomes open to insurrectionary introspection and to the frustrating realization that one has no control over their own life. To attack the most fabricated and banal reality, to attack the dull sanctions of a conceptualized post-modern generation, is to attack the 'hipster' way of life.

We live in an era in which we are told that originality is tacky, individual desire is pompous, and self-realization is unnecessary. Thus, to attack the symbols of a culture which promotes pride in the above encompasses an insurrectionary act.

When our identities are pressured and proposed to us through a calculated compliance with fashion, as opposed to a self-appointed life that includes passion, we solve any introspection with the deceiving conclusion that everything has already been done, and that the limitations of this world have all been pushed by the communities and individuals of the past. Why must this be a reason for glasses and a facebook/myspace generation, as opposed to the incentive to destroy such developments? If everything has already been done, if our minds can solve any issue or dilemma on google, then why not, for the pure fuck of it, destroy everything that has been done in its current context: the present catastrophe, civilization as we know it. In the article above, the author comes to the conclusion that we are at the dead end of western civilization. Even the youth's cultural opposition to its ruling class's boring and polite aesthetic, has been adopted into their profit margins. But if our lives are this predetermined, this restrained to arrogant and coercive recommendations of the current era, then clearly the only way to experience a substantive existence, is to destroy any culture that looks to refine our purpose and strip our hearts of their dignity. The Milwaukee action below was a bold and spontaneous statement that remains an appropriate recourse for anyone who experiences the dullness of 'hip' life; that maybe the most ironic and sincerely absurd decision would be to destroy your identity and attack that which approves it: capitalist civilization. We are not recommending an alternative subculture, for any subculture seeks to create a curriculum of purpose and identity, and compliance to such a discipline neglects any true sense of self-determination. Don't get me wrong, the hipster style is sometimes pretty fly, and their embarrassing dancing skills and annoyingly bad DJs can be mad fun. But if we approach this ironically hollow existence as anything to embrace, our sense of rebellion is completely lost in its miserable and limiting reality, and the angst that we find so cool from cultures of the past, dies. Let this action inspire you to act, let this action be heard as a suggestion for how to regain our neglected passions.

Anti-Hipster Hooligans Trash an Urban Outfitters in Milwaukee

The following communiqué was read on www.infoshop.org on August 16th, 2008.

"On Thursday August 14th, a gang of anti-hipster hooligans trashed an Urban Outfitters in Milwaukee.

Around eleven in the morning, the group infiltrated the store, one-by-one. Then, when the moment was right, they made their presence known.

A person juggled eggs (all over the merchandise) while informing the customers that the circus was in town, but they were the freak show. Displays were broken, tables were flipped, merchandise was scattered all over the store, and piles of shameless Obama gear was looted and destroyed.

Let it be known, hipsters, your time has come. No longer will we sit by idly while you appropriate symbols of the working class, queer culture or revolutionary struggle while creating no cool of your own. We'll meet you on the front lines of gentrification and cultural erasure and fight you at each encounter. And Richard Hayne, don't think we've forgotten about the disgusting amounts of money you've donated to Focus on the Family and Rick Santorum, and all their anti-queer crusades.

Today we hit one of your stores. Tomorrow it might be one of your clubs, your cafes or maybe even your condos.

Put down the Polaroids and V-necks; take up the rocks and bottles.

Love,
some fans of stores in shambles"



The following article was written by an anonymous group of angry pandas. They claim that they succeeded in creating a playful moment in the form of a party, for a neighborhood notoriously regarded as the central location for hipster life in the Mecca of the hipster culture, Brooklyn, New York. It is interesting to focus on how they mention that this moment created an inevitable conflict with the state. It is also interesting to focus on how so many on-lookers joined this party, completely unconcerned with its inherent lawlessness. This moment could provide an example for others looking to attack the refined rebellion of hipster culture, and re-appropriate its sentiment and confusion against the state.



On Saturday, August 16, after weeks of planning, the raucous street party, Pandamonium, took place. Billed as a "Costumed+Roving+Street+Party" and "Apocalyptic+Dance+Rock+Battle," the panda party supplied free beer and homemade panda masks, and also deployed a mobile pirate radio station, accompanied by a dozen boom boxes. Participants gathered at Union Square in Manhattan at 8:30 p.m., but the actual location of the party was unannounced to give us the element of surprise. After amassing more than 250 people, Pandamonium's sound system was put into action, and the party set off into the bowels of the New York subway system towards its true destination.

We debarked at the Bedford L stop in Brooklyn, towards free beer and the throngs of Williamsburg, the hipster capital of New York. Secret agent pandas had covertly blocked off traffic from N7th and others had strategically placed massive crates of beer for the other partygoers. Chants of "Panda! Panda! Panda!" could be heard from blocks away as the pandas were finally able to quench their thirst with free beer. Four hundred beers rapidly disappeared and the main intersection of Bedford Ave. was occupied. Newspaper boxes, trash cans, and barricades were moved into the street to help us hold the space.

Unfortunately a police captain showed up within five minutes, and was quickly reinforced by a mobile command unit and dozens of police. We're unsure how they arrived so quickly; we suspect they were tipped off. The police captain claimed that the siren on their command unit was an ambulance and that we were blocking it and probably killing someone. Luckily we are astute enough to distinguish between different types of automobiles.

The captain ordered the arrest of two pandas, one who was biking the main sound system and another who was using a megaphone and holding the intersection. Another person was almost arrested, but the police changed their minds and simply detained him. The pandas, undeterred, surrounded the police cars and debris was thrown at the cops and their cars. The party then set off westward, where sparklers were deployed and boom

boxes kept the party alive. By this time an NYPD helicopter was brought out to monitor the party. A passerby asked one panda, "Do you play Grand Theft Auto? In the game they bring out the chopper when you commit enough crimes." He was of course stating this in the positive sense!

The party then wound its way around the neighborhood. On the way to the endpoint, a high-traffic street was completely cut off for two blocks with dozens of barricades that pandas had dragged into the street from the construction sites of condos. This significantly slowed the police's advance and cut off their command unit. Pandamonium's intended endpoint included video projections of pandas, random video clips, and abstract imagery. However, the police didn't want us to stop; their megaphones angrily announced, "everyone is going home," as the police helicopter gave us an unofficial light show. Unfortunately for them, Pandamonium was far from over. Pandas deceptively took to the sidewalks, reassuring the police that everything was under control. Once back on Bedford, however, the streets were retaken, and the party began again. After a few turns on the side streets, Bedford was taken again at the corner of N6th, much to the police's chagrin. The crowd was pushed out of the street and on to the corners. Leaflets were handed out explaining the motivation behind the panda party. Meanwhile two other arrests were made with several police violently attacking pandas. The party then carried on for a little while longer, playing cat and mouse with police and disrupting the shopping strip. Around midnight the party disbanded and the pandas went their separate ways.

Pandamonium was conceived as a way of creating a situation that disrupts the normal routine of Saturday night consumption. It was also created as a contestation of space as controlled by the police and commerce, an extremely difficult task in New York. We supplied Pandamonium with a pleasing aesthetic and hoped that the content of the party would be able readily apparent to participants. Openly drinking alcohol, occupying city streets, and playing cat and mouse with the police in an attempt to have fun were all obviously frowned upon by the police. We were pleasantly surprised by the number of people who spontaneously joined in the festivities, helping to disrupt the police and drag barricades into the street.

(pandamonium article continued)

It was, however, a bit disconcerting to be surrounded by hundreds of other people whose interaction with the party was documenting it with their cell phone cameras. While some people were irked because Pandamonium interrupted their barhopping plans, the feeling during and after the party was very energetic as this was one of the most successful street actions in recent years. Also as some participants said, they'd never done anything like that before in their entire lives. Pandas hope to take the momentum from this party and move forward in a strategic manner.



TO DO AWAY WITH DOUBT, TO DROWN EMPTY WORDS

-RUN A. CROW

From the time we are thrust so violently into this world we are taught submission, fed compliance, and given tolerance as a gift, even though it is often truly a curse. Before we speak our mind to others we give the disclaimer "maybe this is just me, but...". Or sometimes we say "I'm probably wrong, or don't understand, but I think. .. ". What is it that has filled our minds with such a loathing distrust for ourselves? Why is it that we must speak in such a way that automatically discredits what we are about to express to others? We are made to think we must rely on others for our happiness, rely on others to validate our feelings, rely on others to help us come to the realizations of all that we desire. Doing this is to ultimately chain ourselves to others in such a way that when we try to break free from these links of despair, we find that we can not help but get in each other's way. If we strike at our chains with all the furiousness boiling over inside of us we are accosted by those we share shackles with "The time is not now" we are told in a scolding manner by those who are truly worthy of their confinement. "We should hold a bi-monthly general assembly meeting of all of those who are chained so to attempt to reach some cohesive plan to break ourselves free?" many will say, hiding their fear of conflict and feelings of procrastination. Waiting until "the time is ripe" and the obsession with organizing the "masses" is reminiscent of the authoritarian revolutionaries who believe that they have some kind of higher knowledge that allows them to lead such a revolutionary movement. The specialization of revolutionary struggle will only lead to disempowerment, authoritarianism, and further exploitation. "None are free until all are free" will be the sad, monotonous slogan those slaves shall chant as they bleed to death, their once fiery hearts being cut in two by a thorned crown of never-ending sacrifice. Beginning to trust in ourselves, following our desires, and truly loving ourselves is of utmost importance if we are to break free from that which confines us, that which is trying to suppress our rebellious and blasphemous incantations.

Servitude, a sickness that will inevitably disable the slave. How can we even imagine a world where we OURSELVES, have absolute agency over our own lives if we are constantly looking for someone else to serve? Looking for some greater cause, some kind of reason why we are doing what we are doing. Should we be acting on the behalf of those poor and disenfranchised? It sounds like we might as well be working within the same moral framework as the church. With god as their ultimate reference. Morality is what reinforces their charity. With their good and righteous deeds, paving the way for their soul to reach a far better place than what they see before them, a truly sinful world.

Right and wrong, good and evil; these things truly blur ones sight as they seek to change the world around them. Things become a question of morality. A ladder with the "good" things towards the top and the "bad" near the bottom, close to the earth. It would be blasphemous to ever look to ourselves for answers, to look to our feelings, our passion. To be selfish, to want more for yourself, is the temptation of some mischievous devil or some sly trickster.

Let's dabble in their trickery then!

Similarly the student activists, with their ideology, their theory, their empty words. Words that should be banished to sea if that were enough to do away with them; but they are so empty they would float around fooling all who hear them with a naive desire for peace and perfection, unless there is an arm willing to push them to the bottom, and even then, to hold them there. These activists dream of spewing to the masses, their plans for social change and sometimes, even revolution. To the masses that so often are far, far away from the lectures in their halls, halls far away from the anguish and screams of those starving in the pictures on their projector screen. Talks about hunger, poverty and racism tantalize them, making them feel as if they can change the world if only they could get the people all on the same page. To later feel as if they have enlightened themselves and are now capable of bringing the good word of social justice to those less fortunate. Oh, how infuriating it is to hear people who know nothing of hunger and nothing of cold, speak with such a repulsive expertise on the matter. As if the exploited do not know poverty, as if they do not feel the constant stress of working, fear of deportation, as if they do not feel passion, love and hatred of everyday life. As if we ourselves are not among those exploited every second. The idea that books, tests, study and intellectualism will show us the way things are and how, at times, to fix them to bring about "real" social change has been force-fed to us since we were young children. And to hear those who claim to be working (HA!) for "REAL" change call themselves anarchist, then to see them attempting to marginalize the very real fire building inside those around them, is truly sickening! The whole time continuing the myth that we must always have something to have as a reference if we are to ever be taken seriously or accomplish any of our desires. In the grade schools they teach us how to refer to others. Philosophers, historians and poets. Politicians, revolutionaries, and prophets. They teach us we must have theory or science to back up what we feel. Any thought, action, or conviction should be supported by a list of accepted sources. The status of those sources may be historical or simply based on credentials or expertise on the subject. And be sure that those who wish to appear more educated for the sake of argument will shamelessly flaunt their knowledge of these accepted sources to prove that they do know what they are talking about. They will act as if in order for one to ever to be taken seriously they must either cite these generally accepted sources or become one of those people, with their expertise and credentials, that others now refer to when writing a paper or giving a speech.



The intellectual elite, filled with hot, weightless, pathetic air, can have their empty words. They will be lucky if they are not held under the sea with them to drown as well.

Even within radical communities the disgusting face of intellectual hierarchy is seen, anarchists feel as if they must refer to others above them: those who are considered better learned on anarchism and its political theory. To look to these arm chair philosophers, and flaunt them around as if it is they who are going to set us free. Do not feel ashamed if you have not studied anarchism for years before you call yourself anarchist! There will be no anarchy 101 test that you will be tested on and held to comparison with other fellow potential anarchists. History of past revolutions, past rebellions, these things have been turned into moments to be studied. Many moments in history have situations to be analyzed and discussed, this is true. But to think that maybe if we read enough about it and slave endlessly over these papers, we will one day be able to carry out "The Revolution" that we all dream about is absolutely absurd. These things have been made a spectacle by those who wish to hide the very real rebellion and revolution that occur in many of us every day.

The very real acts of revolt that are actualized in the real world by those brave enough to see their desires through. We are told to observe and read about these things, but never participate in them. Lets put their theory aside once in a while and walk outside into the living breathing world to place our bombs, with their ever growing pressure and tension, under the foundations of this society so they do not explode in our hearts and minds, but instead explode in a way that will shatter this civilization to ruins.

We are beings full of emotions, full of desires, full of revolt! We should speak what we want! We should take action as we see fit! Let's not allow their rigid intellectualism to tie us to the ground, making us feel as if we should do more research before we speak out loud about how we feel, or what we want. Let's cut our chains to those who would tell us when and how to act, how to revolt.

Those who would not want us to free ourselves but to wait for the right moment, they can sit in their cage of inaction and rot away . that is what they truly want out of their life. I wonder, if the prison door was left open how many would slip away? So lets blow it open! Leave it to those inside to stay silent, pretending nothing happened, or theorize about escape, or to cut their shackles and run into the open night sky that was only made visible by a very large blast at the other end of the increasingly shrinking cell. Let's not allow their curse of "realism" force us to bury our passion, our love of life, and our disdain for a world that would rather see us all enslaved. Let's not only bury their causes and their dogmatic ideology, laying to sleep that which binds us to those who would rather stay comfortable and secure in their cell, let's take aim at the institutions that perpetuate these feelings of doubt and subservience in us all; strike with vengeance at them for ensnaring those we care about, those that we love. Their schools, their media, their law, their morality. And in the rubble of their smoldering creations we can sing, dance and live with no boundaries and to our own accord, while laughing at those, burnt and lifeless, who once expected us to call them master.

Below are two interesting student-oriented actions which have occurred since our last issue. These actions speak louder than any book or blog ever could. These writers assumed responsibility for representing their feelings as individuals and further representing these feelings in a manner which those outside of the academic milieu can comprehend. Unfortunately, we cannot provide any bibliography for these actions, as the writers are unknown.

June 17th, 2008, Bogota, Colombia

Students today at Bogotá National University, Colombia, demonstrated against planned privatization and the introduction of tuition fees. The National University has a tradition of highly politicized student organizations and free education. It also has a policy of not allowing members of the Colombian police force or military from entering the campus. Today during the demonstration riot police provocatively attempted to enter university to carry out arrests. They were met by approximately 1000 students, who repelled them with a barrage of stones and Molotov cocktails. The police in turn, replied with water cannon teargas and plastic bullets. Currently it is unclear how many arrests and injuries have occurred.



Information Source:

<http://www.indymedia.org.uk/en/2008/06/401426.html>

June 23rd, 2008, Diablo Valley County College, California

At approximately 2:17 a.m. on June 23rd, 2008, the Pleasant Hill Police Department received an alert from Diablo Valley College in Pleasant Hill, California that there was a fire on campus. The fire was set to the college's police station. Two fires were set right outside the police station, and one fire was set inside. Pleasant Hill police claim that they read a posting on the website www.indybay.org that claimed that the arson was done by anarchists. The arson forced the local police department to operate out of one of the campus conference rooms. The anonymous individual responsible is still unknown.



