



til it breaks

a denver anarchist periodical

issue #2
october 2009

kick it til it
breaks

dedicated to
the 'shaggy
bandit'

DENVER & THE WEST

"Shaggy Bandit" strikes again

By The Denver Post

POSTED: 08/18/2009 10:02:08 PM MDT
UPDATED: 08/19/2009 05:41:19 PM MDT

The FBI's "Shaggy Bandit" struck again today at a bank branch at 4271 South Buckley Road in Aurora, Colo., his 12th bank job since June 24.

He is called the Shaggy Bandit because of his resemblance to the cartoon character Shaggy in the cartoon "Scooby Doo."

He is suspected of robbing 11 banks in Colorado and several of the banks inside grocery stores, a

"Shaggy Bandit" sought in 11 bank robberies

By Annette Espinoza
The Denver Post

POSTED: 08/08/2009 11:12:26 AM MDT
UPDATED: 08/08/2009 04:31:43 PM MDT

Shaggy Bandit strikes for 13th time

By The Denver Post

POSTED: 08/20/2009 08:21:44 PM MDT
UPDATED: 08/20/2009 08:21:55 PM MDT

The FBI's "Shaggy Bandit" hit bank number 13 Thursday, when the man who looks like the "Scooby Doo" cartoon character Shaggy robbed the First Bank in Boulder.

A man fitting same description is suspected of robbing 12 banks in Colorado and one in Arizona since June 24.

He is described as being in his late 20s or early 30s, having a slim build and has been described as being 5-foot-10-inches tall.

Anyone with information can call 303-733-3333 for a \$2,000 reward by calling Crime Stoppers.

Ridge was robbed and is one of the banks investigated by investigators with the FBI Rocky Mountain (STF).

Investigators because he reminded them of the cartoon character Shaggy. Authorities have investigated banks in Colorado and one in Arizona since June 24.

RELATED

Sep 1: A man fitting same description is suspected of robbing 12 banks in Colorado and one in Arizona since June 24, having a slim build and 5-foot-10-inches tall. He has been described as being 5-foot-10-inches tall. He usually wears a hat, is 5-foot-10-inches tall.

"Shaggy Bandit" hits TCF Bank in Denver

The Denver Post

POSTED: 08/25/2009 01:00:00 AM MDT
UPDATED: 08/25/2009 01:37:32 AM MDT

A robber called the "Shaggy Bandit" by the FBI robbed the TCF Bank at

9NEWS

"Shaggy Bandit" crimes keep growing

By 9News

POSTED: 08/26/2009 09:26:31 PM MDT
UPDATED: 08/26/2009 09:34:14 PM MDT

The reputation and rap sheet of the FBI's so-called "Shaggy Bandit" grew today as authorities tied him to bank robberies in two more states.

In addition to 14 banks in Colorado and one in Phoenix that has been previously publicized, 9News reports that the robber, who resembles the "Scooby Doo" character Shaggy, also may have hit banks in Albuquerque, N.M., on June 30 and Hutchinson, Kan., on July 14.

RELATED

Sep 1: A man fitting same description is suspected of robbing 12 banks in Colorado and one in Arizona since June 24, having a slim build and 5-foot-10-inches tall. He usually wears a hat, is 5-foot-10-inches tall.
• "Shaggy Bandit" document

Aug 31: A man fitting same description is suspected of robbing 12 banks in Colorado and one in Arizona since June 24, having a slim build and 5-foot-10-inches tall. He usually wears a hat, is 5-foot-10-inches tall.
• Report: "Shaggy Bandit" confessed

to the shaggy bandit

Thanks for making our summer.

Whenever we read about a bank robbery in the news, it's something to be excited about. Banks are institutions that accumulate money on top of money by charging interest from people who are already broke and in debt. Then this year the government gave them trillion-dollar bailouts of our money so they could keep fucking us over. All banks ought to be robbed and the money taken back from the rich and shared—after all, it was ours to begin with.

It was with a sense of elation and hope that we read your story. 'Shaggy bandit' knocks off eleven banks in the Denver area and hasn't been caught, the FBI is frustrated and desperate. We knew that seeing your face on the news meant you were in hot water, and we prayed to whatever gods we had that you'd lay low and be safe.

But then the numbers kept rising. It puzzled everyone that someone would be so brazen, but you didn't get caught after twelve bank robberies. Or thirteen. Or fifteen.

It was hard for the media to slander you. You never used a gun, you were polite and low-key. And you got away again and again. The cops are terrified of reporting bank robberies to the media. In the Denver area, there were about 150 bank robberies in the first half of 2009, and few of these robbers have been caught, but the media has only covered a few of them. The cops gave your story to the papers after eleven heists, because they were at a loss and they hoped someone would turn you in. The reality is, the cops are scared that people will find out how many bank robbers are getting away.

The media started to report that you were probably homeless, you and the '\$83' bandit who's made away with eight bank robberies and hasn't been captured. In this, we found even more inspiration. Homeless folks in Denver are fucked with so much by the cops and society in general. Just this week we heard that cops were evicting homeless people from camps along the South Platte River. Poverty and homelessness are created class society, and it's exciting to see someone fight back against banking institutions and directly take back what's theirs.

When you and your co-conspirator were arrested, we were heartbroken. You had just robbed your seventeenth bank, and you were getting desperate. The corporate media reported that in an interview you said you were hoping to get caught, because you were so stressed out by the pace and intensity of being on the run. You also said you couldn't lay low--that every time you robbed a bank you were broke, and that you were sending the money to relatives who are also broke and homeless.

Having to hit up banks every few days to survive and support your family is no way to live. Shaggy, we hope you achieve the tranquility you desire, and that all of us get our freedom, not only from the prison system, but also from the desperate need for money that class society forces on us.

bank robbery = ♥

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What We Want

We want a stateless and classless society. We want to live in a world of autonomous communities without any forms of hierarchy. We desire a world where all people have agency and control over decision-making and their lives and where power is spread out horizontally to all, not concentrated at the top. A world in which all resources that people need to sustain themselves are owned and cared for in common and in harmony with the earth. We want to see human labor and creativity put towards real needs and desires, not profit.

We are against all governments and capitalism. We are against all governments because they are based upon controlling people through complete and total violence by means of the police, prisons, racism, patriarchy, military, and borders. Through these systems of domination, governments of the world ensure that working-class and oppressed people stay in the roles designated for them: subservient workers and passive citizens. We are against capitalism, because it is based upon class society; a world where a few own everything that we need in order to survive and the rest of us are forced to work for them. This is a system of wage slavery--in which we trade our lives for wages and then buy back what we need to survive with those wages. Capitalism deforms and contorts all human relationships by turning everything into a commodity, including the earth, living things, and our very lives. Capitalism cannot exist without government--it needs the government's violence to protect the privileged position of those who benefit from it.

We reject the reformism of the Left--we are revolutionaries. We do not desire a seat at the table of politics--we desire working-class power. We believe in people self-organizing for the purpose of taking direct action. Class society can only be attacked and destroyed and we must organize ourselves to carry out this attack and to maximize our own power. We believe that class society can only be done away with through the collective mass revolutionary action of all working, poor, and oppressed people that creates an international human community through social revolution.

*lazily and unapologetically lifted from Modesto Anarcho.
thanks, suckas.*

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Our thanks go out especially to everyone who contributed to this issue not only with their words but with their actions. Struggle to write bold stories of revolt with your lives; we'll keep trying to catch the pretty pieces as they fall.

Introduction to the issue

This is the second issue of *'til it breaks*, and it's no time to make a big deal of that. This project is only just getting rolling. It has similarly been said, and accurately we feel, of the insurrectionary process: "everything remains to be built." So we are trying to lay a bit of foundation. Press time has come too soon--there is much more to say and much we wish we'd said better or laid out or illustrated better. The periodical will probably not achieve its goals; but then, our goals are quite magnificent and we also have our lives to live.

The last issue focused on a theme we called 'meaningless destruction.' While we're no less interested in such games than before, we are shifting gears for this issue. Life seems less and less like a game these days. Right-wing organizing is propelling forward as scapegoats and division are needed to prevent class warfare in a time of economic squeezing. A single person robbed tens of thousands of dollars in seventeen bank robberies around Denver this summer. That person will probably be in prison "for life" or until prisons are abolished. Meanwhile, state repression increases and one of our comrades faces years in prison, charged by the state with an act of 'meaningless destruction.' And while our comrade's case is closer to home, it is a mere dot upon a map of state repression that is destroying our lives.

No, it's not a game.

The possibility of a strategic approach to insurrection is alluring. Without a doubt, training, planning, and intentionality are required. Not because we want control of a movement, not that an out-of-control riot doesn't accomplish material objectives (seemingly by magic), but because we want to continue pushing forward contradictions in the insurrectional process. Because believing that opposites are opposite has only ever kept us trapped.

The world barely understands anarchists and what we're about. Our neighbors hear of an act of anarchist 'violence' and say, "But aren't those the people who run a free bike shop?" And it is true that anarchists have never made as big a splash in Denver as in 1908 when Father Leo Heinrichs, pastor of St. Elizabeth's Catholic Church, was murdered in cold blood by anarchist Giuseppe Guarnacoto, who committed the deadly act just as the priest lovingly placed the communion wafer, the Body of Christ, upon the villain's tongue.

It is a contradiction that we, at least, are happy enough to let live. Far too often, anarchists have fallen into the same kinds of dualistic and binary thinking that are the lifeblood of the state. We argue over organizing versus rioting, destruction or creation, violence and non-violence. There are no right answers in these debates. The questions themselves are false in the way they are posed, like questions of right and left politics or male and female genders.

So as we turn our focus slightly away from rioting and include essays that may use the word 'organizing' quite a bit, we are doing so with the feeling that these are not opposite, perhaps not the same, but certainly elements of the same insurrectional process.

Enjoy.



July 12: A police officer broke his elbow and his ankle while trying to arrest a youth after a report of a disturbance at a Loveland apartment complex. Two officers were injured and hospitalized on June 17 while responding to a disturbance at the same location.

July 13: Three Denver banks attacked

Communique: “On the night of Monday, July 13th, we attacked three separate Wells Fargo banks in Denver. At each location we smashed out their windows and at one we broke through the glass door, entered through it, and smashed up the ATM inside. We did it in rage against capitalism and other prisons. Wells Fargo funds GEO group, the private prison company that’s building a new prison in Aurora just a few miles from here. Of course, we’ll attack Wells Fargo banks even if they stop funding prisons. We are not issuing demands. We posted here [at indymedia] to say, ‘hello.’ And to say, ‘that was easy and lots of fun.’ We covered our faces and uncovered our weapons, smashed their glass and made our escape. Targets are everywhere. Join in if you wish.”