"companions, let's destroy all the prisons,
these walls which lock away our desires."
-Raoul Vaneigem

PRISONER UPDATES

(
starts on next page
)



SOLIDARITY with 17 Year old eco-anarchist political prisoner MICHAEL SYKES

Since our last issue, 17 year old self-identified anarchist, Michael Sykes, was sentenced as an adult to 4-10 years. To give a brief description of Michael and his case; Michael is from Lambertville, Ohio, and considers himself to be a combatant of urban sprawl and development. In early March 2008, Michael allegedly set fire to two homes under construction in Bedford township, Ohio. The first blaze was set in the Crystal Waters Villas subdivision off Douglas Road on March 12. Two days later he allegedly set ablaze a home on Brentridge Lane. Michael also claimed in his "confession" that he took an axe to a utility (telephone/electricity) pole with the intention to make a bold statement against urban development.

Sykes was arrested March 16th after attempting to siphon gas from the unmarked vehicle of a sheriff's detective who was on surveillance to catch the then-unknown arsonist. He later confessed to authorities that he was responsible for the fires. His case never made trial, were assuming due to intense state pressure and manipulation, he entered court pleading no-contest to one count of "malicious destruction of property" for allegedly trying to cut down a utility pole, "malicious destruction of police property", damaging his cell in prison, and two counts of arson. He was found guilty as of July 12th, and sentenced to 4-10 years on August 6th. We have found very little information regarding Michael and his case. Our knowledge of his personal politics come from the little bit of correspondence friends of Fire to the Prisons have had with Michael. He does claim to identify as a "green anarchist", and his actions clearly manifest his passion and courage as an individual of action. He deserves our utmost support and awareness. He is only 17 years old, and we imagine feeling very alone at this moment. The fact that he was sentenced not only as an adult, but also to a 4-10 year sentence, clearly states that Michael's sentence and conviction was politically driven by the state. It has been very difficult for anti-prison and prisoner support groups to find out information regarding Michael and his case, were assuming to Michael's lack of relationship with a broader radical community.



The most recent address to write Michael is below this article. We request that anyone reading this who has had any relationship with Michael, or is in active contact with him, to contact Fire to the Prisons (email in the back of this issue) with ways to support him and updates regarding his current mailing address.

Fire to the Prisons expresses their deepest feelings of solidarity with Michael Sykes. A link is also below to view the Michigan prison mailing guidelines which we recommend reading prior to writing him. Since there is no set support site regarding Michael, we recommend randomly searching his name online, also visiting www.infoshop.org, which is the only place we've seen any consistent updates. The Fire to the Prisons collective also intends to try and stay up to date over the upcoming months regarding his whereabouts and well being, so please feel free to also email us regarding his situation.

Michael's Current Address:

Michael Sykes 696693

Richard A. Handlon Correctional Facility

1728 Bluewater Highway

Ionia, MI 48846

USA

Guidelines to writing, calling, and visiting Michael in prison:

http://www.michigan.gov/corrections/0,1607,7-119-9741_12798---,00.html

Update on Remanded Eco-Prisoner Marie Mason

Since our last issue, Marie Mason has agreed to a non-cooperating plea deal that implicates a confirmed snitch, her ex-husband and shameful snitch/informant, Frank Ambrose. This agreement incriminates no one other than Marie or confirmed snitch Frank Ambrose, as described in the article below. Much controversy has come up in the prisoner support community regarding whether or not this deal is an act of co-operation or not. The information below includes her support teams statement and a link to the affidavit provided by the government regarding her deal, decide your feeling for yourself.

"On September 8, Marie mason accepted a non-cooperating plea agreement which requires her to plead guilty to three out of four charges leveled against her by the US Attorney's Office relating to E.L.F. activity. We are aware that Marie was facing several consecutive life sentences had she taken her case to trial and been convicted. She was also facing the threat of additional indictments in other districts. Within the wording of Marie's plea agreement, she stipulates to the involvement of confirmed snitch and government informant, Frank Ambrose, in the actions she plead guilty to. Frank Ambrose has already plead guilty and admitted his involvement in these actions in his own plea agreement. We have all reviewed a full and un-redacted copy of Marie's agreement. There are no other names mentioned in the plea agreement, rather the terminology 'others' is used. Furthermore, her plea agreement does not require her to provide information about other individuals, testify against others, or provide any further information to law enforcement.

Frank Ambrose has been a paid informant for the FBI since April 2007. Along with numerous debriefs with federal agents concerning multiple actions and individuals, Ambrose traveled the country "wearing a wire" - visiting old friends and attempting to make new ones - in an effort to incriminate these people, thereby assisting the FBI in securing additional indictments. There are hundreds of hours of recordings of Frank in conversations with his 'friends' and 'allies,' prodding and digging for information to use against those individuals and other activists. Marie was arrested along with Aaron Burthwick and Stephanie Fultz - these arrests stemmed directly from the information and cooperation Ambrose provided to the FBI. Ambrose not only cooperated fully with the FBI but actively assisted the investigation, going so far as to pursue information on other unrelated groups and individuals involved in legal, above-ground activism.

We believe wholeheartedly in the principle of non-cooperation. We also believe that the idea of expecting someone to face several consecutive life sentences to protect a confirmed snitch - one who has already plead guilty to the charges - follows not only flawed reasoning, but is simply insane.

Marie Mason has faced calculated betrayal and continued to fight when the deck was so clearly stacked against her. Throughout this, she has acted completely "above board" and has carried herself admirably. She has shown incredible courage and integrity throughout this case, always putting the safety of others above her own. Despite threats and risks to their personal safety, those involved in Marie's case worked diligently to get information about Ambrose to the rest of us. Marie refused to even look at a cooperating plea agreement and has refused for weeks to sign the current non-cooperating plea agreement because Ambrose, the very person who turned her over to the Feds, was named in the agreement. It was not until several movement activists and movement attorneys

gave their support to the agreement that Marie accepted the plea.

Too much has been lost to informants, and Ambrose truly is among the worst of them. Marie strikes us all as a courageous and compassionate woman - full of integrity and concern for how her actions might affect others. While her plea agreement does not include specific text protecting her from future subpoenas or interrogations, Marie's conduct thus far serves as a good measure of the actions she would take should she find herself in that kind of situation. Marie's agreement absolutely falls into the non-cooperating category. We are throwing our full support behind her and all prisoners who have maintained their integrity in the face of such incredible oppression. We ask that the rest of you do the same and help us help Marie get through the next 15 to 20 years of her life - the horrid sentence being sought by the US District Attorney's office."

- "Got Your Back" Marie Mason Support Team

A Few of the Prisoner Support Groups that Support this Message:

Ecoprisoners.org, Earth First! Journal, East Bay Prisoner Support Collective, Chicago Anarchist Black Cross, Got Your Back Collective, Earth Warriors Are OK! (EWOK!) Eco Prisoner support collective of Twin Cities, MN, Liberation Projects of Lexington, KY, Shoelaceton Anarchist Black Cross of Paramus, NJ, Asheville Rising Tide, Burning River Anarchist Black Cross of Cleveland, OH, Animas SDS (Occupied Ute Territories), Milwaukee Anarchist Black Cross, Agência de Notícias Anarquistas-ANA of São Paulo-Brazil

Affidavit Regarding Marie's Plea Deal:

<http://supportmariemason.files.wordpress.com/2008/09/marie-mason-plea-agreement.pdf>

Marie has not been sentenced yet, but remains under house arrest until she is. Please send letters of support and care packages to:

Got Your Back Collective
P.O.B. 10371
Columbus, OH 43201, USA

To stay up to date with Marie and her case, please visit or contact:

www.freemarie.org
freemarie@riseup.net

UPDATE ON ECO-PRISONER ERIC MCDAVID

The following article was contributed by Eric McDavid's support group. To give a brief description of Eric and his case, for anyone unaware; he was arrested in Auburn, CA on January 13, 2006 as part of the government's ongoing Green Scare campaign. He was convicted guilty of "conspiracy to destroy property by means of fire or explosives", and was sentenced to 19 years and 7 months, for a crime that was never committed. The conviction was established based on the testimony of an FBI informant named "Anna", and his 2 co-defendants, who chose to co-operate at his expense. Prior to his conviction he was denied bailed for 2 ½ years. During that time he was in solitary confinement at the Sacramento County Jail. During that time he also suffered immense health issues due to the Jail ignoring Eric's dietary restrictions. Eric deserves the utmost stoic and consistent support from our communities. Information on how to further support or write Eric is available at the end of the article:

"In early September, Eric McDavid was suddenly denied access to phone and email "privileges." This came soon after his cell was searched by the "SIS" (Special Investigative Supervisor), the agency within the BOP which is responsible for "advising executive staff on security matters, setting security policy, conducting inmate and staff investigations, and gathering intelligence through monitoring of inmate communications." SIS informed him that they would be removing certain items from his cell and would return them if they didn't find anything of interest.

Contact Eric's support group at:
Info@supporteric.org

When all of Eric's items were returned to him, he assumed that everything was fine. But soon after this, his phone and email were cut off, and he was then called to the Lieutenant's office, where they informed him that he was being charged with an infraction for unpermitted contact with the media. This charge apparently stems from a phone conversation he had with a journalist when he made a phone call to his parent's house (the journalist was at the house).

The prison administration has given no indication as to when this issue might be resolved, and while Eric is attempting to fight the charge, it could be weeks before there is any movement on the infraction. Eric will most likely be without phone or email during this process, and perhaps beyond. Phone calls and email were two of Eric's few existing connections to the outside world. He is still receiving visits from family and loved ones, but because he is geographically so distant from them, these only occur once or twice a month at most for his family and friends. Letters are the only other form of communication still open to him, but these can take days (and sometimes even weeks) to reach their destination. The lack of communication is definitely starting to wear on Eric and his loved ones.

Despite this most recent attempt by the state to harass Eric and further isolate him, he remains grounded and is doing well. He has been enjoying walks outside in the evening, feeling the cool autumn breeze on his skin (remember, he was in Sac County for 2 ½ years and this is the first fall he's been able to enjoy in this way for a long time). His lawyer is working on appeals, and Eric is looking forward to that process unfolding. He would like to remind everyone that he will be going into Hibernation for the Winter, and will not be writing folks back during that time. Please do not take it personally if you don't hear back from him – and if getting a response is important to you, please consider sending your words of support to others. There are many who need them these days... Thank you all for your continued support, and please remember to visit www.supporteric.org for information and updates on Eric and his case and how you can help."

You can write Eric at:
Eric McDavid 16209-097
FCI Victorville Medium II
Federal Correctional Institution
PO Box 5700
Adelanto, CA 92301

SOLIDARITY WITH BRITISH SOCIAL PRISONER JOHN BOWDEN

(The following article was contributed to Fire to the Prisons from a member of John's Support Group)

John Bowden, convicted for a murder he describes as a stupid and a terrible mistake, has spent most of his adult life in prison. Politicized by his incarceration he's regularly paid the price for his resistance through long periods of isolation, brutal beatings and treatment amounting to torture. He has never been broken and is one of the UK's most articulate and vociferous prison writers and a powerful advocate of prisoners rights. Following a transfer to Scotland a few years ago, he was eventually moved to open conditions and was being prepared for release. As part of that process, John spent two years working as a volunteer in the community, working with the mentally ill and socially vulnerable and qualified as a literacy tutor for people with learning difficulties. For almost a year he was allowed frequent home leaves and was not regarded as any form of risk to the public. However the Prison Service long bears a grudge and through a report by a social worker brought in to assess John's suitability for release, which was subsequently picked up by the local newspapers, he was suddenly returned to high security conditions. The report contained the absurd accusation that John had active links with a 'paramilitary' and terrorist' organization - namely the ABC network! It was only after a long and successful campaign that he received a full retraction and apology from the Prison Service. This knock back took several months to resolve, after which John was returned to open prison.

In May this year, days before his parole hearing, John provided a false positive result for cocaine during a routine drug test (a second subsequent test established that he was in fact drug free). Under duress and fearing yet another fit-up was under way to prevent his release and send him back to maximum security again, he absconded whilst (term for running away and hiding while in custody) out on a routine shopping trip from HMP Noranside. The Police eventually caught up with him on 6/6/08 at a farm on the outskirts of Glasgow. The situation quickly escalated into a tense siege with armed anti-terror Police, who were acting on a tip off from an informant, ringing the perimeter. It was at this point that John feared that this was a scene the cops would be only too happy for him not to walk out of alive. However with the intervention of a sympathetic journalist a line of communication was opened and the siege ended peacefully after 7 hours, with John and another person arrested. The Scottish media had from the outset portrayed John's being-at-large with predictably sensational headlines when in reality the Police were taking an absconder from an open prison back into custody.

In Britain life sentence prisoners are in the hands of the Parole Board who can stretch a prisoner's term to suit their prejudices. Not having a fixed date to work towards is a form of torture in itself. As John said in a letter received after his 'apprehension' "Yes it's very depressing being dependent on faceless bureaucrats for some hope of release, especially when you know they possess not a shred of compassion or humanity and certainly no sense of fair play or justice. Being locked up in jail on a long sentence is horrendous enough, but for most long-term prisoners the certainty of a release date at least provides them with a definite hope of release, a cut off point when the hardship and suffering will end and they'll regain their freedom. For those serving life there never is any definite hope of release, just this constant, seemingly endless passage of jail time measured not in the passing of days, weeks, months and years, but in the physical ageing of oneself and the hardening of one's heart in the face of constant parole knock backs and dashed hopes. It definitely requires a particular type of strength to retain one's sanity and humanity in such circumstances, and of course the cruel irony is that those who survive with dignity, courage and grace are usually considered the least suitable for release by the cold, heartless bastards who decide on such matters."

At the moment John is facing fresh charges over his absconding whilst on home leave (and resisting arrest) and is potentially likely to suffer a major setback to his eventual release. Therefore it is vital that John is supported through these difficult times and the Scottish Prison Service put on notice that it cannot isolate and persecute prisoners at will.

Write to John at:

John Bowden, Prison No. 6729,
HM Prison Glenochil,
King OMuir Road,
TULLIBODY. FK10 3AD

To Contact John's Support Group please write to:

brightonabc@yahoo.co.uk

To Order a Copy of John's Pamphlet, "Tear Down the Walls", they are available to order from:

Leeds ABC

PO Box 53, Leeds, LS8 4WP. England

(they are free to prisoners)

Or contact:

leedsabc@riseup.net

Eco-Prisoner Briana Waters Sentenced to Six Years

Since our last issue, Briana Waters was sentenced to 6 years in federal prison. Briana was arrested on March 15, 2006, as another target of the State's "operation backfire" mission to attack radical animal and ecological communities. She was falsely accused of allegedly acting as a look-out for a politically motivated arson against University of Washington's Center for Urban Horticulture. The Center for Urban Horticulture was home to the office of Toby Bradshaw, an associate professor of forest resources whose genetic research focused on showing how poplars grow by mapping their DNA, eventually aiding the forestry industry in its mass slaughter and hyper-domestication of trees. Although sentenced, Briana still claims her innocence. Prior to her arrest, she was a violin teacher in Oakland, California, mother, and involved with documentary-film. Briana's conviction was based mostly on the testimony of snitch-fuck, Jennifer Kolar, who based on her testimony clearly had some sort of beef with Briana separate of the case, were assuming leading her to give false testimonies.



Although there is currently an attempt by Briana's defense to challenge the absurd evidence presented by the prosecution against her as an opportunity for quicker appeal. The prosecution used a compilation of anarchist oriented articles that she allegedly lent to Jennifer years ago. They used some of the more extreme verses of these texts, as an attempt to use information unrelated to the case, to persuade the what were assuming unsympathetic jury. Briana also claims that the articles Jennifer Kolar handed over to the prosecution was not the content she lent her, (although it is absurd that radical text could ever be a source of evidence, but the draconian face of justice always has new obstacles to present) although she does admit that the folder Jennifer Kolar handed these articles in had her hand-writing on it. She remembers giving her information related to woman and activism, and vegetarianism. Although the defense is trying so hard to file for a quick appeal, the state is doing everything it can to torment Briana and her family, which includes her three-year old daughter. Briana requested to be placed in Dublin,

California federal penitentiary making her more accessible to visits from her family, but of course, in their attempts to make a statement against anyone accused of this sort of crime, Briana was sent to a FCI in Danbury, Connecticut as her designated facility to serve her full sentence. As most chose to bow down before the state and betray their comrades before this "operation backfire" mission, Briana was one of the few who chose to remain strong. Even with a three-year old daughter, she refused to stoop as low as the snitches and co-operators. For refusing the support of the state, she must continue to be supported by our radical communities. Please write Briana and try to donate to her defense, as her support group tries to get her appeal underway.

Briana's Mailing Address:
Briana Waters 36432-086
FCI Danbury
Federal Correctional Institution
Route 37
Danbury, CT 06811

Please Stay up to date with Briana and her case at:

www.supportbriana.org

Information on Donating to Briana can be found on the site above, or by contacting:

donate@supportbriana.org

STATEMENT FROM ECO-PRISONER DANIEL MCGOWAN'S SUPPORT GROUP

On May 14th, and without any warning, Daniel McGowan, was moved from FCI Sandstone in Minnesota by US Federal Marshals. The time he had already served had been without incident and even though he received a good team review before being yanked from FCI Sandstone, he was put in Segregated Housing Units (AKA the SHU or "The Hole") and treated differently for the duration of this transfer, which lasted almost a month, all due to the application of the "Terrorism Enhancement."

Although Daniel had been designated to a low-security facility by the Bureau of Prisons, the Family & Friends of Daniel McGowan, his support team, learned that he was being transferred to the "Communications Management Unit" or CMU at the US Penitentiary in Marion, IL. There is precious little information available on CMUs, and most of it is regarding the CMU in Terra Haute, IN. As is indicated in the name, the CMU closely monitors and strictly limits its communications between the prisoner and the outside world. Calls are limited to one 15-minute call per week, visits are only 4 hours per month behind glass, and all letters are scanned and read-through by some unnamed agency in Washington DC.

However, on June 11th, Daniel was instead moved to a county jail in Portage, WI, where he was eventually subpoenaed to stand before a Federal Grand Jury investigating the sabotage of genetically-modified Poplar trees at a US Forest Service facility in Rhinelander, WI in July 2000 that is estimated to have caused \$500,000 in damages. Daniel, as part of his non-cooperation plea with the government, had already discussed his involvement in the action without giving any identifying characteristics of the others involved-- such as gender or names. However, on July 14th, after another month languishing in county jails, Daniel appeared in federal court in the Western District of Wisconsin (Madison) before Judge Barbara Crabb and was found in civil contempt for his refusal to answer questions before a grand jury.

To be clear, Daniel did not in fact "resist" the grand jury since he did answer questions about himself - his name, his charges, if statements about himself and his actions in his plea agreement were correct - but when the government asked that he confirm the names of others they were intending to indict in connection with the actions, Daniel did not respond to this. He cited his own plea agreement with the government from his case and said that having to discuss other's actions was in violation of this agreement. He was later brought back into court and was given a chance to purge (answer the question he did not answer) and again refused to do so. The court charged him with civil contempt because of this. He was held in contempt for around a week, which for him meant that the time did not count towards his existing sentence.

July 21st, the government filed a motion to lift the civil contempt. The US Attorney (gov't) moved to dismiss the contempt order after indicting two to three others and after the statute of limitation had expired with respect to crimes committed in Wisconsin. At that point, Daniel could be of no help to the government even had he been inclined to do so, which he was not. The judge signed the order releasing Daniel from contempt on July 23rd.

Days after Daniel was released from contempt, he was once again moved by US Marshals from county jail, and after spending nearly a month in the SHU in Terra Haute, IN he was moved to the CMU in Marion, IL, where he joined SHAC7 prisoner, Andy Stepanian.

Please write!

DANIEL McGOWAN #63794-053

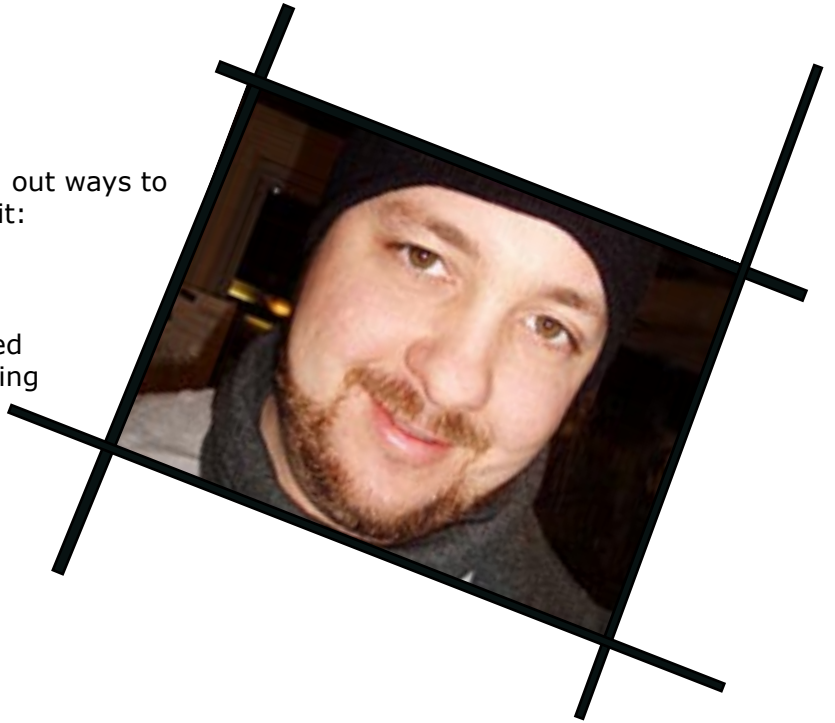
USP MARION

U.S. PENITENTIARY

P.O. BOX 1000

MARION, IL 62959

To stay up to date and find out ways to support Daniel, please visit:
www.supportdaniel.org



Please be mindful of what you write. All mail is assumed to be read and copied. Do not use any initials or anything that can be construed as code.

INDICTMENT AGAINST THREE ALLEGEDLY INVOLVED WITH EARTH LIBERATION FRONT ACTION

On July 26th, 2008 it was reported that Bryan Rivera, aka Bryan "Lefey", aka Rat Dog, was arrested and remanded. He is being accused of participating in an "Earth Liberation Front" action eight years ago. Court papers state that he is being charged with allegedly causing five-hundred thousand dollars in damage to research trees at a U.S. Forest Service facility in Rhinelander, Wisconsin, in July 2000. An unsealed federal indictment belonging to the Western District of Wisconsin also claims Bryan to be responsible for one count of each of the following: depredation of government property in excess of \$500 and depredation of government property in excess of \$1,000. On July 19th, 2008, FBI agents served Bryan with an arrest warrant at his home in Seattle. The FBI spokesperson would not reveal details until one week later. According to the indictment: in July 2000, Rivera and two other suspects conspired to damage trees at the Rhinelander, Wisconsin facility using "etching cream, saws, scraping tools and other items." According to the indictment;

"The conspirators believed that the U.S. Forest Service Facility in Rhinelander was an appropriate target for direct action because the facility was performing a genetic research project on trees...

The conspirators decided to do the attack in combination with their planned protests at the International Society of Animal Geneticists (ISAG protests) occurring in late July of 2000 in Minneapolis, Minnesota..."

In addition to allegedly damaging five-hundred trees at the facility, the group allegedly also used etching cream

and spray paint to damage U.S Forest Service Vehicles.

After the vandalism, alleged co-conspirator Katherine Christianson, along with a man not named as a defendant in the indictment, allegedly sent a communiqué claiming the attack. The communiqué ended with the words; 'We are everywhere and we are nowhere and we are watching. For wildness and an end to industrial society.' It was allegedly also signed on behalf of the Earth Liberation Front. The Rhinelander facility was another research project conducted by the U.S Forest Service to help aid in the genetic manipulation of trees and profit margins of forestry companies. Katherine Christianson 27, and Aaron Ellringer 35, are also facing charges related to the same crime. We have no information regarding Katherine and Aaron, Bryan seems to be the only one of the three who has any correspondence with the prisoner support community, and that is why we are focusing on him here. All three though, if convicted could be facing up to fifteen years in prison. The Rhinelander indictment also mentions Daniel McGowan, as an un-indicted co-conspirator. Although we are very confused about whether or not Bryan's alleged co-conspirators are co-operating or not, want support or not, and so on, we are under the assumption that due to Bryan's name and address being on misc. prisoner support sites, that Bryan is not co-operating with the state in this investigation, and in desire of support from the prisoner support community.

If anyone has more information about Bryan, please send us any updates or descriptions as to his needs and current state, and Fire to the Prisons will be sure to get that information out there. Below we have Bryan's current mailing address where he is being held until trial.

Write to Bryan at:
Bryan Rivera
#38664-086,
FDC SeaTac,
Federal Detention Center,
P.O. Box 13900,
Seattle, WA 98198

The only site we found to have any consistent information regarding Bryan is:
www.ecoprisoners.org

SOLIDARITY WITH TEXAN ANARCHISTS FACING REPRESSION RELATED TO RNC PROTESTS

Between October 4th and 9th, 5 comrades in Houston and Austin have received subpoenas to appear before a Federal Grand Jury in Minneapolis on October 21. Several other activists have had their homes, or those of parents and friends, visited by the FBI. Like it is mentioned in the prior RNC article in this issue of FTP, informants played a big part in the repression conducted against local alleged RNC welcoming committee organizers. Due to this form of surveillance two Texans, David McKay and Bradley Crowder, are still currently remanded in Minneapolis related to allegedly possessing molotov cocktails, such accusations can carry a ten-year sentence if convicted of this. Information related to these informants and their roles throughout the RNC can be found at; <http://twincities.indymedia.org/2008/sep/documents-fbi-and-doj-infiltration-austin-affinity-group>. Because the Grand Jury in the McKay-Crowder case has already returned an indictment, it is suspected that the current subpoenas relate to a separate case. The subpoenas are only the latest step that the government has taken in its attempts to intimidate and silence activists protesting the RNC. Police actions in the Twin Cities have included house raids, pulling over and detaining activists at gunpoint, mass arrests, arbitrary searches, and vehicle impoundments. The Texans ask for solidarity with them, and against all measures taken by the state in it sanctioning repression against all radical dissent, and fabricating a surveillance era of intimidation and paranoia. They ask that you educate yourselves and your communities about the history and tactics of political repression, and how to resist it, especially in relation to Grand Juries. They also ask that you continue to raise money for all who face long and costly legal battles resulting from the RNC protests.

For more information regarding these cases, contact:
VanSolidarity@riseup.net

To Find out more about dealing with Grand Juries, please visit the following links:

www.infoshop.org/breakingglasspress/GrandJuries.PDF
www.nocompromise.org/issues/22gj-craig.html
www.grandjuryresistance.org/

THE FOLLOWING ARE WEB-SITES AND ADDRESSES OF PRISONERS WE SUPPORT, BUT UNFORTUNATELY DID NOT HAVE THE SPACE TO PROVIDE MORE DETAILED DESCRIPTIONS OF:

Grant Barnes #137563, San Carlos Correctional, Facility, PO Box 3, Pueblo, CO 81002.

Plead guilty and was sentenced to 12 years in prison for setting several SUVs on fire in the Denver area. Grant wants books related to anti-civilization theory and re-wilding (primitive skills, wilderness survival, back to the land books, etc.).

Nathan Block #36359-086, FCI Lompoc, Federal Correctional Institution, 3600 Guard Road, Lompoc, CA, 93436.

Plead guilty and sentenced to seven years and eight months for involvement in two incidents of direct action that occurred in Oregon in 2001.

Support email; solidaritywithsadieandexile@gmail.com

Jonathan Paul #07167-085, FCI Phoenix, Federal Correctional Institution, 37910 N 45th Ave., Phoenix, AZ 85086.

Plead guilty and sentenced to 51 months for involvement in a direct action that occurred in Oregon in 1997.

Support Website: www.supportjonathan.org

Joyanna Zacher #36360-086, FCI Dublin, Federal Correctional Institution, 5701 8th St - Camp Parks-Unit E, Dublin, CA 94568.

Plead guilty and sentenced to seven years and eight months for involvement in two incidents of direct actions that occurred in Oregon in 2001.

Support email: solidaritywithsadieandexile@gmail.com

"The SHAC7"

On March 2, the state dealt yet another blow to the First Amendment, as the SHAC 7 (actually 6 individuals) were found guilty of multiple federal felonies for advocating the closure of the notorious animal-testing lab Huntingdon Life Sciences, and allegedly violating The opportunistic new law of repression, know as the "animal enterprise protection act".

Please visit www.shac.net for more details.

Jacob Conroy # 93501-011, FCI Victorville Medium 1, Federal Correctional Institution, PO Box 5300, Adelanto, CA 92301
www.supportjake.org

Lauren Gazzola, #93497-011, FCI Danbury, Federal Correctional Institution, Route #37, Danbury, CT 06811
www.supportlauren.com

Joshua Harper 29429-086, FCI Sheridan, Federal Correctional Institution, P.O. Box 5000 Sheridan, OR 97378
www.joshharper.org

Kevin Kjonaas # 93502-011, FCI Sandstone, PO Box 1000, Sandstone, MN 55072
www.supportkevin.com

Andrew Stepanian #26399-050, FCI Butner Medium II, Federal Correctional Institution, PO Box 1500, Butner, NC 27509
www.andystepanian.com

Kevin Olliff G12113, NKSP C-1-B 247U, PO Box 5004, Delano, CA 93216.

Serving 16 months for burglary charges unrelated to activism. Prior to his arrest, Kevin was very active with Animal Rights causes. The year sentence handed to Kevin, and the drastic response to his petty charges by the state, make it pretty clear that they felt threatened by Kevin's projects, and needed SOMETHING to get him on.

Please also visit www.myspace.com/supportlaural for more details.

PRISONER SUPPORT LINKS

We can only fit so many prisoners or comrades currently on trial in our update section of Fire to the Prisons. But we ask you to assume responsibility for supporting political prisoners, and staying up to date with their cases, and new obstacles of repression the state throws at our resistance. The following websites are a few prisoner support websites that are consistently updated:

Earth Liberation Prisoner Support (UK)
www.spiritoffreedom.org.uk
We recommend subscribing to they're email list.