July 13: A 65-year-old man escaped from a residential care facility in Boulder, Colorado where he was being held under court order. He was caught three days later when someone recognized him from the picture on the news. It was his second escape this year.

July 13: A man who made a famous jailbreak in 1989 was released on parole from prison in Fort Morgan, Colorado. Twenty years ago, the partners of the man and his cellmate hijacked a helicopter, used it to pick them up in the prison yard, and fled in a rental car. They were all caught in Nebraska after a chase and shootout. The old cellmate is still behind bars.

July 17: A fugitive from Colorado Springs who fled before sentencing in 1987 was caught in California after 22 years of hard-won freedom. A “volunteer fugitive apprehension unit” picked up the cold case and tracked him down. These units are composed of the most vile shitbags on the face of the earth. They actually give their time to the state without pay, to catch fugitives and put them behind bars. Fuckers.

July 16: A Denver grandmother was caught in the parking lot after she pushed a cart full of stolen items out the door of the JC Penny at Northfield Stapleton. Her 7-year-old granddaughter was an accomplice. The loot was worth about \$1,200.

July 20: Activists attended a film screening of Food, Inc. to protest the hypocrisy that the a pro-fair-food film was being hosted by

Chipotle. The Chipotle fast food restaurant has been targeted by the Coalition of Immokalee Workers for fucked-up labor practices, and Chipotle has resisted cleaning up their act. Denver Fair Food activists were kicked out of the film. The activists and the Immokalee workers have our undying support.

July 21: Denver police harassed someone because he was looking through trash in downtown Denver. The trash picker attacked them, swinging a hammer, police said. Unfortunately, no blows were landed and he was tasered and arrested.

July 21: Denver police officers pulled over a car, but the driver fled on foot. When a cop caught the driver, he punched the cop several times in the head, causing injuries to the ear and nose. The person was arrested.

July 23: The police chief of South Fork, Colorado, who was recently instated, committed suicide with a handgun. Maybe he couldn’t live with himself being such a tool.

July 24: In an accident, some batteries exploded and started a fire in the Mesa County Sheriff’s Office. Damage was estimated at \$100,000. Again, this was accidental.

July 24: A worker in Keenesburg, Colorado stabbed the owner of the RV storage facility where he worked, and then set the facility on fire. When the police arrived, the worker held them off for 11 hours, meanwhile stockpiling molotovs. Police said more explosions went off periodically during the standoff. The worker was finally taken into custody by a SWAT team.

July 25: Police responding to a domestic disturbance call in Montrose, Colorado found the suspect barricaded in the garage. Multiple shotgun blasts were fired at the officers. The first hit an officer in the side, killing him in spite of a bulletproof vest. The other shots hit two officers in the legs and wounded them. The person finally took his own life.

July 31: Hackers used a computer virus to invade the system used by Flagstaff, Arizona police and sheriffs. The virus allowed hackers to take control of the system remotely. It also caused users to be locked out of the system.

August 3: A Boulder woman stabbed her husband in self-defense during a domestic dispute and accidentally killed him.

August 4: The Veterans of Foreign Wars Post in Aurora had its American flag stolen for the third time in a month and a half. The

thieves cut the cord. The VFW plans to replace it with a cord that is harder to cut.

August 4: In Woodland Park near Colorado Springs, a state trooper had a domestic violence report called in against him. When police arrived at his house, he drove away and after a high-speed chase the pig pulled into a parking lot and shot himself.

August 4: A large shelter at the Colorado National Monument was trashed during the night by vandals who broke 21 windows, sprayed a fire extinguisher throughout, and did other damage.

August 4: A private investigator was doing surveillance on a Denver resident to investigate whether the person was faking an injury to receive worker's compensation. The investigator was shot four times by his surveillance target, who claimed he was shooting at a bear. The investigator's backpack saved his life. Fucking bears.

August 7: Anarchists give Denver a free ride

Communique: "Light rail ticketing machines were disabled at three stations in Denver last night, with their screens broken and stickers left behind: 'Free Rides! (A)' We did this as a gift to our neighbors, free rides for a bunch of people, and to say 'hey, this is what anarchy is about.' A ticket-cop gets on the light rail. 'Ticket please.' 'Don't have one, the machines are out of service.' They should be out of service every day! With a wave to our comrades getting busy the world over, we want to say the best actions are also anarchist outreach. There is such a thing as a free lunch. - Anarchists"

August 7: A bank robber the police are calling the 'Shaggy Bandit' robbed a bank in Wheatridge. It was the 11th bank that individual has robbed in the Colorado area recently. 'Shaggy' typically robs banks in supermarkets. He gives the teller a note that mentions a gun but has never shown one, is polite but firm, and has a getaway driver outside.

August 9: A robber dressed in drag to rob the bar at the Red Lion Inn in Boulder in the midst of a private party. The robber fled on foot and got away in spite of an extensive search involving road closure and K-9s.

August 11: Vandals entered a Mormon church in Grand Junction at night and broke glass picture frames, glass doors, and fire extinguisher cases.

August 12: Teens do \$60,000 in damage in school vandalism spree

Students in Woodland Park (near Colorado Springs) broke windows of their school the evening before classes began. They did the high school on two occasions, and also hit the middle school, doing \$40,000 in damage. They did another \$20,000 to businesses and a house under construction. Apparently, they didn't keep their mouths shut around friends. Four people were arrested.

August 13: On June 29, a Cedar City Utah jail inmate had made a fake bomb out of toilet paper rolls, headphone wires and a pencil eraser and threatened to blow it up if he wasn't released. Sadly, the plot failed. Additional charges were added for attempted escape, attempted kidnapping, and terroristic threats. He was convicted on

August 13.

August 15: The FBI released little information about their investigation of the Denver crime ring that scammed \$80 million in fraudulent transactions from banks and credit card companies. At least four people have been arrested. It was not stated exactly how they managed to scam \$80 million from the banks.

August 15: An organized shoplifting ring in Denver systemically stole over \$20,000 worth of baby formula from supermarkets and resold it. They would simply push full carts out the door and never were caught until one store noticed significant loss of baby formula and got a police investigation. The district attorney commented that this kind of organized looting is on the rise.

August 20: The FBI released the picture of someone they call the '\$83 bandit,' hoping citizens would help find someone they cannot. Officials say he's robbed 8 banks. Officials say that bank robberies in Colorado have increased, with about 150 so far this year.

August 23: Fun Liberation Front reclaims the streets in Grand Junction

Communique: "It all started this morning. With a declaration of war between two collective houses: 'We expect to meet you in a splashing good fight. Be Ye There, or Be Ye Square.' It ended in a pitched battle in the roundabout at 7th and Main, that stop traffic, reclaimed our streets for something other than just the same old consumption and capitalism. A bus-driver stopped his bus in the roundabout and demanded a balloon and threw it into the melee. Traveling kids, collective members and some not-so innocent bystanders, all liberated the stuffy through-fare of commerce for a bit of fun, and some much needed cooling down on this 100 degree day. The Fun Liberation Front, is everywhere, is no where, is everyone, no one, and any one. Take up this name and liberate your day from wage-slavery, traffic cops, consumption, and boredom. See you in the streets."

August 25: Anarchists trash Democratic Party Headquarters in Denver

The Democratic Party Headquarters in Denver had eleven windows smashed out with hammers early in the morning. The damage was estimated at \$11,000. It was exactly the one year anniversary of the commencement of the 2008 Democratic National Convention in Denver. Police reported seeing two vandals who fled. A single arrest was made. That individual, Ariel Attack, was held in Denver City Jail for about 36 hours before a bail hearing and the full \$5000 bail was raised quickly by the anarchist community. As of September 4, almost two weeks later, the windows were still boarded up. That meant that on "First Friday," the monthly night when yuppies flood the neighborhood to peruse art galleries and spur gentrification forward, the Democratic Party HQ was still seriously damaged. More information and call for solidarity further on.

August 27: In a tragic turn of events, Shaggy's bank robbing spree ended after robbing 17 banks. He got careless and had the cops called by a teller who recognized him from the news. In an interview, Shaggy said he stole the money and sent it to homeless rela-

tives, as well as for his own survival. He said he was tired of being on the run.

August 28: One person made a 17-hour armed standoff against the police at a home in Cortez, southwest Colorado when deputies attempted to serve warrants for a robbery. One deputy was shot in the arm but not seriously injured. In the end, the person was killed.

September 2: A Ronald McDonald statue in Denver was stolen from the bench it was bolted to outside of a Ronald McDonald House. The McDonald's 'charity' is nothing more than a corporate marketing scheme for a megacompany that exploits workers, produces shitty food, and colonizes every place they can. Much respect to the clowns who stole that clown.

September 5: A robbery suspect jumped out a second story window to escape the police in Rifle, Colorado. The suspect got away.

September 12: About 15 people participated in a 5K run in downtown Denver to support political prisoners. Running Down the Walls is an annual event organized by the Anarchist Black Cross in which prisoners run inside prisons and supporters run outside. There were 17 runs this year. Let the prison walls crumble!

mid-September: As we go to press, the most recent update from the ongoing class struggle of Colorado grocery workers with the United Food and Commercial Workers union Local 7: The management made a final contract offer and workers are set to vote on whether to strike. A strike would affect King Soopers, Safeway, and Albertsons, almost all of the grocery stores in Colorado. The negotiations have gone on for months as contract offers by management have remained stagnant. The 'final offer' contract would raise the minimum retirement age and cut pension benefits. The contract offer also gives no pay raises to workers who are lower on the pay scale and who need it the most. This is of course an attempt to divide and conquer the workers based on internal divisions. The situation is set to explode. Show your support for the workers and look for updates in our next issue.



Repression News

Crackdown on Street Vendors

In July it was reported that the city of Denver is increasing its enforcement of licensing laws for street vendors. Four additional employees (on top of the 13 currently active) will be assigned to confiscate food from unlicensed street vendors. The licensing process costs \$275. This is a blatant attempt by the government to squeeze working-class people even further.