Earth Liberation Prisoner Support (North America)
www.ecoprisoners.org

Break the Chains Blog
www.breakthechains.info

Fire to the Prisons Blog
www.myspace.com/alongingforcollapsepress

NYC Jericho Movement
www.thejerichomovement.com

Writing to Prisoners: A Guideline
www.anti-politics.net/distro/download/writingprisoners_flyer.pdf

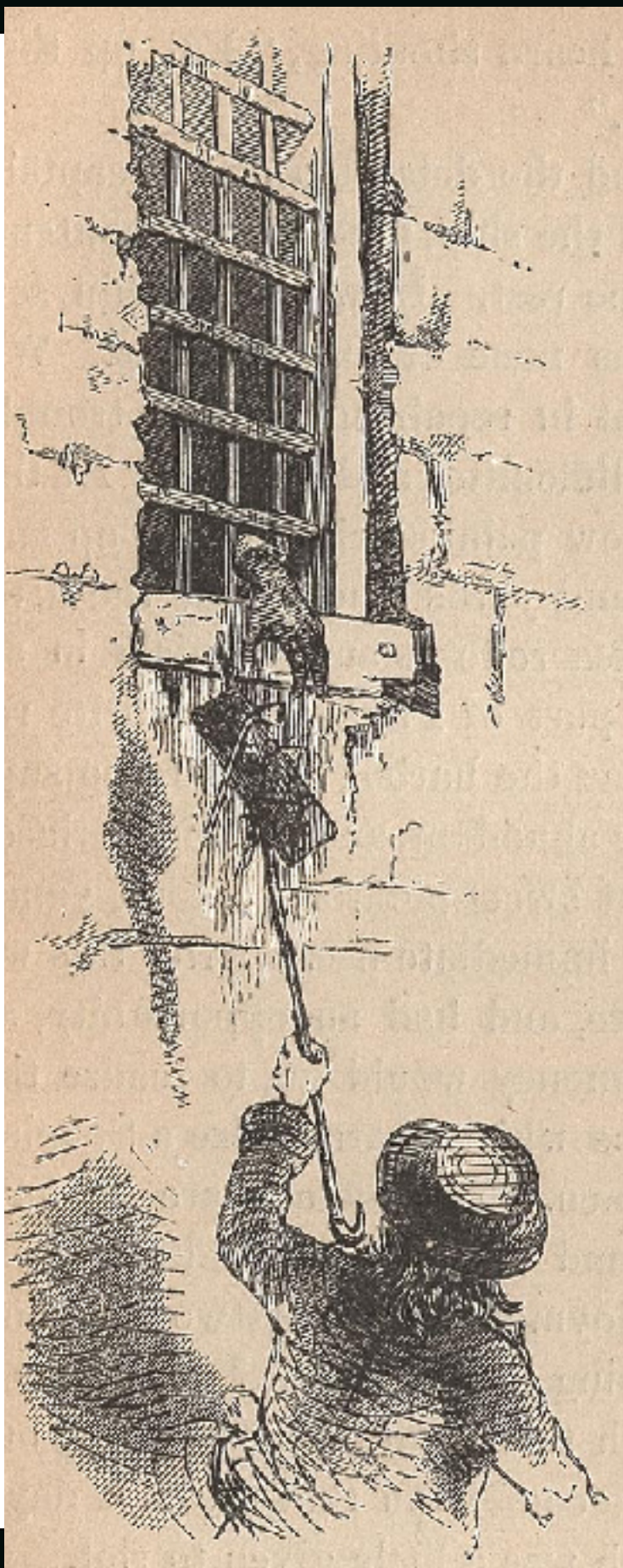
The following sites were not intended to exclusively focus on prisoners, but offer good updates on indigenous political internees in North America.
www.friendsofgrassynarrows.com
www.mohawknationnews.com

Green Scare Watch
www.greenscare.org

Prison Activist Resource Center
www.prisonactivist.org

NYC Jericho Movement
www.thejerichomovement.com





"Dedicated and prioritized support for political prisoners and prisoners of war has always been a vital principle behind all subversive communities engaged in insurrectionary or militant type struggle. Not only does this prevent snitching and cooperation with the state, but its the type of support and commitment that encourages strong communities of resistance. It sets an example, that the state can lock us up, but their walls do not weaken our community.

One very simple and important way to support prisoners is writing letters. Take a minute out of your day and go online to prisoner support web sites and look for addresses of prisoners you support and tell them of your solidarity. Trust me, this means the world to a person in prison. Isolation is hard and being aware that empathy and concern exists outside of the cell, is very warming in cold times. Fund-raising is also a great way to support prisoners. Asking wealthy people for money, "alternative money making schemes", holding parties or shows, and donating the money made to prisoners legal fees or commissaries is a vital way of showing support as well.

Its also important to support fallen comrades in your responses to their situation. As opposed to being discouraged to engage in militant actions, on the contrary, see their mistakes, and stay smart, secure, and safe when attacking the same order sanctioning their imprisonment, and helping to uphold all domination. Because the best way to support imprisoned comrades, is to let them know that they are serving time for a struggle that does not die when they suffer in prison, but prevails with their inspiration, and refuses to compromise with fear to the example the state is trying to make of them.

The best way to support prisoners is to stay safe and strong and continue in their path, keeping liberation warm in our hatred for the current context of hyper-control and alienation we live within, keeping our eyes open, and looking around at this worlds infrastructure as nothing but future kindling burning and fueling the path to liberation."

a solidarity of ATTACK

“The tigers of wrath are wiser than the horses of instruction”
-William Blake

(a brief chronology of solidarity actions conducted in the last few months)

June 13th, 2008

Santa Cruz, California county courthouse windows smashed out.

The communiqué claiming this action is below.

“Shortly after midnight on Friday the 13th of June, the Santa Cruz County Courthouse experienced not bad luck, but a deliberate act of revolt. Inspired by recent actions in the area and the struggles of others around the world, river rocks were thrown through two plate glass windows. The breaking of windows was a moment of sheer joy for us.

We’d like to dedicate them to every prisoner and detainee who has been forced to undergo the dehumanizing farce of cold Justice, but especially to these specific comrades:

Eric McDavid, currently in Fresno County Jail, recently sentenced to nearly 20 years imprisonment for a “conspiracy” that never carried out any actions. Daring to trust (in the wrong people, in Eric’s case) and discuss the possibility of acting is one of the greatest crimes of all in this day and age. May we all commit such crimes, and realize them as well.

Marie Mason, the latest target of the Fed’s “Green Scare,” accused of ELF arsons against the University of Michigan’s genetic engineering program. The government may have captured one brave person and attempted to isolate her, but there are innumerable people who are willing to strike in solidarity

with people they’ve never met.

Daniel McGowan, just transferred to Columbia County Jail in Portage Wisconsin, possibly facing a grand jury subpoena. He had the courage to take a plea bargain for ELF arsons he committed without snitching on those he acted with, and surely will continue to maintain his integrity. We honor Sadie, Exile, and Jonathan Paul as well for remaining silent as well in the Operation Backfire case.

Leonard Peltier, indigenous warrior framed for the 1975 killing of two FBI Agents who invaded in Oglala territory, serving two life sentences in prison. Despite widespread demand for his freedom, the United States persists in keeping this prisoner of war behind bars. His lawyers have again appealed his case in the Eighth Circuit U.S. Court of Appeals.

John Graham, indigenous land defender from the Yukon facing “South Dakota Justice for Indians” (aka lynch mob) this September for the 1975 murder of fellow warrior Anna Mae Pictou Aquash, which the FBI originally tried to cover up. Anna Mae’s death occurred in the context of over 76 Government-sanctioned murders on Pine Ridge Reservation in the span of three years (1973 to 1976), as well as the FBI’s intensive COINTEL (counter-intelligence) Program designed to destroy native resistance. The prosecution of John Graham now is a continuation of the colonialist governments of Canada and the US attempting to turn native people against one another and accept colonial rule. Mohawk warriors of Tyendinaga and Six Nations who have fought for their sovereignty, and after going through

"the owl takes flight"



numerous trials in the colonial Canadian courts they have recently been served another 12 arrest warrants.

Rioters in Olympia Washington, facing lengthy jail time for throwing rocks through bank windows on May Day.

Lukas Winkler, Stephanie Trager, and Sven Maurer: squatters in Munich sentenced to 5 years imprisonment each for throwing rocks at cops to defend their home, convicted by the German State of the absurd charge of "attempted murder.

Isa, Farid, Damien, Bruno and Ivan of France, accused of "possessing explosives" (smoke bombs) and "criminal association with terrorist ends." Smoke bombs and fireworks have been set off throughout France in revolutionary solidarity with these comrades captured by the French State, continuing and expanding their struggle against all prisons and detention centers.

And lastly, but not least, for you reading this text, and for every rebel who may one day be imprisoned for the crime of freedom. May every courthouse window be smashed, every prison wall broken. May all of us then run free.

Solidarity in revolt,
Uncontrollables"

No Tolerance for the Comfort of this Post-Colonial Era!

RIOT 2010!

The last issue of Fire to the Prisons included a long article related to ongoing indigenous and anarchist resistance bannered by an opposition against the 2010 Olympics, G8, and "Security and Prosperity" partnership that plans to be held in Canada that year. A long list of solidarity actions against 2010 events up to the point of the article was included in that piece as well. Although this issue will not be focusing much on it, we wanted to make sure all our readers are aware, that riotous and insurrectionary activity continues to happen, motivated by this no-2010 campaign and sentiment. Below are a list of links to inform yourself of indigenous and anarchist plans for 2010, and all time before then. Below is also a short list of just a few of the actions that have happened since the last issue.

Please learn more about the no-2010 momentum, and stay up to date with actions happening around the sentiment by visiting some of the links below:

www.no2010.com
www.friendsofgrassynarrows.com
www.confrontation.wordpress.com

July 22nd, 2008

Arson attack on Kiewit (construction aid for Olympics, and notorious for misc. development) truck in Vancouver.

Communiqué claiming the action is below.

"In the early morning of Tuesday, July 22nd 2008 a truck belonging to Peter Kiewit and Sons, parked off of Victoria Drive, was lit on fire. Kiewit is making a(n) killing off of the development of the Sea to Sky Highway. This highway development, along with the new high speed train line linking the airport to downtown, and the construction of new power lines through Tsawwassen communities, is paving the way for an intensification of development, resource extraction, tourism, ecological devastation and repression. Progress is a weapon used by the rich to impose the resulting misery of their projects upon our lives. This action was done in solidarity with people attacking capitalist projects everywhere, from Six Nations and their battles in Ontario to the people who made "deep cuts" in the new power line poles and threatened developers with crowbars in Tsawwassen. We are at war and our promise to developers and the pigs that protect them, their projects, and world is simple: as long as you build alienation and exploitation into our lives and territory we will not hesitate to consume your nightmares with our fire!"

July 23rd, 2008

Royal Bank of Canada (Olympic sponsor, and well a bank.) in Vancouver had it's windows smashed out.

Communiqué claiming the action is below:

"On the night of July 23, we joyfully smashed out 10 windows of the RBC at First and Commercial. It should be painfully obvious why we did this. It is a bank. Death to the market and the systems of repression!"

-Some Toads

July 14th, 2008

Train disruption conducted in solidarity with the Six Nations/Brantford indigenous Occupation, overall urban development, and against the 2010 parade of authoritarian events.

Communiqué claiming the action is below:

"On the night of Monday, July 14th, east of the Abbotsford-Mission Bridge (near Vancouver) thick copper wire was placed across the train tracks, connecting two rails to mimic a blockage and hopefully disrupting train traffic for hours. This is a strategic place because it is a bottle neck of three major train lines.

Since Thursday, July 9th people from Six Nations Reserve occupied four construction site in Brantford, Ontario in an ongoing campaign to stop development in their territory.

On Monday morning, the 14th, police tried to escort work trucks back on to one construction site. They arrested one person from the occupation when people refused to allow the trucks to pass. The construction site is the project of Ireland based

"If our solidarity is expansive, disruptive and targeted, we can further our own fight for freedom while strengthening others."

Kingspan Insulation and is still shut down due to a steadfast occupation.

We disrupted the tracks because they are, along with highways, the main arteries of the economy, transporting the building blocks of development. In "British Columbia," we are seeing rapid development build the projects of the rich, ushered along by the investment craze of the 2010 Olympics.

We did this in solidarity with those whose struggle poses a credible threat to the stability of the Canadian state. If our solidarity is expansive, disruptive and targeted, we can further our own fight for freedom while strengthening others."

July 21st, 2008

Four ATMs belonging to Royal Bank of Canada (consistently hit sponsor of the 2010 events) were destroyed. No communiqué is available for this action, but it was reported from anarchist influenced indigenous solidarity site; www.friendsofgrassynarrows.com.

August 25th, 2008

Santa Cruz, California.

McDonalds windows smashed and surveillance camera sabotaged.

Communiqué claiming the action is below:

"In the early morning of August 25, three windows were broken and a surveillance camera knocked off the roof of the Ocean Street McDonalds in Santa Cruz, California.

The Beijing Olympics have ended, but the repressive apparatus set up for the Games remains in place: some 300,000 surveillance cameras, 400,000 informants, and a general tightening of government control. This is always the result of these multinational spectacles. McDonalds, one of the major sponsors of the Olympics, also remains omnipresent and continues to reap its profits with four new restaurants and a large share of the advertising spectacle. This, too, is business as usual.

McDonalds will also gladly sponsor the 2010 Winter Olympics on stolen indigenous land in British Columbia and the 2012 Summer Olympics in the most surveilled metropolis in the world (London). They will continue to be attacked for their role in perpetuating the Olympics and all the repression, surveillance, development and profiteering that accompany the Games."

SOLIDARITY WITH FRENCH COMRADES FACING STATE ATTACK

On January 6th, 19th, and 23rd of 2008, 5 comrades in France were arrested on alleged charges ranging from conspiracy to attack a juvenile detention center, trying to sabotage a police vehicle, and possession of explosives. Since their arrests, 4 of the 5 have been released, but one of the five (Isa) remains in custody. Although things are consistently changing, and information translated into English, has been complicated to find. At this point we know that all four have been released under judicial control, which is basically house arrest. One of the four released has chosen to go underground. Like all other first-world nations, these arrests fall under the anti-terror reign used by the state to try and assault communities of resistance.

These 5 individuals are known among the French Anarchist milieu, and we have heard stories of their good-heartedness and feelings as fellow insurrectionists and enemies of the current order, as you can also read in the letters we include below. The anti-terror state conduct in Europe is identical to the Green Scare tactics and general reign of repression we experience in the states, in fact, in viewing the chronology of repression over the last few years, it's almost as if Europe is looking at American style repression as a helpful and standard guideline. Below we include a letter written from 2 of the 5 arrested, expressing their concerns, describing their case, and manifesting a call-out for solidarity. This call for solidarity has been heard though. We included after their letters a chronology of solidarity actions from www.325collective.com that have happened since their arrest, we also include a more recent solidarity action in Canada during the June 9th to 16th week of solidarity with the five.

Letter from Ivan and Bruno as of April 2008:

Greetings to all friends, to all those who are not resigned to the situation in which we live: police occupation of the streets, of the cities, raids, deportations, arrests, daily difficulties, the dispossession of our lives; the situation that pushes us to cede a major part of our lives to the bosses of every genre, to those who preside over our destinies, to power. If we've taken the road of revolt, it's for all these reasons, to retake the power over our lives, for the freedom to live.

We were arrested on January 19th, 2008. Two of us are in prison, the third is under judicial control (he passed by and had the bad luck of knowing us). We had

in our possession a smoke-bomb that we made with a mixture of sodium chlorate, sugar and flour. When burned, this mixture produces a lot of smoke. We were going to use it at the end of the demonstration which took place that day in front of the detention centre of Vincennes. Our idea: to be visible near the imprisoned undocumented immigrants, knowing that the police would surely try to prevent us from getting near the centre. We also had firecrackers for making noise and tire-poppers (bent nails) which can be put on the road to block cars from passing.

For the police and justice, the pretext is always found; we had the elements for a nail bomb. Here is what we're accused of:

Transport and possession, in an organized gang, of incendiary or explosive substances or products composing an incendiary or explosive device for the preparing of an act of destruction, degradation or assault on persons. Association of malefactors intending to commit a crime of voluntary destruction by the effect of a fire, an explosive substance or any other means to create a danger for persons, committed by an organized gang. Refusal to give digital prints or photographs to verify identity. Refusal by persons suspected of a crime or offense to submit to biological sampling for the identification of a genetic imprint.

It causes a chill on the back. There are the facts, now we'll try to contribute a reflection. It's obvious to see that we didn't end up this way because of what we had or because of what we planned to do with what we had. The State criminalizes revolt and tries to smother all "unauthorized" dissidence. What's targeted is our ideas and our method of struggle, outside of parties, unions or other organizations. Faced with this anger that the State can neither reach, nor manage, nor recuperate, it isolates and designates the internal enemy. The police files and general information constructs "profile types". The figure used in our case is an "anarcho-autonome" cell. Power assimilates this figure as terrorist. Constructing a danger for creating a consensus for its population, reinforcing its control and justifying repression.

This is why we are in prison today. This is the solution chosen by the State for the management of illegalities, of "risk populations". Today it imprisons for longer and longer terms. The controls, each time more

effective, and the sanctions that create fear assure those who have or profit from power a society where each individual has its place and knows the lines laid out for him or her that encircle and repress, that can't be crossed without paying the price. If we struggle on the side of the undocumented immigrants, it's because we know that it's the same police who control, the same boss who exploits, the same walls that imprison. In going to the demonstration, we wanted to yell in echo "Freedom" with the prisoners, to show that there are many who understand the revolt that they led for many months. Lighting a smoke-bomb, trying to get as close as possible to the gates of the prison, yelling "close the detention centres", with the determination of wanting to live free. This struggle within which one can recognize oneself is a terrain for building complicities, a place for the possible expression of our own revolt. We don't consider ourselves "victims of repression". There is no just repression, no just imprisonment. There is repression and its function of management, its role of maintaining the order of things: the power of those who possess facing the dispossessed. When the whole world marches in line, it is much easier to hit those who leave the ranks.

We hope that we are many who want to fully control our lives, to have this rage in our hearts to build and weave solidarities that build revolts.