New Denver Jail and Courthouse Complex Construction Update

The Denver "Justice" Center is projected to open its jail in April, 2010 and the courthouse in August 2010. The new jail will add a 1,300-person capacity to the local injustice system. With overcrowding in the city jail creating an explosive situation that could erupt in mass uprising, this jail will allow the city to actually step up its policing and incarceration of poor and working-class people over the next few years while minimizing the conditions for revolt. The continuing construction and planned opening of this repression facility must be stopped by any means.

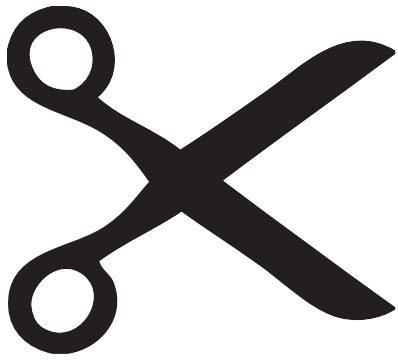
\$441 million was budgeted for the project, and with the construction overshooting its budget, funds are now being pulled from other sources. Construction is about 80% finished, but the budget issues make this a vulnerable moment in the construction process.

Updates on the War on Immigrants

It was revealed that in October, Colorado authorities were illegally searching confidential income tax documents to investigate and prosecute undocumented immigrants.

Also in recent news, Colorado joins the several other states in which state and local law enforcement agencies are allowed to actively collaborate with Immigration and Customs Enforcement (ICE), so that a person picked up for any crime without documentation can be turned over to ICE for detainment and deportation.

And don't forget that a privately-run ICE prison is being built in Aurora to help expand the oppression of undocumented people and put money in the pockets of the GEO Group corporation. That facility, if completed, will hold 1,100 prisoners of the war on brown people.



cut back the state

The headlines these days have at least two consistent messages: the economy is collapsing and the government is going broke. At first glance, we could regard this as good news because capitalism and the state are our enemies. On the other hand, we inevitably bear the brunt of the collapse as workers get laid off and schools, libraries, and social services are cut. In a unique turn of events, however, we're seeing the state start to cut parts of its budget that are usually untouchable: police and prisons.

The Denver Post reported on September 15 that the Colorado Department of Corrections plan to reduce their budget will mean the early release of 6,400 prisoners. An additional 2,600 people will be released from parole supervision early. The state plans to save \$19 million with the cuts.

And on September 1, Fox 31 News reported that the Denver police labor union had rejected the city's request that they forgo pay raises to help balance the city budget. As a result, they reported, there will be 91 layoffs from the police department unless another agreement is reached soon.

Fewer police and fewer prisoners. These stories are, without a doubt, reason to celebrate. They also demonstrate what effect withholding our money from the state (tax evasion, non-payment of parking tickets, etc.) could have on the systems that control and oppress our communities. But the news is no reason to sit back and relax. When the budget is on the chopping block, police and prisons are usually the last things to be cut. And while it's exciting to see that the state is finally cutting back its budget for repression, it's still true that social services are being cut, and this means the material conditions of poor people are going to get worse.

We could learn a thing or two from a critical analysis of the health care debate. The positions of the two sides in that debate are telling. One side is based on a desire for liberty, a mistrust of government programs, and a hatred of taxation. The other side has a desire for universal health care and a mistrust of corporations. Liberty and

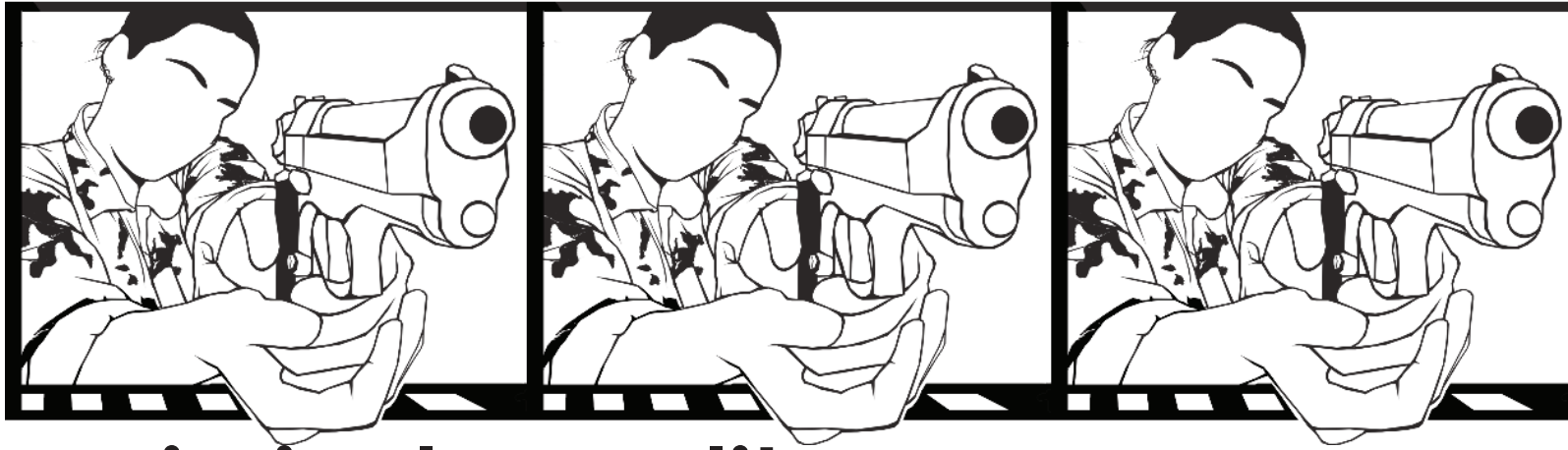
socialism (freedom from government and freedom from poverty)—are desires that join to create anarchism. That the state has been able to turn these natural desires against each other is the problem. They've managed to construct a false war between two kinds of freedom, and while we're fighting over that, Tea Baggers versus Socialists, we're distracted from the real war that's going on between us and the rich who control the government.

A valuable anarchist project would be to synthesize these desires, not in our own minds but in our broader communities. In the end, the state is not going to grant us freedom nor universal health care. We can't abolish government control nor corporate control through any congressional legislation. If we don't want expensive corporate health care that commodifies life, and we don't want government bureaucracy controlling what care we receive, our only choice is to take back control of our lives.

Right now there is an extreme level of mistrust of the government. There is also a widespread recognition that capitalism has failed us, that basic needs like health care are too expensive, and social services are being cut. Instead of being pitted against each other as "right" and "left" movements, these forces could combine as an anarchist movement. In order to transform the health care debate, or the state and city budget issue, into a struggle in which we can take back control of our lives, we have to call out our enemies as we see them—the rich, the corporations, and the government all together.

Meanwhile, anarchists should move toward more concretely supporting prisoner resistance and struggles to free our neighborhoods from police. We have many natural allies in these struggles, and we can't just count on budget deficits to remove state repression from our lives.

The article "Of Tea Parties and Patriots: Liberty for Who?," which is excerpted in this issue on page 22, is an attempt to bridge the left/right gap by arguing that white working class people should fight for their class interests, rather than buying into right-wing ideology.



criminal morality

make total destroy, not self-destroy

We here at *'til it breaks* read the Denver crime blotters every day. In this we are not unusual. The crime blotter was the most popular section of the Denver Daily News before the police started to deny journalists access to police records. Maybe it's so popular because everyone is looking for glimmers of adventure—bank robberies, fights against cops, prison disturbances. Searching for something in our boring lives that can compare with the adventure movies. If something exciting is happening in our city, maybe something exciting could happen in our own lives. Anything to break this awful monotony of working or being unemployed.

This periodical openly and steadfastly supports crime and criminality. This is an intentional and measured decision. When many activists in our community are willing to criticize the state and its laws but not willing to support acts of criminal resistance, it's necessary to call out their hypocrisy. The heated debate between illegalist anarchists and those anarchists who preach caution goes back decades, and we want to be quite clear what side we're on.

But following crime news in our city leaves us feeling more and more frustrated. Instead of crimes of resistance against the ruling class, we mostly see crimes like drug dealing, gang banging, petty theft and car break-ins. When an act of vandalism or arson is reported, the target is rarely someone who deserved it. Most of the crimes are by working-class people against their neighbors—what we'll call “broke-on-broke” crimes.

Everyone knows that people are trying to survive, and that they commit crime to survive. We know the laws are set up so breaking the law is often the only way to get by if you're poor and/or black or brown. But stealing from neighbors, slinging dope, domestic violence, gang violence—these do our enemies' work for them.

Crime isn't inherently wrong. The laws are created to protect the rich, to keep us broke or lock us up. So there's no way we can fight back against this system and take back our lives without breaking their laws. There is a long history of illegality in resistance to class society—occupations, blockades, riots, fights against police and in prisons, shoplifting, bank robbery, revolutionary graffiti, and insur-

rections and wars. These are parts of our proud traditions of liberatory struggle. All of that is direct action, even though a lot of it isn't accepted by many activists. The problem is that most crime isn't direct action, it's self-destruction. It hurts us and our communities instead of hitting the state where it hurts.

To the state, crime is crime whether you rob your neighbor or a bank, whether you kill a cop or a rival gangster. Of course they selectively enforce the law, and if you attack the system instead of your community, they'll throw the book at you. But we can draw a different line than the courts. We can support comrades who attack the system and also stand up against self-destructive crime. It's not the act of breaking a window or shooting a gun that's immoral. What matters is who is it destroying—our communities or the systems that control us?

If we want to really start to not just survive, but live, we have to turn our actions against our enemies instead of our neighbors.

Broke-on-broke crime leads people to support the state. When somebody's getting beaten by their partner, or their car is broken into, or there are drug dealers spreading misery around the block, of course they'll want the police to provide them some safety. Even if we know the cops don't really make us safer, it's hard to argue with if we're not ready to provide something better ourselves. To get the cops out of our neighborhoods, we also need to get the drugs out, stop stealing from each other, and stand up together to stop domestic abuse.

We're not looking to replicate the court system and police our neighborhoods, but we do need to treat our communities with love and respect, and never stand for self-destructive crime in our hoods. We've got to stop the kind of self-destructive behavior that hurts families, friends, neighbors. The fighting, guns, and theft--and every other resource at our disposal--have to be turned against our enemies to destroy them. We can't afford to lose, and we can't afford to waste energy fighting and stealing from each other.

Organizing in Grand Junction

Our friends in Grand Junction, Colorado have been busy organizing to fight back against the city's intense violence against homeless people. The struggles they are fighting are so universal, and translate so well to every place where people are poor and oppressed, and their strategic victories are piling up in a direction that can hopefully only lead to an uprising. So we couldn't resist including some their reports in this issue.

Homeless Organize, Stand Together, and Win

On Monday June 29th, the City of Grand Junction tried to pass two emergency ordinances outlawing "soliciting," also known as flying a sign or spanging. What stopped the city from moving forward with these laws was a strong, large, and loud group of homeless people and younger radicals.

No one came to support the law, and over a hundred people came to oppose it. Solidarity Not Charity (our FNB out here in GJ) provided food and water serving on the city halls lawn. Live tunes were provided by, local band Fast Food Kings, and out-of-towners Chicken Little, who were hell a cool about relocating from the infoshop to city hall to play.

The city voted unanimously against one statue and 5-to-2 in favor of the other one, but since they were trying to pass these laws without the usual democratic process they need to pass unanimously. The city will now begin the process of bringing these ordinances through the proper process.

While people ate food and listened to the music outside of city hall, and others were speaking to the council a banner appeared on an adjacent building that read "We are Everywhere."

Those in opposition held signs during the meeting saying things like "Homelessness is not illegal. God Bless." and "Will Work For Free Speech." and "Asking For Help is Free Speech." They also booed and cheered and were according to the GJPD Sergeant 'relatively civil.'

While stopping the emergency ordinances is a small victory, and the fight will continue. The big victory was that many people starting to feel empowered and starting to see some hope. It showed a lot of people on the street what is really possible if we stand together.

Little did the city know was that a coalition of radicals and homeless people had been forming quietly for months and were about to start publicly organizing and agitating for necessary reforms. Basically the city threw gasoline right where we were going start a fire. Next week Housing First! No More Deaths! will have its first mass meeting. Grand Junction Rising.

Housing First! No More Deaths! A Call to Action

The situation is critical in Grand Junction for those of us on the streets. Between constant police harassment, and unconcerned and uncaring city hall, more and more people on the streets, a severe shortage of shelter beds and transitional housing, a lack of quality healthcare, and the tightest job market in generations, there is

very little hope for those of us without housing. Something needs to change, and nobody is going to do it for us. We must act on our own. We must act together - shoulder to shoulder - to demand our rights as citizens and humans.

This last winter we lost a lot of friends on the streets. This upcoming winter we will lose even more of our friends, unless we do something about it. To save our friends' lives and our own we must be willing to act. We must organize. We must take risks. We must put unused buildings to good use, keeping our friends and family warm. We must be able to stand together and demand, "No More Deaths on the Streets of Grand Junction," and we must mean it.

The city and the police have essentially made being homeless illegal. It's illegal to sleep anywhere if you're not lucky enough to get into the shelter. It's illegal to camp. It's illegal to smoke in the park. When the public bathrooms are closed there is nowhere to legally go to the restroom, and not to mention selective enforcement of petty laws against us. How are any of us going to get off the streets with piles of petty tickets and fines to pay off? How are "Smoking in the Park" tickets serving the community? One or two of us on our own could never hope to confront this unjust 'justice system,' but all of us together can. We can picket the city or PD and put them on notice and back them off from being overly aggressive. We must demand a legal place for us to camp, without fear of a trespassing ticket or the city taking our stuff. The current situation must change, and only all of us standing together as one and speaking with one voice will ever hope to change the situation.

We are pretty used to getting the short end of the stick from employers, the media, police, banks, hospitals, judges, and government etc. But it doesn't have to be this way. There are times when 'we the people' have taken just about enough crap from the powers that be, where we can start to organize and stand up. If we work together with courage, strength and love in our hearts we can begin to push back against a system that has for a long time been waging war against us. Is it going to be easy? no, but it's not impossible. And right now those seem to be pretty good odds. No more deaths!

Our Demands:

- No More Deaths!
- Housing First! Housing Now!
- Homelessness is not Illegal
- Food, Water, Healthcare, and Housing are basic human rights

Also, the Grand Junction folks did a great job of unmasking two vile traitorous undercover cops who posed as homeless to infiltrate meetings. Fuck a bunch of cops and congratulations to our comrades.

This movement is only just taking off. As fall moves towards summer, the demands for housing grow louder and a confrontation ever more imminent. Stay tuned as we cover the happenings in Grand Junction in future issues and on our blog, itbreaks.wordpress.com.

'Hell Hath No Fury': A Chronology of Genderfuck Insurrection

Hell hath no fury like a drag queen scorned.
- Silvia Rivera

The chronology below requires little introduction; the actions of all these rioters speak for themselves. Suffice to say that this chronology is a small attempt to address a fallacy in popular conceptions of insurrection—that insurrection is ‘macho,’ masculine, or that it reinforces gender norms. It should also address another fallacy in the commonly understood chronology of queer and trans resistance—the one that says “Stonewall was first.”

A note on language. Any terms we apply anachronistically will fail to reflect the ways these individuals and collectives identified. Moreover, we have first-hand accounts from none of these rioters, except some Stonewall and Compton’s participants. Since any language we choose for such a broad span of time, place and culture will be historically inaccurate, we just say genderfuck insurrection. It has the nicest ring to our ears.

Genderfuck is an active term; it speaks of a force that acts upon gender normality. This is more interesting to us than other terms that are passive and speak of identity, which attempt to freeze and quarantine gender transgression into special individuals.

Our tour begins in Greece, the cradle of democracy and the location of the most recent massive insurrection against the false hope of democracy...

390 Thessalonica, Greece. Butheric, the commander of the militia, arrested a popular circus performer under a new law that punished “male effeminacy.” The people of Thessalonica, who loved the performer, rose up in rebellion and killed Burtheric. In response to the insurrection, authorities rounded up and massacred three thousand people.

1250 Southern France. A small crowd of cross-dressed males pranced into the home of a wealthy landowner. They sang “We take one and give back a hundred,” and ignored the protestations of the lady of the house as they looted the estate of every possession.

1450-51 Cade’s Rebellion in Kent & Essex, England. Led by the “servants of the Queen of the Fairies,” the peasants broke into the Duke of Buckingham’s land and took his bucks and does.

1530 ‘New Spain.’ During his campaign of conquest against communities of resistance in western portions of “New Spain,” Spanish conquistador Nuño de Guzmán wrote of a battle. The very last indigenous warrior taken prisoner after the battle was, in the conquistador’s words, “a man in the habit of a woman” who had “fought most courageously.”

16th century, Europe. Urban carnivals throughout Europe integrated cross-dressing and masks as key elements. The festivals were organized by societies of unmarried ‘men’ with trans personalities. They were called the Abbeyes of Misrule, Abbots of Unreason, ‘Mére Folle and her children,’ and others. During festival, they would ‘hold court’ with mock marriages and issue coins to the crowds. They made fun of the government, critiqued the clergy, and protested war and the high cost of bread.

1629 Essex, England. Grain riot led by ‘Captain’ Alice, who was trans.

1630 Dijon, France. Mére Folle and her Infanterie went beyond throwing carnivals and mocking elites. They led an uprising against royal tax officers. As a result, a furious royal edict abolished the Abbey of Misrule.

1631 England. Riots against enclosure led by ‘Lady Skimmington’ drag mob.

1645 Montpellier, France. Tax revolt led by La Branlaire, who was called by a term for masculine women.

1720 The Caribbean Sea. Untold numbers of trans pirates sailed across the open seas in the Golden Age of Piracy. It was not altogether uncommon at the time for “women” to “pass as men” while sailing in the navy, on mercantile ships, and as pirates. The two most well-known trans pirates of the era are Read and Bonn. They sailed together with Captain John Rackham, and their stories are known from when they were put on trial for piracy. They were said to be the most fierce and courageous fighters in their crew. Like most pirates, they were faggots.

1725 Covent Garden Molly House Rebellion, London, England. Since 1707, the Societies for the Reformation of Manners carried out systematic attacks on London’s queer underground. More than 20 “molly houses” were raided by police in London and many “mollies” (mtfs) publicly dragged and hung for cross-dressing. But on one day in 1725, the police attempted a raid of a Covent Garden molly house, and the crowd of mollies, many in drag, fiercely and violently fought back.

1728-1749 Toll Gate Riots in England. “To cite but four examples, toll gates were demolished by bands of armed men dressed in women’s clothing and wigs in Somerset in 1731 and 1749, in Gloucester in 1728 and in Herefordshire in 1735.”

1736 Edinburgh, Scotland, “the Porteous Riots, which were sparked by a hated English officer and oppres-

sive custom laws and expressed resistance to the union of Scotland and England, were carried out by men disguised as women and with a leader known as Madge Wildfire.”

1760s White Boy commons restoration movement in Ireland. The ‘White Boys,’ a peasant guerrilla group who called themselves ‘fairies’ and did mischief at night, were a central feature of the rural class war. They destroyed enclosures, sent threatening letters to elites, reclaimed properties seized by landlords, and freed bound apprentices. They were finally put down by armed force. Their spirit inspired the formation of the ‘Lady Rocks’ and ‘Lady Clares’ in the 1820s and 1830s, and the later Ribbon Societies and Molly Maguires—all were involved in Ireland’s anti-enclosure and anti-colonial struggles and all cross-dressed.

1770s Beaujolais, France. ‘Male’ peasants dressed as women attacked surveyors assessing their lands for a new landlord.

1812 ‘General Ludd’s wives’ loom riot, Stockton, England. One of the early Luddite Rebellions against the Industrial Revolution was led by “General Ludd’s wives,” two cross-dressed workers. The mob of hundreds broke windows, stoned the house of Joseph Goodair, a factory owner, and later set fire to his house. They destroyed the products in the steam loom factory, smashed the looms and burned the factory to the ground. The rioting went on for four days until it was stopped by the military at Stockport, and then broke out again at Oldham.

1820s Ireland. The ‘Lady Rocks’ militant Irish resistance group active; inspired by the White Boys, they wore bonnets and veils.

1829 The War of the Demoiselles in the Pyrenees. A peasant uprising against restrictive forest code in which the peasants cross-dressed.

1830s Ireland. The ‘Lady Clares’ militant Irish resistance group active; inspired by the White Boys, their ‘official’ costume was cross-dressing.