325 Collective's chronology of Solidarity in France with the 5:

Paris, January 19, 2008 - Ivan, Bruno and a third person are arrested by a police patrol before a demonstration outside the immigrant detention centre of Vincennes where immigrants had been in revolt for a month.

Paris, April 4 - Ivan and Bruno's release demand is rejected.

Paris, April 5 - Tens of thousands of people demonstrate in the streets against the repression of immigrants. Smoke-bombs and a huge banner declare "Long live solidarity with Bruno, Ivan and all the others". The demonstration continues in a wild form, going to Vincennes and Joinville where undocumented immigrants have been assassinated by the police. There are graffiti tags, slogans, a municipal police car is attacked, advertising signs are torn down, and surveillance cameras are obscured in the train station of the Vincennes area.

Dijon, April 11 - There is a gathering in front of the prefecture in solidarity with undocumented immigrants and Ivan and Bruno. About 80 people block the route with two big banners reading, "Free Ivan, Bruno and the others."

"The necessary solidarity with the prisoners cannot be exclusively material. Solidarity consists also of the struggles, of all acts and resistance that oppose and attack the easy going of State and Capital. Solidarity means also the extension and intensification of the revolt..."

-Taken from call out for "Week of Borderless Solidarity with the Five"

Long live solidarity with the undocumented," and, "Neither selection nor deportation!". Many smoke-bombs are set off.

Paris, April 17 - The Hotel Ibis of Porte Dorée has its surveillance cameras obscured and is tagged with "Fire to the prisons!" and "ACCOR Collabo". A communication explains that the Ibis is part of the ACCOR hotel group which is part of the deportation machine at the ports and is helping with construction at the Roissy ZAPI 3 immigrant detention centre.

Paris, April 21 - 50 people are present at the court date for Bruno's release demand and yell "Freedom for Bruno, freedom for the undocumented," and "Power assassinates, justice is complicit." On the sidewalk outside, a banner is brought out reading, "Long live solidarity with the undocumented; freedom for Bruno, Ivan and the others."

Lille, April 21 - A communication explains that the BNP bank branch at 84th Street and Gambetta was attacked, its cash machines were broken and a dozen of its windows were broken. "Solidarity with all the prisoners, with or without papers, with or without chlorate. Freedom for all!"

Grenoble, April 22 - The bureau of CROUS (Regional Centre for University Enterprises) is occupied for five hours to protest the collaboration of the institution with the police in the arrest of an undocumented student immigrant on April 8. The collective "Smoke-bombs for everyone always" is there to also call for solidarity with Bruno and Ivan. Two smoke-bombs are burned by a window on the last floor and leaflets are thrown to bystanders.

Paris, April 26 - A solidarity concert is held for those charged and imprisoned in the struggle against the deportation machine. A banner for Ivan and Bruno is present and a dossier of texts called "Bad Intentions" is widely distributed.

Paris, April 28 - A gathering demands freedom for Ivan. About 70 people yell "freedom for the undocumented, freedom for Ivan" in front of the court of appeal. When leaving by the stairs, people are pushed and hit by police and defend themselves. One person is arrested by the cops. Outside people are surrounded and chased by police, who receive the help of cafe owners in making arrests. 28 people are arrested and released except for one comrade who didn't have her papers and who is insulted and hit by police and kept over night in jail.

Paris, April 29 - In the night, an Air France agency is attacked. Six windows are broken and a graffiti tag is left reading, "Air France Depots, Break Air France". A communication ends with, "Freedom for all the prisoners, with or without documents, with or without chlorate."

Paris, April 30 - Two BNP cash machines are attacked, all the windows of a Red Cross building are broken and a Mercedes registered

to some embassy vehicle is attacked (against all states). A communication explains that BNP supports the cops against the undocumented and the Red Cross helps deportations in France and manages detention centres in Italy and Belgium. That same night, the office of ANAEM (foreigner and migration agency) has its windows shattered. "Solidarity with those who rebel in the prisons, detention centres and police stations."

Grenoble, May 4 – There is a concert in support of Bruno and Ivan at the Palm Bitch squat.

Paris, May 4 - Hundreds of people demonstrate at the Vincennes detention centre where the detained are on hunger strike. Demonstrators yell "socialos collabos" at the socialist deputy of Paris, George Pau-Langevin who attempted to speak and was forced to escape with the help of the police and a member of the 9th Sans Papiers collective. Keny Arkana and Kalash perform music outside the centre.

Toulouse, May 8 - 30 to 40 people gather behind the Tribunal of Grande Instance in solidarity with all prisoners, including Ivan and Bruno, whose public letter is given out.

Paris, May 10 - The radio broadcast of France Culture is interrupted and a text is read aloud ending with, "Solidarity with Ivan and Bruno and all the imprisoned. Shit to the undertakers."

Grenoble, May 13 – There is a gathering outside the Administrative Tribunal in solidarity with all undocumented immigrants and Ivan and Bruno. About 80 people distribute leaflets and the public letter from Ivan and Bruno. Smoke-bombs are set off and the group meets up with demonstrating high-school students.

Paris, May 24 - A hip hop night is held, "against the deportation machine, for Ivan, Bruno and all the others."

Rennes, May 28 – A public gathering is held in solidarity with Ivan and Bruno.

Solidarity Action with the 5 arrested comrades During "Week of Solidarity without Borders":

June 16th, 2008

Probation offices attack in Vancouver, Canada in solidarity with the five.

Communiqué claiming the action in solidarity with the five is below:

"In Vancouver, Canada, on the night of June 16th, 2008 two surveillance cameras on Commercial Drive were visibly obscured by paint and the roof top and front doors of the "Ministry of Public Safety" (probation) building, also on Commercial Drive, were tagged with "Fuck Probation," "Break the Prisons Now!" and "Solidarity Across Borders - Freedom is Our Crime!" In Vancouver, Canada, on the night of June 16th, 2008 two surveillance cameras on Commercial Drive were visibly obscured by paint and the roof top and front doors of the "Ministry of Public Safety" (probation) building, also on Commercial Drive, were tagged with "Fuck Probation," "Break the Prisons Now!" and "Solidarity Across Borders - Freedom is Our Crime!" This act was done as part of a week of "Solidarity Without Borders," called for because of the arrest and imprisonment of 5 people in France on charges ranging from conspiracy to attack a juvenile detention centre, trying to sabotage a police vehicle, and possession of explosives. Of the four who were imprisoned for four months,

now one, Isa, still remains in prison under "preventative detention" under anti-terror measures. It was reported in the news, that when a bus was burned and tagged "Riot Now" on Commercial Drive last Halloween, investigators said the footage from the surveillance cameras across the street did not reach far enough to capture the perpetrators. The cameras targeted with paint must be these very cameras. The "Ministry of Public Safety" is where people report for probation, the monitoring and restriction of life outside of prison walls. This same office was graffitied and it's locks glued on the night that indigenous warrior John Graham was deported to South Dakota, in December 2007. He remains in prison awaiting trial, framed-up for the 1970's murder of his friend and comrade Anna Mae Aquash. This act is a negation and an embrace. Denying the control of the camera and the law over our possibilities, this act embraces solidarity with all the others who fight for freedom in the destruction of prisons and this prison society.

We can break this prison society. Solidarity is our Weapon!"



For more information and updates regarding their case please visit:

www.325collective.com (English)

www.cettesemaine.free.fr (French)

www.paris.indymedia.org (French)

Decentralized and Solidarity rooted RESISTANCE to I69 Super Highway

In our last issue we included a brief “declaration of war” claimed by a group of anonymous enemies of the “NAFTA” superhighway development, known as I-69, which plans to plunder the mid-west. This highway development plans to stretch across the mid-west and into bordering southern states to help better coordinate international trade and national profits. This highway will mean the destruction of communities throughout the mid-west and all the way to Mexico, this highway will also help to destroy whatever pristine forests remain in its path, and plunder the bio-diversity of many wild non-human species and habitats. The campaign against I-69 has been in the working for years, and although our description is brief, this campaign has brought anarchists and rural peoples together as an insurrectionary force against the highway’s construction. This campaign has been confronted with harsh repression by the highway’s investors and its ally, the state, but it continues to be met with resistance, both in the streets of the Midwest, and in the cover of the night. We want to include a few actions that were conducted in solidarity with the campaign, as well as a few links to further an understanding of this campaign and this planned development that must be confronted, as its effects will be drastic.

June 24th, 2008

Attack on offices belonging to HNTB (Howard, Needles, Tammen & Bergendoff). HNTB is a well known engineer and architectural firm, they have designed many bridges, roadways, airports and professional sports stadiums across the United States and around the world.

Communiqué claiming the action is below:

“On the morning of Tuesday June 24, employees of HNTB arrived at their Hicksville, NY office to find the building defaced with spray paint. DEAL WITH I-69 DEAL WITH US was written across the front of the building. When they went to the front door, the lock was glued and the door was covered in paint. They walked around to the back and the back doors were glued too. Other slogans were painted on the sides of the building and all the windows were covered in paint. They called the locksmith to break in for them and then called the cleaning people. The cleaning crew told them there was nothing they could do about the windows, the paint was etched into the glass. HNTB then removed the address of the Hicksville office (40 Commerce Pl) from their website.”

June 30th, 2008

Hicksville, New York

Bernardin, Lochmueller, & Associates, engineering aid to I-69’s construction had their company vehicles and offices attack. This is a communiqué describing one incident, but it states of three other attacks against the company.

The communiqué claiming the action is below:

“This morning, the owners of Bernardin, Lochmueller, & Associates in Maryville, Illinois were popping aspirins to deal with their headaches. Maybe the underlings enjoyed the day off. The company car had all four tires slashed, headlights, windows, and mirrors busted out, and paint job ruined. The office building had its locks glued, windows smashed, and exterior painted with “187 ON I-69” and “THE FRONTLINE IS EVERYWHERE.” Wherever capitalists maneuver to increase their wealth and power, there we find a target for our anger. I-69, the NAFTA Superhighway, is nothing more than a channel for the flow of profit from the backs of working people into the pockets of the rich.

This time around the surveyors got it. Two of the three BLA locations have been sabotaged. Next Exit?”

July 27th, 2008

Bloomington, Indiana

Chase bank windows smashed out in solidarity with those resisting I-69.

Communiqué claiming the action is below:

“In the pre-dawn hours of July 27th, some enraged Hooiers threw rocks through the window of Chase Bank in downtown Bloomington, Indiana. This action is in solidarity with all those resisting Interstate 69, the NAFTA superhighway being built between Canada and Mexico. This small bit of sabotage comes one day before the National Day of Mobilization Against I-69 on July 28th. These insurrectionists hope to see widespread attacks on financial institutions and corporations. They are responsible for the destruction of our world and the transformation of “resources” (i.e. our lives and our earth) into capital to enrich our oppressors. Against capitalism and confinement, for the growth of the wild and our rage and joy....”

To learn more about the NO I-69 campaign, and what the super highway plans itself, visit the following link:
www.stopi69.wordpress.com

solidarity with ten

AUSTRIAN ANIMAL LIBERATIONISTS

On May 21st, 2008, ten Austrian animal liberationists were arrested on the typical trumped up "terror" allegations by the Austrian state. They were placed into pre-trial incarceration due to state claims of these individuals destroying evidence the state will discover to further their investigation, and that any time in prison will prevent these individuals allegedly committing other crimes. In Austria, pre-trial incarceration is limited to evidence the state brings forth, in this case, prisoners can only be held for up to 2 months for allegedly planning to destroy evidence, but if it is proven that these individuals may commit further "crimes" if not remanded, pre-trial incarceration time can be up to a full year. The ten were spread out over Austria, particularly Vienna, Lower Austria, and Burgenland. The individuals were accused of arsons related to animal liberation, but state files refer to these attacks as another "unsolved" action, with no connection to these individuals. Their only evidence to their arrest and pre-trial incarceration was each individual's history as dedicated animal liberationists. The charges continue to change though, from being referred to by the media as originally being responsible for 800,000 euro in property destruction to 300,000, and as arsons seem harder and harder to pinpoint responsibility for, allegations such as threatening to distribute poisoned tooth-pastes (forcing stores to remove brands that were tested on animals from their shelves), to breaking windows and general graffiti (any typical accusation they can throw at people who have been identified as being part of an open and decentralized campaign). Were happy to now say that all ten were released from prison as of September 2nd, but still face trial regarding state allegations. Throughout this time, all ten individuals remained uncooperative, refusing to give passwords to their encrypted emails and choosing to remain completely silent. It is believed that this helped to lead to their early release, considering that the state could not discover any evidence to stick. Throughout their pre-trial incarceration, they were not forgotten by the community they represent either. Actions around the world, freeing animals, and attacking infrastructure sanctioning human domination were conducted for and claimed with these individuals. We include below statements from a few of the Austrians that were arrested, we also include a few of the actions that happened around the world that were carried in solidarity with their case.

A Letter from Austrian Animal Liberation Prisoner Jan prior to being Released:

"Even though the walls are high, thick, and covered with barbed wire, the windows are barred and the steel doors are locked, I can feel here, inside, the solidarity and support from outside! Many thanks to all those who are taking care of us, looking after the animals that we live with, taking care of the doors which were kicked in, the plants, the rent, making sure we get laundry, letters, visits, and money and regularly hear of solidarity demonstrations.

Many thanks to all who stand up for an anti-authoritarian society, where people show solidarity with one another.

I do not trust myself to give a political or legal assessment at the moment regarding my case, because I am largely cut off from information and completely cut off from the other accused persons. The only thing that is certain is that "prison" has lost much of the horror, with which it was always bound, thanks to the large solidarity and support from outside.

**I hope all you on the outside are doing well!
For an anti-authoritarian society without prisons and cages!"**

A few of the many Solidarity Actions with the ten Animal Liberationist Political Prisoners:

Week of July 6th, 2008

Refrigeration trucks and administrative offices attacked with explosive devices in Charles River, France. This action was conducted in solidarity with the Austrian prisoners, as well as all animal liberation political prisoners everywhere.

Communiqué found on www.directaction.info is below:

Please excuse the bad French to English translation:

"For all those who lost their freedom for that of the animals (Austrians...):

Explosive devices were used against an administrative building and against refrigerated trucks at the largest center in France for breeding animals for death under the scalpel: Charles River France - Lieu-dit Les Oncins - 69210 Saint Germain sur l'Arbresle. Tel: 04 74 01 69 69 (RENAUD Real, DRANSARD Thierry and MOLHO-Davide Andrea).

In this concentration camp, each day untold numbers of rabbits, mice, guinea pigs, monkeys (see photographs)... are incinerated after being tortured for months or years.

Others are bred to be sold to pharmaceutical companies like Novartis, HLS, Sanofi... This activity of barbaric torture is profitable, and money motivates this system!

We have not finished with you... The cause is right and nothing can stop the ALF: neither your millions, or repression..."

July 22nd, 2008

2000 mink liberated from fur farm in Schlesien, Germany.

Communiqué regarding the action is below:

"We could smell the horrible stench long before we reached the fur farm in Schlesien, near Kiel, on the night of July 22, 2008! The animals were locked-up four to a cage! The whole farm was in terrible condition! There were many we could not help this night! But we released at least 2000 mink! We gave them a chance to escape. A chance is better because in a few months they will be killed by the farmer. These animals deserve freedom! This action is dedicated to the imprisoned Austrian animal activists!"

We would like to add that going into printing, raids were made on two friends of the ten Austrians that were arrested. Computers and information CDs were taken in the raids. Unfortunately this is all the information we have. But we recommend subscribing to the Spirit of Freedom prisoner support list at the site below:

www.spiritoffreedom.org.uk

Animal Liberation: Raising the Stakes!

"you disrespect, you get the tech"
-Gang Starr



The Animal and Earth Liberation Front may be one of the only decentralized and consistent insurrectionary forces North America is currently experiencing. Against these forces, state repression has utilized some of the most intimidating measures in the new dawn of its "anti-terror" reign. Although the repression continues to seek the destruction of these anonymous and militant communities of resistance, actions continue to occur every day and around the world. Several of these actions are of the more extreme events we've learned about since the last issue of Fire to the Prisons. They have also taken place in California, one of the states most notorious in its attempted destruction of the animal liberation community. It is our feeling that a refusal to compromise before such state repression is more than adequately expressed in the actions listed below.