1839-1844 Welsh Toll-gate Riots, carried out by ‘Rebecca and her daughters.’ One well-documented instance was on May 13, 1839. At dusk, a call of horns, drums and gunfire are heard across the western Welsh countryside. Armed male peasants, dressed as women, thunder up on horseback, waving pitchforks, axes, scythes, and guns. As they storm the toll gate their leader roars: “Hurrah for free laws! Toll gates free to coal pits and lime kilns!” These demands are punctuated by a cacophony of music, shouts, and shotgun blasts. The rebel troops smash the toll barriers and ride away victorious. The Rebeccas are active for four years in Wales, leading thousands of cross-dressed “daughters” in the destruction of turnpike toll barriers. They receive widespread popular support.

1843 Militant resistance group the ‘Molly Maguires’ active in Ireland. Inspired by the White Boys, the word “Molly” was the vernacular equivalent of what we might call “queen” today.

1959 Cooper’s Donuts Riot, LA Los Angeles. Police attempted a raid on Cooper’s Doughnuts, a late-night hangout for drag queens, butch hustlers, street queens and johns. The cops demanded IDs. The queers fought back. Doughnuts and coffee cups become projectiles. Fighting spilled out onto the street. The cops, taken by storm, called for backup. Rioters were arrested and the street was closed off for a day.

1966 Compton’s Cafeteria Riot, San Francisco. Compton’s Cafeteria, an all-night hangout for drag queens, and hustlers in the Tenderloin neighborhood. The restaurant management called the police on a group of young queens who were being rowdy. A police officer who was used to roughing up Compton’s regulars grabbed a queen. She threw her coffee in his face. A fight broke out. Plates, trays, cups, and furniture were thrown. The plate-glass windows of the restaurant were smashed. Police called for backup as the riot took the street. The windows of a cop car were smashed and a newspaper stand went up in flames.

1969 Stonewall Riot, New York City, June 28. The police conduct a ‘routine’ raid of the Stonewall Inn in Greenwich Village. They began to round up trans people, drag queens and kings to be arrested for cross-dressing, which was illegal.

Hostility grew and grew until an officer shoved a queen, who responded by hitting him on the head with her purse. The crowd became fierce. Cops were pelted, first with coins and then with bottles and stones. When a bull-dyke resisting arrest called to the crowd for support, the situation exploded. The crowd tried to topple the paddy wagon while the police vehicles got their tires slashed. The crowd, already throwing beer bottles, discovered a cache of bricks at a construction site. Cops were forced to barricade themselves inside the Inn. Garbage cans, garbage, bottles, rocks, and bricks were hurled at the building, breaking the windows. Rioters ripped up a parking meter and used it as a battering ram. The mob lit garbage on fire and sent it through the broken windows; squirted lighter fluid inside and lit it.

Riot police arrived on the scene, but were unable to regain control of the situation. Drag queens danced a conga line and sang songs amidst the street fighting to mock the inability of the police to re-establish order. The rioting continued until dawn, and for the next four days. Crowds filled the streets and smashed more cop cars, set more fires, and looted stores.

1970 New York City. Marsha P. Johnson and Sylvia Rivera, veterans of the Stonewall riots, formed the Street Transvestite Action Revolutionaries (STAR). Marsha and Sylvia opened the STAR house for homeless drag queens and runaway queer youth to stay in. The house mothers hustled to pay rent so their kids wouldn’t have to. The youth, in turn, stole food to bring home. STAR linked up with the Young Lords, a revolutionary Puerto Rican group, and with the Black Panther Party.



Preface: A Measure of Power

It is the dead of night, or perhaps a little later. Three individuals are preparing to depart from their house, where they live, cook, laugh, read, and sleep. Tonight, of course, they are not sleeping—wide awake, they gather a few prepared supplies, feeling the preliminary surge of adrenaline through their bodies. Masks, gloves, disposable clothing, hammers, and spray paint are all that is required. They depart on bicycles towards the city center. In the darkness, the only noise is six narrow bike tires whispering across the pavement. The traffic lights along the main street flash yellow and red, dim mannequins stare out from store windows, an occasional passerby walks home from the local bar. Our comrades smile with satisfaction at the nearly deserted metropolis, as the quiet possibility of night embraces each of them.

They hide their bikes between two houses on a side street and step out into the orange glare of the streetlights. The bank is a short walk away. Just before they enter the sight of the first security camera, they don their masks and quicken their pace. Ahead, bright fluorescents still illuminate one of the many faces of capital: its well-polished windows, the confident logo, the pretense of welcome security. One of the masked individuals opens her backpack and pulls out two hammers, handing one to her friend. They approach the bank with hearts racing, and with a quiet, competent rage, smash each window and ATM screen. The glass breaks easily. As the alarm rings, the remaining individual paints in bold letters on the ruined façade: “THIS IS SOCIAL WAR.”

The group absconds into the night. The sounds of six bike tires mingle with our comrades’ empowered murmurs.

The next morning the police puzzle over the useless security tapes and print-less hammers left at the scene. An insurance company pays for the replacement of the windows, while the bank manager spends a few exasperated minutes over increased premiums.

In two days, the bank has reopened, and people continue to deposit and withdraw money from its vaults.

A War of Position

Where do we stand? Obviously opposed to the social order. Obviously hating our jobs. Obviously disgusted by class relations. Decrying the empty individualistic greed of consumerism, the despicable manifestations of authority in our daily lives, the insidious oppressions socialized into our behavior. We know all of the isms.

So some of us avoid shopping. Some drop out, live collectively, eat trash, steal, avoid work. We travel, or wear dirty black clothes, or strike out against the behemoth in the ways we know how. Our current positions are infoshops, demonstrations, convergences, affinity groups, reading groups, discussion groups.

All of this occurs with the usual cast of friends, acquaintances, and allies. Many have come to terms with the anarchist subculture—we can travel across the country and see the same familiar faces at each site of conflict. For estranged enemies of capitalism, this is a welcome comfort. Our project has been to break with our own hierarchical socializations, and so we find ourselves adrift, gravitating towards the nearest sign of hope, to those few and far between like-minded individuals among whom we can feel a little less alienated.

The individual: the core unit of capitalism. We searched for one another as individuals, as ourselves, estranged by modernity—embodying our personal ideas, thoughts, appearances, histories... our identity. And it follows that we encountered one another as individuals, and assumed that you were not as potent an ally if you didn’t look, speak, or act like us. The logic of individuality determined that we could only meet on the basis of our collective alienation. Therein contained was the usual judgment, gossip, mistrust, and social maneuvering we had hoped to escape.

We thought we could free ourselves first, gather outside of the dreadful conditions we knew, and return to attack. We forgot that without context we are powerless. Our context, our position, has become the subculture. In practice: five hundred anarchists converge on a city for a confrontational action—property is destroyed, resistance demonstrated, police outsmarted or repression meted out...and the metropolis continues as if the interlude was planned all along, or as if the interlude was part of the metropolis. With the subculture as our only position we find ourselves scrambling for footing.

The blind subservients of the mainstream media stumbled upon a truth when they called us the “traveling anarchist circus.” Not because we are strange or introduce mayhem, but because we set up camp, put on a show, and move on—leaving the landscape essentially unchanged. Perhaps even worse, our more stable manifestations can operate as local curiosity shops and private clubs. A yuppie couple walks by a storefront covered in anarchist posters: “Oh honey, how interesting, an infoshop!” Inside, a group of mostly white youth is watching *Breaking the Spell*. More than likely the infoshop will disappear within a few years, like any other presence that is unessential to the local dynamics. The anarchist localities in the US that continue to exist do so for a reason: relevance beyond the local subculture, or being birthed from one that has transcended its boundaries as such.

It is our task, then, to define a position that exists outside of individuality and outside of the non-location of subculture. We must place ourselves—simultaneously digging-in and preparing for our next offensive.

Strategic Social War

Strategic Engagements

For decades, the ways in which we have approached the conflict with capital and power have fallen short. To begin, our collective force is only a whisper of what it was a hundred year ago. With the promise of middle-class existence, capital quite successfully undermined the labor movement of the early 20th century, including the anarchist tendency. That movement has since been conveniently replaced by our subcultural politics, our politics of identity. A resistance successfully atomized into lifestylism and activism.

The residues of atomization have remained with us during each act of sabotage. The broken window becomes an outlet for our alienation rather than a truly threatening strike against the heart of capital; our attack is turned into a steam valve rather than a lit fuse. The manager may tremble with rage or fear, the police may lash out with predictable malice—but it is only their pitiful delusions that have been shattered; the dreams of the sleeping behemoth remain uninterrupted. After all, the manager and the lieutenant are under capital's spell; we cannot mistake their snorts of indignation as anything other than a small sign that we are moving in the right direction.

Therefore, we call for strategic engagement. We desire to develop an insurrectionary praxis where we are fully aware of capital's tendency to atomize and recuperate. A small clandestine group carrying out sabotage across the metropolis can become ultimately as ineffectual as the monthly liberal anti-war march—though they are infinitely more annoying to the state, and certainly have more revolutionary potential. It is our goal to realize that potential, to expose the latent social war in all spheres of life. As long as the saboteurs remain isolated and alone, the conditions of misery will reign.

It is not enough to simply develop our subculture into a more actively confrontational one, where each affinity group regularly paints graffiti, breaks windows, or even burns down police stations. Such a development, pursued alone, falls into the familiar traps of isolation set for us by history. If we proceed in this way the battle will remain between us and the police, as citizens remain citizens, those uninvolved spectators. We seek to transcend our boundaries, to broaden the front of engagement.

As anarchists, it is our tendency to approach social war as anarchists. Capital would enjoy nothing better—as a group of individuals, we are easy to repress, ignore, or include in dialogue. Obviously this is not our goal.

“Solidarity Means Attack”

Our subculture has come to emphasize the attack. We are compelled to act immediately, despite the sheer impoverishment of our revolutionary context. We cannot wait until the “right moment,” the progression of capital is too rapid to spare even one more second.

To the quiet satisfaction of our most intelligent enemies, the ethos of attack has come to imply a neglect of a developed long-term strategy. We of course understand that every recruiting center, police station, and real-estate development needs to be razed as soon as possible. But we ask: is attempting to do this all right now the most efficient or strategic approach?

Here, we ask those not concerned with efficiency to reconsider; we desire an efficient destruction of capitalism. A destruction that is efficient not only in the overthrow of the social order, but also in the production of love, rage, and revolutionary joy. A destruction that is efficient, not in the sense of Taylor's assembly line, but in the sense of his worst nightmare: the disassembly of the assembly line. The humans-turned-machine, autonomously throwing off their chains as adeptly as possible in order to pursue the desires of the heart.

In order to achieve this paradoxical efficiency, we must look beyond the short term. A series of confrontational tactics does not compose a strategy. An attack can expand the offensive or contract it: sabotage met with cynicism and repression, or empowerment and popular rage.

Here, we are clearly not looking for “acceptance” in the liberal sense—we are sickened by incessant invocation of “strategy” used to co-opt radical movements. But we also question those who believe that it is always appropriate to attack immediately. Our actions should not just consist of clandestine attack, but also in the underground building of a revolutionary situation. In the most basic sense: in hoping to ignite an explosive insurrection, we had sometimes forgotten to first place the necessary charges. These preparatory activities may often take more nuanced forms than the nighttime raid or the riot.

It has also been said, “Solidarity means attack”. We propose that this ignores the defensive potential of any insurrection. Some of most powerful social forces in history have been fought in defense, against intrusion by an outsider—they are conservative. To date, most of these battles have been fought in the name of religion or nationalism. It is quite telling, however, that at the moment we have very little to defend: no established anarchist neighborhoods, no widespread food-distribution networks, no autonomous city councils—only usually transitory infoshops and collective houses.

However, unlike nationalists or religious fundamentalists, we know that liberation is intrinsic. It does not need to be created: only realized, uncovered, and protected. This realization is the first step of an active defense.

The principles of attack and defense are complimentary; our forays against capital reveal liberated space, which is to be immediately occupied. The neglect of one approach to the other dooms us to ineffectuality. Where does our attack end and our defense begin? The praxis which we envision makes use of an active defense in addition to relentless calculated attack—blurring the lines of each into a revolutionary force that is powerful precisely because it is simultaneously offensive and defensive.

The Conditions of Engagement

For us, it is quite fortunate that the social war currently exists on many fronts: under the surface, but indisputably present. The contradictions within capitalism and authority have always been felt if not fully articulated. With every eviction, every act of police violence, every layoff, every polluted river, every rape, we see the lines of the front drawn more clearly. The social war is ongoing—and we desire to constitute ourselves as a developed force within it. Our enemies, on the other hand, are already organized, and they frequently recognize themselves as standing openly on the terrain of social struggle; they understand the social divide and police us accordingly. As insurrectionists, it is up to us (but not us alone) to expose these social and class rifts, and to nurture the flame that rises out of the widening chasm.

To expose and frame the conditions of open social war will require an uncommon commitment to place. It will take time to learn the terrain of a locality within the metropolis. The particular social undercurrents of capital and power in any place are too mystified to understand in a month or a year. We cannot expect to move somewhere and comprehend neighborhood dynamics, local alliances, political and social actors, historical context, hidden geographies—social space— within any concise amount of time. Firsthand knowledge of the terrain is key to our success; establishing ourselves in places is one of the first steps in realizing social war.

We inhabit a place in an effort to understand it. In the process, we build: relationships, infrastructure at odds with capital, liberated autonomous zones. All this is done outside the confines of subculture, always collectively. As we learn more, our projects become more appropriate and threatening, wedging open the fault lines exposed by local conflict. Taking into account local exigencies, we might take over land to cultivate food, stop paying rent, attack the police, occupy buildings, seize material, or reconstruct the means of production inside our expanding stronghold. We capitalize on every misstep and weakness in the system to deepen our collective opposition. Thus, the lines of the social war are drawn.

An Opening Salvo

Eventually liberated space will become too much for power to bear. We can expect the worst in terms of violent repression and insidious co-optation, and this will be nothing new to us, nor the other



oppressed communities who are our allies. It is here that our war becomes defensive, conservative, all the while actively expanding its zones of defense. The Greek anarchist neighborhood of Exarchia birthed one of the most powerful insurrections in recent memory; suddenly, the whole metropolis became a simultaneously offensive and defense front. Police, car dealerships, and Christmas trees were no longer welcome, and were removed from the landscape. We already know that we own everything—the task is to exclude the intrusions of capital and power.

Everyone knows where they stand when the conflict erupts. In Greece, more than just young anarchists rioted and supported the insurrection, while bourgeois shoppers cowered in fear as stores were immolated. If they do not know, we will involve them.

It is worth noting that there will obviously not be just one engagement in the social war. There will be no single determining battle. We are of course aware that “the Revolution” is a myth. One may be tempted to view the realization of social war as an expanding singularity. On the contrary: engagements are occurring all the time, the social rift deepening with each one. We need only to begin to pursue these particular engagements strategically.

“Everything about the insurrectionary process remains to be built.”

After the police murder of Oscar Grant in Oakland, it took a week for any substantial response, anarchist or otherwise, to materialize. What finally did has been mythologized as the “Oakland Rebellion”: one night of minor rioting contained within a few city blocks, a handful of autonomous attacks against the responsible institutions. This—while a month earlier Alexandros Girgoropoulos was killed in Athens. The whole of Greece erupted in rage, and for more than two weeks the metropolis was torn apart and remade.

The social conditions of Greece are undeniably different from those of the US. The history of military dictatorship has all but invalidated the Greek national hegemony, and nearly every person there maintains a deep suspicion of state authority. We cannot recreate Greece. But if we look closely enough, there are badly patched tears in American social life as well. What is required of us is a jarring rip at the seams.

It is these rifts where the foundations of insurrection will be located. And in order to build an effective base, we must move beyond our subcultures and identities. An isolated and alone insurrectionary is hardly an insurrectionary at all, and the true power of the insurrection lies in the potential for its generalization. Can we hide in our neighbors’ houses? Can our community exist autonomously from the flows of capital? Can we defend each other from the police and the army? Are mayor’s decrees irrelevant in our neighborhood? We pursue that day.

Postscript: The Realization of Social War

Over the past eleven years, the empty lot had been transformed. What had been a patch of tall brown weeds and cracked pavement was now a lush garden. Rows of zucchini, growing out into the stone pathways, strawberries just coming into bloom, and in the far corner a full acre of corn. The fruit trees were finally growing above the wooden fence. After more than a decade of concerted work by the surrounding com-

munity, they could provide themselves with all the fresh vegetables they required.

Property values had recently increased in the neighborhood—it was now profitable to develop the once vacant, abandoned lot. The community had neglected to officially purchase the land, and the owner, of course, wanted sell it to a well-known developer. He had informed the coordinators of the garden of his intention. But the community refused to relinquish the land.

Time was up, the police had been called. They would arrive to evict the garden within the week. The community held a short meeting, and resolved to defend their land through whatever means necessary.

Two days later, a dependable source told the community that the police would be moving in the next morning. They responded, gathering the necessary materials for defense: rocks, empty bottles, gasoline, caltrops, sticks, metal bars, various debris, while others sent out the call for assistance from their allies and neighbors.

At dawn the next morning, three police cars and a bulldozer approached the neighborhood. As the police turned onto the boulevard that led to the garden, a crowd of two hundred blocked their path. The group quickly constructed barricades while others locked themselves to each other and sat down. The police called for backup and issued a warning to disperse. The blockaders did not move. A van of riot police arrived, and began to threaten the use of force. After an hour, the police lost patience and pitilessly gassed the blockade, moving in with batons. The group withdrew, the bulldozer cleared the barricade, and the police continued on their way.

Three blocks from the garden, a hail of stones rained down on the police procession. In the next moment, the fiery arcs of molotov cocktails traced their way through the air, exploding across the police vehicles. The squad cars were immobilized by the hail of rocks and fire—the officers scrambled out of their flaming vehicles, running for safety. A block away, the riot police exited their van, formed a line, and planned their next move. As soon as they had regrouped, attacks came from all directions—adjacent yards, cross streets, back allies. Officers were knocked down by the sheer volume of the projectiles. They fired rubber bullets wantonly, not sure who was an enemy or bystander. They could not be sure how many they were up against, the situation was strategically untenable. They piled hurriedly into the van and fled.

The next day the city was flooded with propaganda, posters declaring “JOIN THE DEFENSE”, newspaper headlines reading “HOODLUMS ATTACK POLICE”. Very quickly, normally inactive citizens made up their minds as to which side they were on.

The police did not give up that day. In the following weeks the city was torn apart, as all the wounds of local injustice and oppression were simultaneously re-opened.

In that city, the police now walk in fear, the politicians know they are ignored, and certainly no one wants to invest. Meanwhile, the local communities govern themselves. An insurrection is begun.

six strategies

for the social war

Every issue for the first 6 issues, we will reprint 6 strategies from the 36 strategies, which come to us from the oral folk tradition of ancient China. With a bit of creativity, many of them can be applied to nearly every situation, from guerrilla property destruction to public demonstrations to outright insurrection; thusly, anarchists will find much to interest themselves with herein.

Of course, there are certain strategies that may seem to never be applicable to anarchist struggle, strategies that disgust, or simply seem misguided. but this does not mean that we shouldn't remain aware of all the 36 strategies; our enemies have discarded all sense of mercy and we can expect them to do anything in their power to stop us.

This is Chapter 2, called the Enemy Dealing Strategies

Create something from nothing.

You use the same feint twice. Having reacted to the first and often the second feint as well, the enemy will be hesitant to react to a third feint. Therefore the third feint is the attack itself, catching your enemy with their guard down.

Secretly utilize the Chang Chen passage. (Repair the highway to take the crude path.)

Attack the enemy with two convergent forces. The first is the direct attack, one that is obvious and for which the enemy prepares their defense. The second is the indirect, the attack sinister, that the enemy does not expect and which causes them to divide their forces at the last minute, leading to confusion and disaster.

Watch the fires burning across the river.

Delay entering the field of battle until all the other players have become exhausted fighting amongst themselves. Then go in full strength and pick up the pieces.

Knife sheathed in a smile.

Charm and ingratiate yourself to your enemy. When you have gained their trust, you move against them in secret.

Plum tree sacrifices for the peach tree. (Sacrifice the silver to keep the gold.)

There are circumstances in which you must sacrifice short-term objectives in order to gain the long-term goal. This is the scapegoat strategy whereby someone suffers the consequences so that the rest do not.

Stealing a goat along the way. (Take the opportunity to pilfer a goat.)

While carrying out your plans be flexible enough to take advantage of any opportunity that presents itself, however small, and avail yourself of any profit, however slight.



Sabotage

Perhaps the best manual for anti-work, anti-state sabotage ever produced was a widely distributed by the CIA for the overthrow of the socialist Sandanista government in Nicaragua. The actions of the CIA to repress populations and spread US imperialism are disgusting, but from a strategic standpoint, they are right on. The suggestions are not major secretive direct actions, but things that everybody can do with little risk. They range from actions that aren't even illegal to medium-level attacks.