Expropriation and Arson against UCLA Vivisection:

June 16th, 2008

UCLA Campus, Irvine, California

Communiqué claiming an arson on a campus van:

"At the start of last week, in Irvine, CA, a van owned by UCLA went up in flames. For all of those affected you have the UCLA primate vivisection program to blame. It is unacceptable for us to see, hear, and know what is going on in those animal labs without taking action. We are driven to show the world the compassionless support that UCLA gives to these monkey killers and to do anything we can to end the needless suffering that the primates are forced to face. The end of UCLA vivisection is coming. We urge you to start switching over to non-animal protocol without haste."

-LA ALF

September 24th, 2008

UCLA Campus, Acton, California

Communiqué claiming an arson on another campus van:

"New classes, expensive books, oh, and burning vans. That's right we are back to work. An incendiary device was left under a van in Acton, CA in the first hours of Thursday, Sept. 18th. Let's hope it worked as well as the one in Irvine. Let's also hope that the UCLA regents make some good choices so that we don't have to keep doing this. We don't want to have to go further but be assured that we will if need be."

-ALF

July 19th, 2008

UCLA Campus, Riverside County, California

Communiqué claiming a campus van stolen:

"Kudos to whoever lit that UCLA van ablaze a couple of weeks ago. Your action inspired us to look into these vans as well. You were right. They are everywhere. We effectively removed one of them from its location in Riverside county last weekend. The funding that UCLA spent on purchasing this particular van will be redirected to save animals rather than the torturing of monkeys that UCLA is doing. Washed in shame and the blood of innocence, UCLA will continue to be held accountable. Hopefully by a rapidly growing number of people doing whatever it takes. GET OUT THERE!!!"

July 23rd and 27th, 2008

UCLA Campus, Chino, California

Communiqué claiming two other campus vans stolen:

"On the nights of July 23 and 27, we stole two more UCLA vans from Riverside and Chino Hills and have expropriated the funds for the vans to help animals. So far we've cost UCLA over 150 thousand dollars in vans which is just a start to penalize them for the use of our tax money for gruesome primate experiments. we are all Gods creations and so are the monkeys who we have witnessed and heard screaming out from the hell they endure day after day after day after day. We're not stupid and we know what goes on at our own university and we're sick of it and if we cant leave our studies or our jobs right now the least we can do is cost UCLA money and force them to stop these awful experiments on monkeys being done on our campus..."

August 2nd, 2008

UCSC Campus, Santa Cruz, California

Two University of California-Santa Cruz research scientists were targets of firebombs early Saturday, August 2nd, showing another sign of the escalating direct action and violence against university researchers who use animals in vivisection labs. One of the targeted was a well known molecular biologist on campus, who had a fire spread to his home, having the police conclude the attack as a homicide investigation. The arsons occurred four days after a customer at Cafe Pergolesi, a downtown Santa Cruz coffeehouse, found fliers listing the names, home addresses, home phone numbers and photos of 13 UC-Santa Cruz science researchers and professors. Police believe unidentified animal rights activists created the fliers, which were made to appear as 'wanted posters'.

They warned: "Animal abusers everywhere beware; we know where you live; we know where you work; we will never back down until you end your abuse." City and UC-Santa Cruz police contacted most of the people on the list to warn them. Although one of the two campus researchers firebombed was not on the list. Both fire bombings are said to have happened at the homes of these sadistic researchers.

October 6, 2008

Los Angeles and Berkeley, California

Animal Liberationists Mock California Law AB 2296.

Windows at the homes of vivisectors were smashed days after the vivisector "protection act" was passed.

Communiqué claiming the action is below:

"We were inspired by the recent passage of the 2296 bill and the raid of an anarchist infoshop in Oakland. As the vivisectors revel in their false safety, know this. This law changes NOTHING. We are still here and we intend to act. We threw stones through windows at Ralph Freeman's Vine Street home, breaking two. Frederic Theunissen's car was scratched up with a hammer. This same hammer was used to smash a large window at his home in the middle of the night. Ralph Freeman has killed cats and kittens in his laboratory at UC Berkeley with no benefit for humans for over twenty years. Frederic Theunissen is responsible for the torture of birds in his laboratory. These animals are denied movement and cut open for his insane scientific studies. All the vivisectors and anyone assisting in this sadism at UC Berkeley (researchers, post-docs) shall consider themselves an appropriate target. And remember, cameras and motion lights have done nothing for Theunissen and Freeman. Justice's hammer falls again and again until it ends when the price is a helpless animals life."

-Feminists for Animal Liberation

The last week of September, the FBI visited 3 individuals demanding DNA samples in Santa Cruz, California. The agents possessed court orders for their DNA in investigation of a "violation of the Animal Enterprise Terrorism Act." (another law used by the state to enable it's constant draconian repression)

Another individual was served with a subpoena for a federal grand jury hearing. FBI Special Agent Andrew Myers found her in downtown Santa Cruz as she hung out with friends. The date of the hearing is October 23rd, 2008 at the San Francisco Federal Building. It is not known what they are investigating specifically, but it is important for all insurrectionary communities to continue to stay up to date with the repression conducted against the animal liberation movement for the state's ways of repressing them will and have been used against direct action oriented dissent.

Anyone visited by the police need to let their communities know ASAP. People need to be as public about this as possible. Radical communities need to let folks facing FBI intimidation know that they have the utmost support, and send the FBI the message that people will never cooperate with their witch-hunts.

To stay up to date with actions like the ones above that continue to happen everyday, and find out more on repression of this struggle, please visit the following sites:

Bite Back Magazine's Direct Action Blog:

www.directaction.info

Animal Liberation Press Office

www.animalliberationpressoffice.org

"Once more the ALF proved that what could not be accomplished with years of protest, can be achieved in an instance, by a handful of brave-hearted warriors. Now it was time to wait for others to follow our example"

- "Memories of Freedom", Anonymous

a brief chronology of prisoner resistance

July 5th, 2008 - Marienville, PA

Four inmates riot at the Abraxas 1 Juvenile Facility. \$5,000 in damages are done by breaking windows and vandalizing desks, chairs and other furniture. Two staff members are hospitalized. This follows another incident in February in which 10 inmates rioted.

July 26th, 2008 - Santa Rosa, FL

Two inmates are able to access a 12 inch square opening and crawl into a small area housing water pipes. They then climb to the roof of the building and jump down. Unfortunately they were caught, but not after eluding authorities for thirty-five days.

August 4th, 2008- Rockville, IN

An inmate escapes Rockville Correctional Facility by manipulating a guard into driving her off the grounds in the back of a INDOC van where she then met with a friend who drove her away. At the time of writing this she has yet to be caught.

August 24th, 2008 - Clovis, NM

Eight inmates escape from the Curry County jail. It is believed the inmates stole a key from a door while two guards were working and passed it amongst themselves to unlock other doors before returning it ten minutes later-before the guards even noticed it was missing. In a room they unlocked, the roof was cut through with tools fashioned out of scrap metal. While five of the escapees were caught, three still remain free at the time of writing this.

August 24th, - Regina, Saskatchewan, Canada

Six inmates escape the Regina Correctional Centre by breaking a hole through a brick wall and scaling a fence. The last of the inmates was captured September 23rd in a shootout with police.

September 9th, 2008 - Rosharon, TX

An inmate scales a western fence of the recreation yard of the Stringfellow Unit despite being shot at three times. Unfortunately, he was caught almost three weeks later.

September 11th, 2008- Lake Point, CA

An inmate on work detail simply walks away from the Animal Control kennel she was cleaning. Sheriff's patrol units respond only to find her jail issued denim shirt balled up with her jail id tag behind the kennel. At the time of writing this she has yet to be found.

September 12th, 2008 - Big Spring, Texas

A Flightline Correction Center building is set on fire during a riot. Seven staff members are hospitalized. The facility is privately owned by Cornell Companies Incorporated and houses prisoners for the INS.

September 14th, 2008 - Tijuana, Mexico

Rioting breaks out in the notorious La Mesa State Penitentiary sparked by the killing of a 19 year old inmate by prison guards. Approximately 1500 inmates gained control of two buildings for over 12 hours. Inmates gained access to the roof hanging banners that read "The guards are the assassins" and attacked police with pipes and stones. By the time police and soldiers were able to regain control the next morning, 60% of the prison had been burned down. Family members and supporters of the inmates gathered outside the next day and burnt cars and threw stones at guards. Three inmates were killed and six of the 25 injured were police.

September 17th, 2008 - Tijuana, Mexico

More than 15 inmates in the women's prison in La Mesa State Penitentiary climbed to the roof of housing building number 7. They smashed out the lights on the way up and the riot soon spread to the rest of the prison. Several thousand people who gathered outside the prison responded with rocks to the police who attempted to disperse them. Two police cars are burned while other fires are set up and down Boulevard Diaz Ordaz while workers were returning home. The inmates controlled the facility for six hours. In the end, 19 inmates were dead and almost 60 wounded.

September 19th, 2008 - Castaic, CA

Over 150 inmates barricade themselves into a room in the East facility at the Pitchess Detention Center. Deputies suffer one injury while clearing the room with tear gas.

September 30th, 2008 - Bangor, ME

An inmate simply walks out of the minimum security prison in which he was held and enters a car left out for him. Unfortunately, he is caught later that day.

October 5th, 2008 - Headingley, MB

An inmate scales a four meter tall razor-wire-topped fence and swims across the Assiniboine River to freedom. This is only the second time in the last 13 years a prisoner has tried to scale the fence, and the only successful escape. At the time of writing this he has yet to be caught.

INSURGENT FEROCITY: the playful violence of rebellion

"I do not dream of a gentle revolution. My passion runs to the violence of supersession, the ferocity of a life that renounces nothing."

-Raoul Vaneigem

Social control is impossible without violence. Society produces systems of rationalized violence to socialize individuals -- to make them into useful resources for society. While some of these systems, such as the military, the police and the penal system can still be viewed separately due to the blatant harshness of their violence, for the most part these systems have become so interconnected and so pervasive that they act as a single totality- the totality which is the society in which we live.

This systemic violence exists mostly as a constant underlying threat - a subtle, even boring, everyday terrorism which induces a fear of stepping out of line. The signs and orders from 'superiors' which threaten us with punishment or poverty, the armed, uniformed thugs who are there to "protect and serve" (huh!?!), the barrage of headlines about wars, torture, serial killers and street gangs, all immerse us in an atmosphere of subtle, underlying, rationalized social violence which causes us to fear and repress our own violent passions.

In light of the systematic social violence that surrounds us, it's no surprise that people are fooled into viewing all violence as a single, monolithic entity rather than as specific acts or ways of relating. The system of violence produced by society does become a monolith which acts to perpetuate itself.

In reaction to this monolithic system of violence, the "pathology of pacifism" develops. Unable to see beyond social categories, the pacifist creates a false dichotomy, limiting the question of violence to the ethical/intellectual choice between an acceptance of violence as a monolithic system or the total rejection of violence. But this choice exists only in the realm of worthless abstractions, because in the world in which we actually live, pacifism and systematic violence depend upon each other. Pacifism is an ideology which demands total social peace as its ultimate goal. But total social peace would require the complete suppression of the individual passions that create individual incidences

of violence - and that would require total social control. Total social control is only possible through the use of the constant threat of the police, prison, therapy, social censure, scarcity or war. So the pacifist ideal requires a monolithic system of violence and reflects the social contradiction inherent in the necessity that authority strive to maintain peace in order to maintain a smoothly running social system, but can only do so by maintaining a rationalized system of violence.

The rationalized system of violence not only perpetuates itself, but also evokes responses, often in the form of blind lashings out by enraged individuals, which the system then manipulates into justifications for its own continual existence, and occasionally in the form of consciously rebellious violence. The passionate violence that is suppressed turns in on the one feeling it, becoming the the slow-killing, underlying violence of stress and anxiety. It is evident in the millions of little pinpricks of humiliation that pass between people on the streets and in the public places of every city - looks of disgust and hostility between strangers, and the verbal battle of wits exchanging guilt and blame between supposed friends. This is the subtlest and most total form of rationalized violence; everyone conforms out of fear of each others' disgust. This is the subtle form of violence practiced by pacifists.

"Forward everyone! And with arms and hearts, Speech and pen, Dagger and rifle, Irony and blasphemy, Theft, poisoning and fire, Let us make...war on society."

-Dejaque

Those of us who are fighting for the freedom to create our lives for ourselves need to reject both sides of the choice society offers between pacifism and systematic violence, because this choice is an attempt to socialize our rebellion. Instead we can create our own options, developing a playful and passionate chaos of action and relating which may express itself at times with intense and ferocious violence, at times with the gentlest tenderness, or whatever way our passions and whims move us in the particular moment. Both the rejection of violence and the systemization of violence are an attack on our passions and uniqueness.

Violence is an aspect of animal interaction and observation of violence among animals belies several generalizations. Violence among animals does not fit into the formula of social darwinism; there is no perpetual war of all against all. Rather at specific moments under particular circumstances, individual acts of violence flare up and then fade when the moments pass. There is no systematic violence in the wild, but, instead, momentary expressions of specific passions. This exposes one of the major fallacies of pacifist ideology. Violence, in itself, does not perpetuate violence. The social system of rationalized violence, of which pacifism is an integral part, perpetuates itself as a system.

Against the system of violence, a non-systematized, passionate, playful violence is the appropriate response. Violent play is very common among animals and children. Chasing, wrestling and pouncing upon a playmate, breaking, smashing and tearing apart things are all aspects of play that is free of rules. The conscious insurgent plays this way as well, but with real targets and with the intention of causing real damage. The targets of this ferocious play in the present society would mainly be institutions, commodities, social roles and cultural icons, but the human representatives of these institutions can also be targets - especially where they present an immediate threat to anyone's freedom to create their life as they desire.

Rebellion has never been merely a matter of self-defense. In itself, self-defense is probably best achieved by accepting the status quo or its reform. Rebellion is the aggressive, dangerous, playful attack by free-spirited individuals against society. Refusing a system of violence, refusing an organized militarized form of armed struggle, allows the violence of insurgents to retain a high level of invisibility. It cannot be readily understood by the authorities and brought under their control. Its insurgent nature may even go undetected by the authorities as it eats away at the foundations of social control. From the rationalized perspective of authority, this playful violence will often appear utterly random, but actually is in harmony with the desires of the insurgent. This playful violence of rebellion kills "inadvertently as (one) strides out happily without looking back."

The playful violence of insurgence has no room for regret. Regret weakens the force of blows and makes us cautious and timid. But regret only comes in when violence is dealt with as a moral question, and for insurgents who are fighting for the freedom to live their desires, morality is just another form of social control. Wherever rebel violence has manifested playfully, regret seems absurd. In riots (other than police riots) and spontaneous uprisings - as well as in small-scale vandalism - a festive attitude seems to be evident. There is an intense joy, even euphoria, in the release of violent passions

that have been pent up for so long. Bashing in the skull of society as we experience it on a daily basis is an intense pleasure, and one to be savored, not repudiated in shame, guilt or regret. Some may object that such an attitude could cause our violence to get out of hand, but an excess of insurgent violence is not something that we need to fear. As we break down our repression and begin to free our passions, certainly our gestures, our actions and our entire way of being are bound to become increasingly expansive and all we do we will seem to do to excess. Our generosity will seem excessive and our violence will seem excessive. Unrepressed, expansive individuals squander in all things. Riots and insurrections have failed to get beyond temporary release, not because of excess, but because people hold themselves back. People have not trusted their passions. They have feared the expansiveness, the squandering excess of their own dreams and desires. So they have given up or turned their fight over to new authorities, new systematizers of violence. But how can insurgent violence ever be truly excessive when there is no institution of social control, no aspect of authority, no icon of culture that should not be smashed to powder - and that gleefully?

If what we want is a world in which each of us can create our own lives free of constraints, relating with each other as we desire rather than in accordance with socially defined roles, we have to recognize that, at times, violence will flare and that there is nothing wrong with that. Fullness of the passions includes full and expansive expressions of hatred and rage - and these are violent emotions. Though this violence can be used tactically it will not be systematic. Though it can be intelligent, it will not be rationalized. And under no circumstances is it self-perpetuating, because it is individual and temporary, spending itself fully in its free, passionate expression. Neither moralistic non-violence nor the systematic violence of military struggle can break down authority since both require some form of authority. Only the expansive and passionate violence of insurgent individuals playing alone or with each other has any chance of destroying this society...