Remember that these kinds of small, widespread actions can add up to produce the devastation of political and economic systems. Whether it's tied to a specific campaign at work or against cops or development, or just part of the whole struggle against the systems that would destroy us, sabotage gets the goods.

We hope you enjoy these recommendations, coming straight from the CIA itself.

workplace sabotage

- » come to work late
- » delay in finishing your tasks; work slowly
- » call in sick to work
- » leave workplace lights on
- » run the water in the taps
- » drop computers & other equipment
- » spill liquids
- » steal or hide important documents
- » call in to threaten the boss
- » cut telephone cables

general sabotage

- » spread rumors—talk shit on cops, politicians, your boss
- » make false reservations at hotels, restaurants, etc.
- » call in false alarms of fires and crimes
- » sabotage toilets: wet a sponge; wrap tightly with string and let dry; then remove the string and introduce into a toilet to clog it
- » paint your complaints and demands on the walls and other places for people to see visible resistance.
- » put nails (or caltrops) on roads and highways, put nails (or caltrops or a steel 'arrow') behind the tires of parked cop cars and company cars
- » put dirt or water into gas tanks, break windshield wipers and headlights, puncture gas tanks, and slash tires (but not of working people's cars)
- » break windows and lights
- » attack police stations with rocks or slingshots
- » make a blockade of a highway and leave it behind (a tree, nail board, rocks, burning tires)
- » refuse to join the military or to become a cop



caution should be exercised in doing any of these things. Telephone surveillance, especially, has increased since the writing of the CIA manual and you can be prosecuted for making threats, false alarms, etc.

The manual also includes simple instructions for making a 5-10 minute 'fuse' for an incendiary out of a cigarette and a book of matches, and instructions for making and using a molotov cocktail

For the complete and fully illustrated sabotage manual, visit your local anarchist zine rack or table, or write to us at dragn@riseup.net



Tea Parties & Patriots: Liberty for Who?

by Dave Strano

The following article was written for and directed towards members of the "Liberty Movement," participants in the Tea Parties and Town Hall meeting protests. It was originally intended to be handed out at Colorado gun shows, where anarchists have done counter-recruitment against the Minutemen. The following is a very small excerpt of the whole. We highly recommend you find and read the full article, which is available online and distributed in print form by Denver anarchists:

Our class interests...

I start with the idea that most white working class people want similar things. We, as most people do, want security, freedom, prosperity, comfort, and safety. We don't want to have to worry about where our next meal is coming from, how we're going to be able to afford school supplies for our children, or whether or not we will fall victims to a "terrorist" attack. We don't want to constantly fear losing our jobs or living the rest of our lives in precarious economic situations.

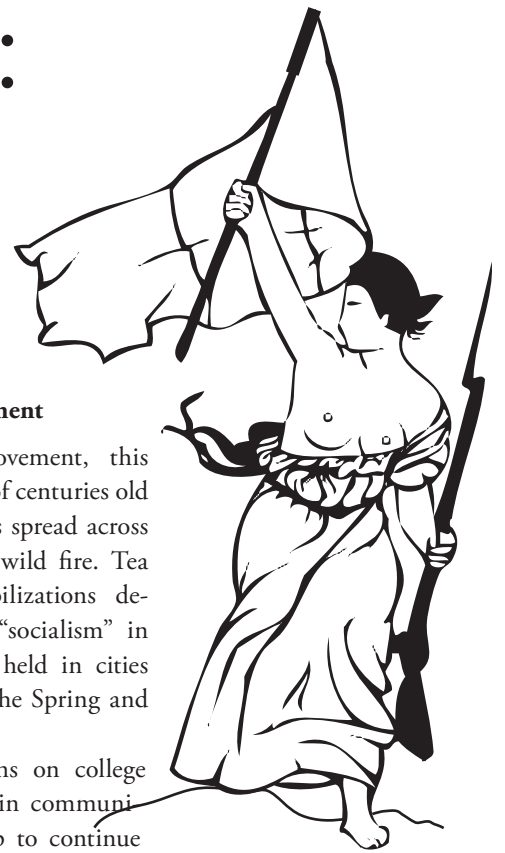
We now live in a country with a huge division between rich and poor. We live with a failed economy. We live in a nearly failed state. The government of the United States has systemically become a monstrous giant of bureaucrats and neo-tyrants. The whole government, every single politician, is part of this corrupt system.

Back home, in our communities, both rural and urban, we are losing our jobs. We are watching our sons and daughters, brothers and sisters, dying in deserts and mountains halfway across the world. Our police forces are growing larger, just as our prison populations. We, as working people, are losing everything.

But, there may still be hope for us. White working class people are starting to organize on a national level for what we believe are our interests as a class, as physically manifested with the wave of "Tea Parties" and protests against what many feel to be an impending socialist nightmare in Washington, D.C.

Thousands have mobilized in past months to send clear messages to the politicians in charge of this mess that we won't take it anymore. And now, we're mobilizing to shut down what many see as a socialist attempt to take away our health care options and build even more government power.

But what do these mobilizations really mean? And what have we gained by disruptively protesting these town hall meetings on health care reform? Are we gaining ground? Or are we merely paving the way for further future losses?



The Liberty Movement

The Liberty Movement, this new manifestation of centuries old U.S. patriotism, has spread across the country like a wild fire. Tea Parties, large mobilizations denouncing a rising "socialism" in this country, were held in cities across the U.S. in the Spring and early Summer.

New organizations on college campuses and within communities have sprung up to continue the organizing efforts. The main enemy is President Barack Obama. His policies resemble a socialist attack on the American way of life, and they must be stopped.

Led mostly by rich politically ambitious organizers these rallies have brought together thousands of mostly white working class participants to start to fight back against this onslaught from the left.

However, many contradictions appear within this framework. Thousands of white working people, people who rely on food-stamps, unemployment payments, and even welfare checks, fill the ranks at demonstrations calling for an end to social services. White working people, full of fear about socialism and an attack on "liberty" (in this case, an attack on the property rights of the rich) turn against their own interests and sell out their own needs to fight the new socialism.

The unpleasant reality for working class and poor people who have participated and still participate in this new movement, is that we're being used by these rich leaders within the movement to protect their interests, not ours. But that's nothing new.

A history of playing for the wrong team

The history of the white working class has been a history of being an exploited people. However, we've been an exploited people that further exploits other exploited people. While we've been living in tenements and slums for centuries, we've also been used by the rich to attack our neighbors, co-workers, and friends of different colors, religions, and nationalities.

Since the colonization of the Americas in the late 1400's, white working people have been the footsoldiers of political and economic elites seeking to dominate and control land, resources, and wealth,

all at our own expense.

We have enlisted in armies to slaughter indigenous peoples. We've been slave catchers to trap and enslave Africans. We've been police officers to terrorize communities of color. We've been prison guards to keep other working people locked up. We've been settlers, occupiers, colonizers, and conquerors. These roles have done very little to benefit us, on the whole. We've been used to benefit a small minority of politicians, bosses, and aristocrats.

The blunt reality is that for the last five hundred years on this continent, white working class people have been used by mostly white rich people to colonize for, kill for, work for, and then better the living standards of those same white rich people, all the while sacrificing our own needs, wants, aspirations, and even lives. It really is as simple as that. No one denies the history of what has happened at working people's expenses. Wars, poverty, homelessness, wage slavery... these are all ills created by someone, and perpetuated by us... the same workers who suffer these ills.

For some five centuries we've been used by the rich among our own race to promote their agenda and suffered because of it. Yet, somehow, we've still been convinced that it is in our interests to protect the rights of the rich to own as much property as they can, to protect the right of the rich to even exist, to protect these same rich people who would just as soon see us die for their benefit.

The heart of the matter is that for these five centuries, we've been too busy fighting the people who should naturally be our allies against these injustices. The rich whites have used our skin color against us, have used our human nature of fearing living beings different than us against us... they've used us against us. They've blinded us with these racist ideas of "white supremacy" and "white pride" and "white nationalism" into fighting other working people of other races, while they sit on the sideline and laugh.

The New Liberty Movement plays directly into this situation, and turns us, as white working class people, against our natural interests as working class people, and against our natural allies. We're still being used by rich whites to advance their causes, and lose everything that we desire and need.

Moving forward

If we as white working people envision a world of safe, free, and economically secure communities, then we must act now. We have to start to identify our allegiances to that of our class, and not our race. We must create a revolutionary white identity that can actively work against all forms of domination that ensure that we will never enjoy true liberty.

I want to end with a couple concrete steps that white working class people can take to work to build a movement for real liberty.

1) Actively work against groups like the Minutemen, the Klan, the Christian Identity Movement, and others that seek to divide us as working class people from other working class people based on their race, gender, sexuality, nationality or religion. These people are class traitors and ensure that we will never see freedom for ourselves or our families, as they keep us fighting other working class people and not the real enemy: the rich. Disrupt their attempts to organize and to recruit. Make it known they are not welcome at gun shows or other events where you are present. Not joining

their organizations isn't enough, we must actively stop them from organizing at all.

- 2) Actively work against leaders of the New Liberty movement that organize against nonwhite working class people. Alex Jones, Ron Paul, David Duke, and others are trying to ensure that we will turn on migrants and other people of color rather than turn on rich people, most of whom happen to be white.
- 3) Organize debtor's unions and tenants unions in your neighborhood. We must come together with our neighbors to defend each other from foreclosures and evictions. Create networks of people in your neighborhood that can show up and help defend each other and prevent evictions.
- 4) Refuse to pay any debts you have and organize rent strikes. Don't pay your hospital bills, your credit card bills, or any other debts you have. Don't give these people that have been exploiting us any more of your money.
- 5) Support GI resistance to war and occupation. Many working class people are refusing orders to deploy, and resisting the occupations of Iraq and Afghanistan in other ways. Lend them your support at couragetoresist.org.
- 6) Don't join the military, help prevent your family members from joining the military. This institution has robbed too many working people of their lives by convincing them it's their patriotic duty. We must stop falling for this line, and fight for our class, not for the political elites.
- 7) Follow the examples of other working class people and occupy your workplace if threatened with layoffs or terminations. There have been occupations of workplaces in the U.S. and across other countries as the economic crisis has broadened. These reclamations of workplaces have ended with workers receiving back and severance pay, and sometimes even preventing their workplaces from closing.
- 8) Organize with your neighbors to grow food for your communities. Don't rely on the economic elites for your food any longer. Starting a personal garden is a good first step, but community gardens can provide more food for more people, and create important community ties and working relationships.
- 9) Be ready to actively defend your neighborhoods, workplaces, and communities from the police and state forces. Take whatever measures you deem necessary to do so.
- 10) Don't get a job as a cop or prison guard. These jobs also reinforce racial divisions within our class, as well as create domestic armies to use against us when we do work toward our own power. Cops are not our friends. The police systemically exist to protect the rich and their property. Prison guards are not any better. Especially with the expansion of the war on drugs to include a war against Meth, many white working class people are finding themselves in prison and on the other side of the bars from their neighbors in guard's uniforms.
- 11) Do anything you can to take back resources from the rich. We'll keep this suggestion intentionally vague. The rich have all the food, all the money, all the wealth, and all the power. Let's take it back. Any way we can.