SECURITY TIP

for the ambitious dispossessed

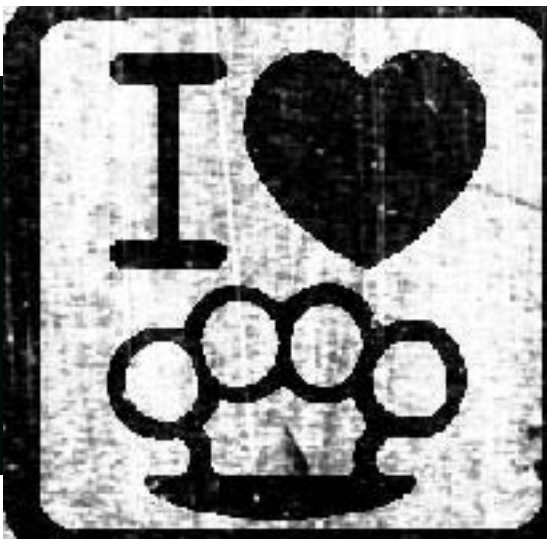
In political or criminal circles, the concern as to whether cell phones can be used as microphones for government eavesdropping has come up. Some scoff and laugh it off as paranoia, but we wanted to use a clip from 325 magazine to confront such carelessness. Don't just turn them off, take the phone battery, and apply such concern and caution to every part of your life! Stay safe, stay smart, always go the extra step!

"The FBI has confirmed the use of mobile phones for electronic surveillance in criminal investigations: remotely activating a mobile phone's microphone and using it to eavesdrop on nearby conversations. The technique is called a "roving bug," and was approved by top U.S. Department of Justice officials for use against members of a New York organized crime family who were wary of conventional surveillance techniques such as tailing a suspect or wiretapping him. Nextel cell phones owned by two alleged mobsters, John Ardito and his attorney Peter Peluso, were used by the FBI to listen in on nearby conversations. The surveillance technique came to light in an opinion piece by U.S. District Judge Lewis Kaplan. He ruled that the "roving bug" was legal because the federal wiretapping law is broad enough to permit eavesdropping even of conversations that take place near a suspect's cell phone. While the Genovese crime family prosecution appears to be the first time a remote-eavesdropping mechanism has been used in a criminal case. The technique has been discussed in security circles for years. The U.S. Commerce Department's security office warns that "a cellular telephone can be turned into a microphone and transmitter for the purpose of listening to conversations in the vicinity of the phone." An article in the Financial Times last year said mobile providers can "remotely install a piece of software on to any handset, without the owner's knowledge, which will activate the microphone even when its owner is not making a call." Nextel and Samsung handsets and the Motorola Razr are especially vulnerable to software downloads that activate their microphones, said James Atkinson, a counter-surveillance consultant who has worked closely with government agencies.



"They can be remotely accessed and made to transmit room audio all the time," he said. "You can do that without having physical access to the phone." Because modern handsets are miniature computers, downloaded software could modify the usual interface that always displays when a call is in progress. The spy ware could then place a call to the FBI and activate the microphone - all without the owner knowing it happened. "A mobile sitting on the desk of a politician or businessman can act as a powerful, undetectable bug ... enabling them to be activated at a later date to pick up sounds even when the receiver is down.", "If a phone has in fact been modified to act as a bug, the only way to counteract that is to either have a bug sweeper follow you around 24-7, which is not practical, or to take the battery out of the phone," Atkinson said. Security-conscious corporate executives routinely remove the batteries from their cell phones, he added, to prevent covert listening and location details. Software exploits, tools, and viruses are circulating amongst hackers that have similar features to the government software. Illegal 'Bluetooth' software exploits are already becoming common, enabling you to steal pictures, view texts, contacts. Soon users will be able to tap phones, get all their numbers, find their location, view pictures, texts, turn microphone and camera on, view contacts, view their details, etc., all through your phone or PC. A growing number of private sector internet based services offer similar programs."

From 325 (an insurgent magazine of social war and anarchy):
www.325collective.com



confronting snitch culture:

historical examples and current proposals

"Homeboy was talking to the po-po, we had to let everybody that was a no-no, he thought he was on the low low, and was surprised when I hit him with the fou(4)-fou(4)"

-Uncle Murda, "Bullet, Bullet"

With the growing wave of repression by the state towards direct action oriented struggles, radicals have been bombarded with the shameful concern of snitches and informants. In a struggle which is purely of choice and individual realization, as opposed to a rich cultural or family heritage, a valor dedication to one's community has been shamefully neglected by some. The following article provides a brief look into how radical communities of the past have approached traitors to the community, while at the same time proposing how more unique struggles can learn from it. It is an excerpt from the zine; "Got the Hallow Points for the Snitches".

To order a copy of this pamphlet, you can contact the email below:

thegreenscare@gmail.com

As Anarchists, we fight in the face of what appears to be insurmountable odds; our project of liberation is the natural enemy of the culture of authority and capitalism we now live under. Considering that our revolt against the institutions of domination are not isolated pockets of resistance, and that we do not live separately from the rest of society, our communities are inevitably affected --and perhaps infected-- by the culture we are aiming to destroy.

Snitch Culture is not exclusive to Communities in Resistance, but is one thread of control in the larger social fabric of America. Those in power want people to snitch on each other-- especially those from communities that are targeted in particular by the government and are therefore more vulnerable to Snitch Culture-- because snitching works to create a climate of fear and mistrust that can fragment the populations that threaten the structures of power.

For example, in the war against the poor and people of color --those that fill the prisons of America-- the State promotes snitching as a means to perpetuate crime by creating a 'revolving door' in which low-level drug dealers, addicts, and other petty offenders are arrested and released with orders to provide more information in order to create more arrests in order to fill more prisons. The effects of this cycle of snitch-and-prison are that entire communities are torn apart, families broken up, and the United States has the largest prison population in the world.

In Anarchist circles everyone knows that Snitch Culture breaks solidarity among activists and paralyzes our ability to wage effective resistance. Though there is much complaining and hand-wringing about the divisive role snitches play in our communities, we have engaged in very little constructive action about this serious and persistent problem. This zine is an attempt to educate and foster dialogue in our communities in order to develop effective strategies for dealing with snitches and to forge a resistance that can withstand the attacks of power.

To start, we must realize that Snitch Culture is not a new phenomena or only particular to Anarchists, and that many Communities of Resistance in North America and Europe have come up with a number of different ways --some more effective than others-- to deal with Snitch Culture while maintaining their core values.

There are three components --perhaps of unequal importance-- that resistance groups and others have traditionally used to determine their response to snitches: practicality, the agreeability to the core values of the group, and tactical benefit.

The ultra-militant Red Army Faction (RAF) in West Germany tried to use something called "Revolutionary Discipline" to respond to a growing number of snitches. This discipline drew heavily on the promise of immediate personal reprisals for snitching. Snitches both in jail and out were subject to vicious beatings and in one case, a snitch was blinded. This type of response was practical for the RAF because they had a number of supporters both inside and outside of jail. Most snitches could be easily located and jumped by supporters or actual RAF members. It was agreeable to the RAF because it fit in with their concepts of both Revolutionary Discipline and a glorification of violence. However, it did not prove to be an effective tactic for reducing the impact of snitches. By the end of the RAF's existence, snitches were an important part of the State's efforts to not only disrupt, but to arrest numerous members of the RAF-- including its leadership.

The tactics they employed did not seem to reduce Snitch Culture within their own ranks or of other contemporary militant radical organizations in West Germany.

The Weather Underground (WU) also had an extreme but somewhat different strategy when confronting the problem of snitches. The WU used terror as a way to stop the effectiveness of snitches. They required all members to give the names and addresses of close friends and family and were explicitly warned --sometimes while on psychedelic drugs-- that if they snitched, they and their family would be subject to violent reprisals. In one rambling message from the WU --written after an AIM snitch took the stand against former comrades-- published in radical periodicals at the time and believed to have been written by Bernadine Dorn, stated that the WU was not afraid to support the "[Charlie] Manson approach" when it came to "bringing hell on Earth for pig-snitches." It went into detail about how violently the WU would deal with snitches and their friends and family. This approach ended up being completely impractical for the WU because they had neither the members nor the support to pull off such grandiose plans. By the nature of being underground, they were marginalized and had little ability to strike out at snitches in any way. In fact, there is no evidence that any snitch on the WU was ever even bothered by the group. Whether this approach of terror was agreeable to the core values of the WU is hard to say since the WU position on violence and acceptable violence seemed to change constantly. It was however, consistent with the ultra-violent streak in the core leadership of the group. As a tactic it was counter-productive-- it caused considerable debate in radical circles and most of it was negative. The cops also had little trouble turning folks associated with the WU, and a number of the most rhetorically violent members of the leadership either turned themselves in, or cut deals.

No resistance group in recent times can compare to the Black Panther Party (BPP) --and its factions-- in terms of being completely infiltrated by snitches as well as law enforcement! The BPP, in the popular mind, is associated with violence and ultra-militancy. The image of a tough leather-clad Black Panther carrying a shotgun is an ever present part of the iconography of the radical left. One would think that the BPP's approach to snitches would be similar to the RAF and the WU; however, they took a completely different approach and relied on community shame as a mechanism for dealing with snitches. This was a somewhat practical approach because they had a number of widely circulating publications and outlets to get information about snitches out. They also were followed closely by the radical left and had access to a staggering number of mediums to report to the broader cultures of resistance. It was certainly agreeable to the ideals of the BPP, which claimed to be the voice of specific communities and saw itself as a community-based organization. Tactically, the record speaks for itself. There were a large number of snitches, many who were not named until well after the fall of the BPP, and the government --which was particularly brutal and repressive in dealing with the BPP-- never had trouble turning members affiliated with the BPP against the organization. In Chicago, for example, the number of

snitches was nearly epidemic.

While the above examples are not particularly positive, they illustrate some of the difficulties we face in dealing with snitches today in our own communities --and thus the need for dialogue. However, groups like the Irish Republican Army (IRA), the Basque Separatists (ETA), and namely the WWII French Resistance Fighters (The Maquis), are positive examples of Communities in Resistance that dealt successfully with Snitch Culture. The Maquis, according to Gestapo/Vichy records, show that less than 5% of all detainees were "cooperative". William Volman, in his book, *Rising Up and Rising Down*, says that the Spanish --and French-- governments have "never been successful in creating a culture of informants". The key is to learn from the mistakes of the past and forge our own response to snitches that is practical, agreeable to our core values, and tactically beneficial.

To understand why these groups --IRA, ETA and the Maquis-- were successful, we have to look not only at their formal and informal policies regarding snitches, but at the movements as a whole. There is precious little written in English about ETA, but from the few sources available, *Clean Hands*, *Dirty Wars*, it seems that ETA has been able to avoid widespread Snitch Culture by the very nature of its resistance. It is heavily family- and community-based; nearly everyone knows everyone else and every Basque community has been affected by the draconian repression of the Madrid-State. Since most Basque are deeply attached to their homeland, even the non-nationalists, the idea of snitching on neighbors and comrades is wrought with practical difficulties. Raising the stakes for squealing, neighbors, co-workers and friends would react negatively to the appearance of a snitch, and so anyone caught snitching would not only have to create a new social circle, but relocate.



The IRA put a tremendous amount of energy into prisoner support. In fact it was estimated by Gerald O'Mann that nearly a 1/3 of all money raised by the IRA was spent directly on prisoner support. The Irish nationalist concept of prison support is more extensive than ours and includes family support, the glorification of prisoners, treating ex-prisoners like returning veterans, as well as in-jail support. An IRA prisoner was even elected to parliament while still in jail! This support seriously diluted the benefits of snitching and the consequences (often violent reprisals) greatly outweighed the benefits. The IRA, more than any other group, was successful in reducing the punitive nature of incarceration.

The Maquis used a combination of violent attacks on snitches as well as "reframing" propaganda. There is much written about the beatings and shootings carried out by Maquis, but the historic record actually shows that the Maquis ability to carry out such attacks was extremely limited. They made use of very public reprisals, in no doubt due to the monopoly on news by the occupiers, which, in turn, increased their effectiveness. However, the use of violence can only be seen as a partial explanation for the success of the Maquis in resisting Snitch Culture. The Maquis used an effective propaganda that was based on the idea that they soon would be victorious, which made less attractive the cooperation with illegitimate authorities that would soon be removed. What is surprising when one reads the memoirs of resistance fighters and the historical accounts of everyday French living under occupation is their firm and unshakeable belief that they would be liberated. In fact, most French not only believed they would be liberated, but liberated by the combined French Resistance forces. This belief gave legitimacy to the Maquis and made crossing them a more consequential prospect, since they believed they would come to power-- which in fact many did.

In our own present Communities of Resistance there seems to be no clear theory or discipline regarding the issue of snitches, however, as Anarchists, our inherent critique of authority and power, knowledge of security culture, and decentralized style of organizing are certainly beneficial in fighting Snitch Culture. That said, the few approaches we have used in dealing directly with snitches have not been very successful. We seem to mainly operate under some loose code somewhat akin to the "Revolutionary Discipline" of the RAF. The idea that 'Snitches get Stitches' is prevalent and agreeable to our politics, however it is impractical in that we lack the sheer numbers -- both inside and outside of the jails-- to make this a reality. 'Snitches get Stitches' functions more like the WU idea of terror and with the exact same results in preventing Snitch Culture: absolutely none. Knowing this, communities have also tried the BPP model of shame, but with the recent evidence of government infiltration of radical groups and organizations, former comrades turning into collaborators with wiretaps, and friends arrested or under Grand Jury subpoenas naming names and cooperating with authorities, there is ample evidence that this too is ineffective and unlikely to stem the continuing tide of snitches.

It is easy to look at all of this and grow desperate. Snitch Culture is not a problem that can be easily solved and the very issues at the core of it run right through the heart of everything we are attempting. And perhaps that is the question and answer to this issue: what are we

attempting? Why are some groups, like ETA, the IRA, or The Maquis able to successfully deny attempts by those in power to fracture and break their cultures of resistance? Why do Anarchists, with the goals of destroying power and creating a new world of freedom and mutual aid, turn into 'cooperating witnesses' and sacrifice not just their own dreams but those of the communities they belong to?

These are the questions we must ask ourselves if we want to build Communities of Resistance that will hopefully, one day, win. We must think of ways to strengthen our communities of autonomous individuals and build a resistance that is effective and sustainable in the long-term, instead of the current haphazard and reactive scrambling to each and every blow of government repression.

What we can learn from the Communities of Resistance that were successful in defeating Snitch Culture is that they believed wholeheartedly in their struggle. Those that were actively fighting, as well as those who supported them, did not see any choice but to liberate themselves from illegitimate authority and therefore saw themselves individually as part of something larger. This should not be read as a call for individuals to sacrifice themselves on the altar of the collective, but to illustrate that people who believe in what they are fighting for, and identify themselves personally with the success or failure of that fight, are less likely to betray that struggle because that struggle IS them.

However, it must be said that it is probably easier for people to identify intimately with national liberation struggles that have --in a sense-- simpler goals, than with something as complex and far-reaching as Anarchy. The Maquis wanted to overthrow the Nazi-collaborator Vichy government and to oust the German occupiers from France. The IRA wants to kick the English out of Ulster. ETA wants autonomy from Spain and France and to preserve the Basque language and culture. These groups are fighting against one particular source of power, whereas Anarchists are struggling to destroy all power.

Considering the fact that Anarchy is more than just the liberation from one particular illegitimate authority and there are as many battlefields as there are stars in the sky, it can become easy to feel disillusioned or ineffective. After all, authority and capitalism still exist and we are drowned in the propaganda that we have reached the End of History; that the Way Things Are will continue unabated, forever. Snitches in Communities of Resistance are often people whose identity with the struggle for total liberation has become fractured, or those who, in the face of the repressive power of the state, betray their communities because they feel there is little chance those communities can win.

If we are to defeat Snitch Culture in our Communities of Resistance, we must refute the propaganda of those in power. It means tearing up the history books because the end is not predetermined by anyone but us. The ways and means of building a resistance


that can refute their history and can engage in a sustainable and long-term struggle for freedom, are the same ones needed to give Snitch Culture the final blow. Clearly, the solution is not as simple as the suggestion 'Snitches get Stitches,' but is complex and takes us in many directions.

As detailed earlier, there have been plenty of failed experiments in dealing with the issue of snitches and the current epidemic of snitching cannot be stopped through random beatings or through empty threats. While violence against snitches or collaborators may be necessary (for example, the very public targeting of snitches utilized by the Maquis could prove useful) it is often harmful or useless in ending Snitch Culture. Not only can the State outmatch us in terms of the violence it can expend, rendering moot a wholesale campaign of violent reprisals --as in the case of the RAF-- it also seems counter to our politics of freedom to use the idea of terror to coerce people into line and could put off sympathetic or interested individuals --much like the WU did. This should not be read as a dismissal of the tactic of violence in our resistance, but as strong critique of violence as a useful tool in combating Snitch Culture.

What has the greatest possibility of working --although it is currently not practiced to the extent that it needs to be-- is community shame coupled with prisoner support. Community shame has the benefit of not being irrevocable --how can you make amends for shooting or beating someone terribly if it turns out they were wrongly accused?-- as well as providing a powerful disincentive for snitches by denying them friendship and support. Prisoner support is obviously positive in that it helps remove the power of violence that the State holds over people. Prisoners who feel supported and know they will be cared for have less reason to abandon their principles and betray their friends. Coupled together, a strategy of strong communities of autonomous individuals that will not allow collaborators back in, along with a prisoner support in which the benefits of not snitching far outweigh any measure put forth by the State, seems to be the best course of action. Presently, however, these tactics have proved ineffective in the prevention of Snitch Culture. Snitches know that they will be reviled by some, but they can remain in our communities by moving to where they may be anonymous or because there are people who will not ostracize them and allow them to return. And even though our prisoner support is one of our strongest attributes, it fails to be the linchpin that prevents Snitch Culture, mainly because it is limited in scope.

What this leads us back to is the idea of building stronger communities capable of long-term resistance to the powers of the State. Community shame and prisoner support lack their necessary bite precisely because our Communities of Resistance are fractured, with no real communication or trust amongst groups. In tightly-knit societies like the Basque, snitches have nowhere to go because word will travel and they would face social isolation wherever they go.

Shame only works when communities can communicate in a way that is informative and trustworthy. Without information about snitches, communities cannot take steps to isolate or shame that person; and without trust, communities have no idea if the information is reliable or that others will also take steps to ostracize a snitch.

IN THE STREETS
AT SCHOOL
ON THE JOB

EVERYONE
HATES A SNITCH.

In terms of prisoner support, our current Communities of Resistance offer a heartfelt support; however, due to our lack of infrastructure and support outside of traditional Anarchist circles, we cannot provide the all encompassing prisoner support of the IRA. For instance, in most cases, we cannot offer jobs, money to families, or pay for legal representation. Most prisoners are shunted from public view and only a few are known on a national or international basis. On the contrary, IRA prisoners were glorified and at the height of the Troubles, the majority of the murals in IRA neighborhoods were dedicated to celebrating prisoners and their deeds. The culture of prisoner support in the IRA fostered an environment that made it desirable to not snitch, a desire based on a total community support for the prisoner and family. With some exceptions, this is something that we cannot currently provide.

Where this leaves us is on the brink of a solution. While we do seem to utilize the effective tactics in combating Snitch Culture --prisoner support and community shame-- they are not actually effective in stopping it. Snitch Culture is not an isolated problem, as mentioned earlier, but an interrelated issue with other problems facing our Communities of Resistance. It comes as no shock to hear that our communities are fragmented and that there is little communication or mutual aid between them. The same also goes for the lack of infrastructure or support of people not traditionally identified with Anarchists or other radical groups. We must seriously and critically examine our communities and search for ways that we can do things better, not just to defeat Snitch Culture, but to win!

"We must create strategies that look beyond today and will allow us to proactively deal with State repression, not only to defeat Snitch Culture, but to create a world made of our desires."



The way to strengthen our communities and increase our resistance to Snitch Culture would begin by practicing real mutual aid. Very few groups actually work together in a way that is interrelated and that would actually help build our counter-infrastructure. For instance, people in cities who want to grow their own food and those who already live on farms could participate in projects like the Victory Gardens in Athens, Maine, which helps disenfranchised people in both urban and rural communities develop their own sources of organic food; groups in different cities could pool money and have benefits to pay for the legal costs of prisoners in other places; and those choosing not to work could help provide daycare for working people who have to. The ways in which we can work together and support each other are limitless, and working together on projects and actions is a simple but unrivaled way to build trustworthy lines of communication based on experience-- as well as creating networks of autonomous communities that support each other and would not tolerate a snitch among them.

Infrastructure is important if we are to provide support for people in prison that would actually function as a deterrent to snitching. For instance, we cannot always give people jobs --if they want them-- when they are out, or provide for people's families if they are put away. The counter-infrastructure we do have is largely based on entertainment, and while this is a positive thing in our communities, we must move beyond this into other territory. For many obvious reasons, creating an infrastructure that does not rely on capitalism, but is our very own, is absolutely vital to our ability to wage effective resistance.

We must also address the lack of support for our resistance in communities outside of Anarchist circles. One way other Communities of Resistance have been effective is that they had a large network of support in larger society. Besides the obvious, this larger support functioned as a way to propel resistance and created a climate of hope --a climate that Snitch Culture does not function very well in. This lack of support may be due to the fact that our definition of Anarchist culture is rather narrow. Although not true in the least, the image of Anarchists as young black-clad punks certainly does persist and is to an extent perpetuated by Anarchist culture. Anarchists should proudly proclaim themselves, but should also move beyond the stereotype and show our many faces: young and old, queer and straight, crusty and freshly-showered.

And obviously, our current prisoner support must continue --and increase-- while working on the long-term projects of building infrastructure and widening our circles of support. Prisoner support needs to become something that everyone in our community is working on. Comrades must have the full support of their communities when facing down the courts, the jails, and the prison terms of the State. We need to make prisoner support public and visible, and we need to show comrades on the other side of the wall that they are not forgotten. Murals, benefits, sending letters and birthday cards, attending court dates, and solidarity events are all easy ways to show that we celebrate and stand behind those from our communities who are behind bars. We need to make good on the saying: they are in there for us, so we are out here for them!

It should be clear that there is no simple solution to the persistence of Snitch Culture in our Communities of Resistance. This zine set out to begin a dialog on how we can destroy Snitch Culture once and for all. As we have seen, we may currently be unable to prevent snitches in our fight for liberation because we lack the community support and infrastructure we need. This does not mean that we should ever, ever condone snitching. Snitching represents the most vile betrayal of one's self and one's community and although we may not be able to prevent Snitch Culture now, this does not mean that we should not continue in the active removal of snitches from our communities at present and withdraw support from all collaborators immediately. But now we know that this is not enough. To eradicate Snitch Culture we must set ourselves upon the task of building a long-term resistance that can withstand the attacks of power, and that will take time and a lot of hard work. We must create strategies that look beyond today and will allow us to proactively deal with State repression, not only to defeat Snitch Culture, but to create a world made of our desires.

forever live on in memory A TRIBUTE TO SALLY GRACE

About one month ago, I was told that someone I might know was killed in Oaxaca, Mexico. When first described, it was hard to put all the pieces together, but I was slightly disturbed by the familiarity of the description. Sally Grace was murdered almost two years after my other friend Brad Will was murdered, both were in Oaxaca to document and aid the insurrection and general people's revolt that has been occurring for sometime now. Sally was working to keep radicals in North America aware of what was going on with the struggles there, she took responsibility for helping to document daily life among the resistance, and translate updates of the Popular Indigenous Council (CIPO), Ricardo Flores Magon, and the APPO of Oaxaca for Arizona's Indy media. When traveling to the states from Oaxaca she would hold events to help strengthen solidarity with radicals in the states and the indigenous resistance of Oaxaca, she also would use her trips to the states as a way to raise funds for the uprising. Sally was a dedicated person of dissent, and an inspiration to us all. My memories of Sally was that of a person of sincere kindness and lack of judgment. An empowered young women, whose presence could not be ignored. She stayed with me when I was 17 years old living on the west coast, and I remember her general manner of consideration, and willingness to help. She was unique from the other "traveler punks" I remember were around at the time, unique in the way that she was responsible, strong willed, and passionate about life. I actually hold her as a source for getting my "shit together". Her passion, her courage, her will, her life, will all be an inspiration to me. She died a revolutionary life, she died never selling out to her heart, and she died among a struggle that aims to eliminate the world Sally existed separate of. We mourn Sally's death, but we want her to live on, in the struggles of Oaxaca, in the dedication of her comrades, and in the solidarity we have with all lives that look to break the shackles of this death-culture.

Since the demands of anonymous friends of Sally to find her rapist and murderer, a man named Yoguez Singu was arrested after his friends were suspicious of his behavior after her investigation was made public. Oaxacan activists actually were the first told of this man, and went to Mexico City to remand him themselves. After, they scheduled a meeting with police at a supermarket to hand him over. We wish others who were friends of Sally to make her death more public, and let others know of the kind person she was. Sally's courage and strength as a fearless woman, her grace and warmth as a passionate individual, and her dedication to aiding this insurrection, must live on in the inspiration of her memory..

Forever live on in memory.
-An Anonymous Friend



For pictures and personal stories of Sally, please visit:
www.indybay.org/newsitems/2008/09/26/18541460.php
Oaxacan Solidarity Film and News Archive:
www.elenemigocomun.net/





LINKS TO PROJECTS WE SHARE AFFINITY

a de-centralized, informal, borderless; solidarity

Misc. Anarchist, Political Prisoner, and Direct Action News Sites

Infoshop

www.infoshop.org

Bombs and Shields

www.bombsandshields.com

Bite Back: Militant Animal Liberation Direct Action Blog and Magazine

www.directaction.info

325 Blog

www.325collective.com

Longing for Collapse Blog

www.myspace.com/alongingforcollapsepress
(accessible with or without a myspace account)

Multi-Lingual Anarchist-Info Resource

www.ainfos.ca/EN

Break the Chains

www.breakthechains.info

Confrontation Blog

www.confrontation.wordpress.com

Direct Action in Greece

www.directactiongr.blogspot.com

Social Rupture

www.socialrupture.blogspot.com

Anarchist Distros and Periodicals

Fire to the Prisons/Longing for Collapse Press

c/o Shoelacetown ABC

P.O. Box 8085, Paramus, NJ 07652

www.myspace.com/alongingforcollapsepress

Quiver Distro

www.anti-politics.net/distro

A Murder of Crows Magazine

www.geocities.com/amurderofcrows1

Black and Green Distro/Species Traitor Book

www.myspace.com/blackandgreendistro

Green Anarchy Magazine and Distro

www.greenanarchy.org

Eberhardt Press:

Autonomous Anarchist Book Publisher

www.eberhardtpress.org

Rolling Thunder:

An Anarchist Journal of Dangerous Living

www.crimethinc.com/RT

Liberation Projects/Total Destruction Zine

www.impassionedinsurrection.info

Tarantula Distro

www.socialwar.net

Elephant Editions

www.alphabetthreat.co.uk/elephanteditions

Institute for Experimental Freedom

www.geocities.com/ashira_collective

Modesto Anarcho

www.myspace.com/modanarcho

Anti-Prison Projects from Montreal ABCF

www.4strugglemag.org

www.certaindays.org

NatterJack press

www.natterjackpress.co.uk

Online Radical Text Archives

Do or Die: Voices from the Ecological Resistance.

www.eco-action.org/dod

Quiver Zine PDF Archive/Feral Faun Reading Library

www.anti-politics.net/distro

www.anti-politics.net/feral-faun

People's History

www.libcom.org/history

Insurrectionary Anarchists of the Coast Salish Territory

http://geocities.com/insurrectionary_anarchists

Crimethinc Reading Library

www.crimethinc.com/texts

Primitivism

www.primitivism.com

Situationist Archive

www.nothingness.org/SI

Prisoner Support and Anti-Prison Projects

North American Earth Liberation Prisoner Support

www.ecoprisoners.org

Earth Liberation Prisoner Support (UK)

www.spiritoffreedom.org.uk

Anarchist Black Cross Network

www.anarchistblackcross.org

Prison Activist Resource Center

www.prisonactivist.org

Writing Prisoners: How To

<http://anti-politics.net/distro/download/writingprisonersflyer.pdf>

NYC Jericho Movement

www.thejerichomovement.com

Green Scare

www.greenscare.org

Brighton Anarchist Black Cross

www.brightonabc.org.uk

Shoelacetown Anarchist Black Cross

P.O. Box 8085

Paramus, NJ 07652 USA

Boston Anarchist Black Cross

P.O. Box 230182

Boston, MA 02123-0182 USA

Chicago Anarchist Black Cross

P.O. Box 1544

Chicaggo, IL 60690 USA

Houston Anarchist Black Cross

P.O. Box 667614

Houston, TX 77266-7614 USA

East Bay Prisoner Support

3124 shattuck ave.

Berkeley, California 94705

New York City Anarchist Black Cross

nycabc@riseup.net

Indigenous Solidarity

Survival International;

The Movement for Tribal People's

www.survival-international.org

Friends of Grassy Narrows: Indigenous Solidarity Blog

www.friendsofgrassynarrows.com

NO 2010 Olympics on Stolen Land!

www.no2010.com

Six Nations Reclamation

www.reclamationinfo.com

Black Mesa Indigenous Support

www.blackmesais.org

Save the Peaks Coalition

www.savethepeaks.org

Native Youth Media/Redwire Magazine

www.redwiremag.com

Support Sutikalh!

www.sutikalh.resist.ca

South Pacific Indigenous Solidarity (out of date, but good information)

www.eco-action.org/ssp

Indigenous Action Media

www.indigenousaction.org/



Security Resources and Legal Advice

Just Cause Law Collective

www.lawcollective.org

Security, Privacy, and Anonymity for Autonomy

<http://security.resist.ca/>

Midnight Special Law Collective

www.midnightspecial.net

National Lawyers Guild:

Legal Resources Available throughout Site

www.nlg.org

Civil Liberties Defense Center

www.cldc.org

Anonymous Internet Communication System

www.torproject.org

Scroogle: Anonymous Searching

www.scroogle.org

Hack this Site

www.hackthissite.org

En Espanol

Incendio

www.anti-politics.net/incendio

Crimethinc

www.crimethinc.com/espanol

Llavor D'Anarquia

www.gratisweb.com/llavor

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We are open to offering layout and design help to other
periodicals we support.

(Our Token 2008 Election Article)

“we don't give a damn,
we don't give a fuck”
to vote:

To imply faith in electoral politics.

To compromise one's desires to the state's matrix of control.

To blindly embrace the ritualistic deception of state mediated personal power.

the issues are not the issue



TAKE THE TORCH TO TOLERATION!
whoever they vote for...
WE ARE UNGOVERNABLE!



"As industrial capital and the state grow ever more powerful, they know they can win any 'symmetrical conflict'. What the strategists of authority view with horror is the potential 'network power' of increasingly direct and decentralised, oppositional movements. Their nightmare, our dream; but to reach our potential we must go far beyond ourselves. Our strength is in our ability to take action, and by doing so inspire others to take action. Not mass growth but cellular growth. Rooting ourselves in the soil and the future, with keen strategy and an ever more tangible—but less visible—combative edge, we can get far stronger. Our gangs, our communities of resistance will grow. We'll prepare for the fight. No prostituting ourselves to the media, we'll grow in the shadows, but strike when needed. New technologies will attempt to track us, we'll have to evolve to throw them off the scent. Some of the old techniques will have to be abandoned, others picked up.

No faces. No names. No Compromise.

Imagine the machines, the pylons, the factories, the labs, the tanks—broken by you. Imagine the wind, the sun, the beautiful moments—lived by you."

—"Down with the Empire! Up with the Spring!"

**AS ENEMIES
OF A CULTURE
THAT CELEBRATES
CLAUSTROPHOBIA,**

**WE WILL
INTRODUCE
A SOURCE
OF AIR**

for self-realization//for insurrection//for liberation

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