Political Prisoner and Legal Support Announcements

Formation of the Denver Anarchist Black Cross

In late June, anti-authoritarians from Denver and Boulder met to discuss the creation of a new Anarchist Black Cross chapter in response to a perceived need for such a group to exist in our region. The Denver Anarchist Black Cross exists to contribute to the defense of social movements, both internally and externally, working against oppression and for self-determination.

Since its inception at the beginning of the 20th Century, the mission of the Anarchist Black Cross has been to contribute to the defense of mass movements working for liberation from state and capitalist domination. The most recent incarnation of an Anarchist Black Cross chapter in Denver was quickly snuffed out of existence in 2004, after a full-scale FBI investigation into the organization was launched to coincide with the security efforts protecting the Democratic National Convention that summer. The investigation spread to include the Great Plains Anarchist Network and dozens of anarchist organizers active in the Midwest.

With this history in mind, but also amidst a backdrop of increasing state attacks on social movements in the United States, we decided to form a new Denver chapter of the ABC. We felt that the time was past due to organize methods of defense within our communities, and that under the historical banner of the Anarchist Black Cross was one strategic way to proceed with our work.

Historically, the Anarchist Black Cross has played a crucial role in mass movement defense; organizing support and defense of political prisoners and prisoners of war, maintaining physical solidarity against the police during factory and school occupations, organizing self defense and armed defense of social movements, and fulfilling a broad range of roles within the defense of social movements.

We wish to carry on this work and explore other avenues of movement defense that have historically not been a major focus of many ABC chapters.

The state and those that wish to destroy movements for liberation attack us on many levels. Support for political prisoners and prisoners of war, organizing against white supremacist and neo-fascist

attacks, performing roles of security and physical defense, and organizing self-defense and legal defense on a variety of levels will continue to be the backbone of our work.

From the Green Scare to the arrest of former Panthers, from the cases of the RNC 8 to mass incarceration and deportations of migrants, the state has been busy attacking our communities and movements over the last several years.

However, we wish to also focus on the internal mechanisms that affect movements. These mechanisms are used to split movements far before they even become threats. We envision an ABC chapter capable of contributing to the strengthening of our movement

by providing mental, emotional, material, and physical support to its members and their communities. Ultimately, we want to help ensure the strength of our movements from the inside out.

We're still figuring out what all this looks like. We're still working to understand how to provide the best support possible within our social movements and to maintain our movement as a legitimate and strong threat to state, capitalist, white supremacist, patriarchal power and other forms of domination. We also intend on petitioning the Anarchist Black Cross

Federation for membership soon, as we feel that affiliation with the Federation will aid our work, especially around supporting political prisoners and prisoners of war held in the United States.

Any questions, concerns, comments, ideas, wishes to collaborate or participate, contact us at denverabc@rocketmail.com

Also, you can read our blog at denverabc.wordpress.com

Mail and physical correspondence can be sent to:

Denver Anarchist Black Cross
c/o P & L Printing
2298 Clay Street
Denver, CO 80211

In love, solidarity, and for a strong healthy movement
that can defend itself from all threats!

Denver Anarchist Black Cross,

July 2009





Monthly prisoner letter writing nights

First Wednesday of every month
October 7, November 4, December 2
6:30pm-8:30pm,
United Church of Christ 3250 E 6th Ave

The Denver Anarchist Black Cross is starting monthly Letter Writing Dinners. The events are free and everything will be supplied for you. Simply show up with your friends to come together over food, learn about specific cases and have a chance to write to political prisoners and prisoners of war in the United States. The letter writing nights happen the first Wednesday of each month.

We'll be serving a delicious spaghetti dinner.

Help us spread the word and we hope to see you there!

Mutulu Shakur Parole Hearing Approaching

New Afrikan political prisoner Dr. Mutulu Shakur will be having a parole hearing on November 28 at the courthouse in Denver. Dr. Shakur was convicted to 60 years on charges of conspiracy against the US government because of his role in Black liberation struggles, including the liberation of Assata Shakur from prison and the 1981 Brinks robbery. Before incarceration, his work focused on acupuncture and other natural healing to improve the health of Black communities and for drug detoxification. He has also organized revolutionary hip hop projects and to stop gang violence.

The Denver Anarchist Black Cross is in contact with Dr. Shakur and will organize solidarity for his parole hearing. Stay tuned to the denverabc.wordpress.com blog for updates.

You can write to: Mutulu Shakur / #83205-012 / P.O. Box 8500
Florence, CO 81226

B.J. Viehl Update

Animal liberationist B.J. Viehl has changed his plea to guilty and admitted releasing hundreds of mink from a Utah fur farm as part of an Animal Liberation Front raid. Viehl and his codefendant, Alex Hall, were charged under the Animal Enterprise Terrorism Act.

He now faces up to 5 years in prison.

Alex Hall is still taking his case to trial. Viehl's supporters put up a message from him on his MySpace page saying that Viehl has not agreed to cooperate, in any way, with prosecutors. Here is his part of his explanation of his decision:

"Utah is a very conservative and religiously controlled state, and cases like mine are almost always guilty until proven innocent. Having a politically and religiously biased jury deciding my fate will not be of my best interest. The change of plea hearing will be on September 2nd, 2009. and will basically consist of me admitting guilt and accepting responsibility. This, however, WILL NOT affect Alex negatively in any way. What ever Alex chooses to do with his case, he will have my love and respect."

Meanwhile, the case of another group of activists charged with "animal enterprise terrorism" is moving forward in California. The "AETA 4 –and Alex Hall, in Utah–need your support as they move forward with their legal defense.

B.J.'s prison address will be made available at greenisthenewred.com and the political prisoner database at denverabc.wordpress.com.

Solidarity with Ariel Attack

Our friend and comrade, Denver anarchist Ariel Attack is facing 2-6 years in prison for their alleged involvement in the trashing the Democratic Party Headquarters in Denver in August.

Denver anarchists came together in a big way for Ariel. Already within 24 hours of our comrade's arrest, \$5000 in bail was raised from all corners of our community and many people showed up to stand in solidarity when Ariel was in court. But it's not over yet, and the legal fees that will keep our friend out of the slammer are estimated at \$1500 to \$2500 plus possible restitution.

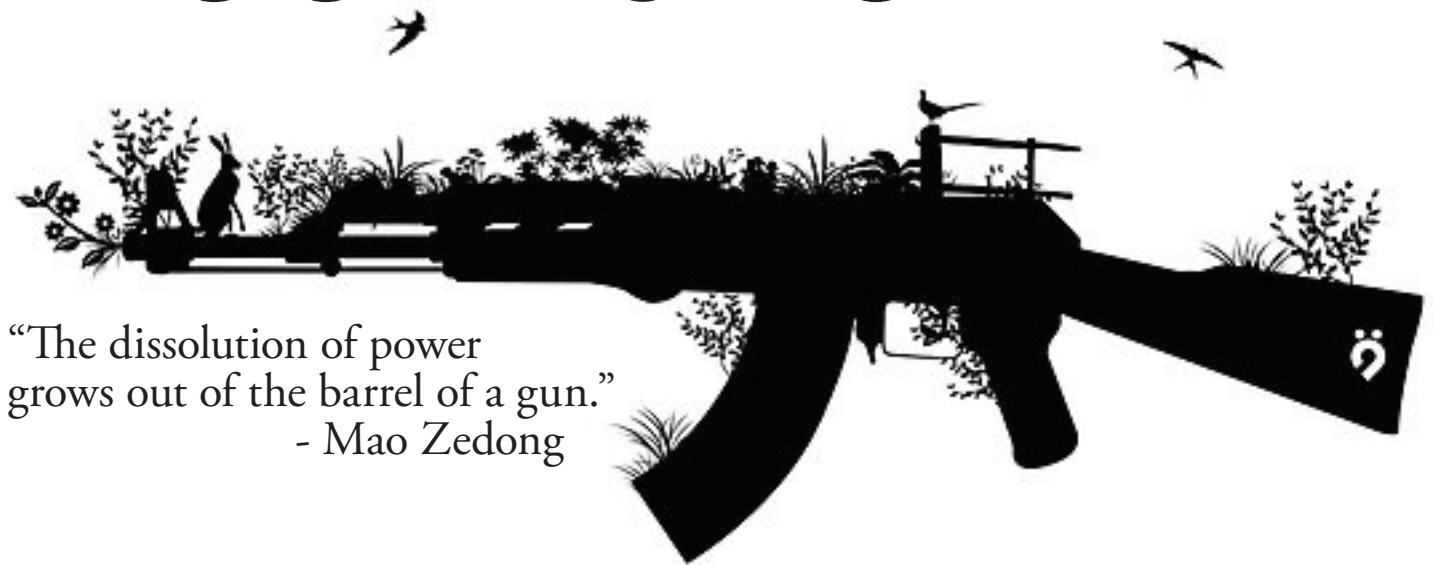
Money is still needed. We know nobody has a lot but there are a lot of you. So steal a little extra from your boss this week and send it our way. As an added bonus, everyone who donates any amount will receive a hand-painted and signed card from Ariel. If you donate \$10, we'll send you the latest copy of Denver's anarchist periodical *til it breaks* and a few glossy "It's hammer time" stickers. If you donate \$25 or more, you'll receive all that plus a sweet graphic "It's hammer time" T-shirt. And for large chunks of cash, we'll figure out how to treat you real special (wink, wink).

To donate via paypal, send to mjschwenk@gmail.com. Or you can send money orders, checks or well concealed cash to Ariel at 1065 Lipan St / Denver, CO 80204.

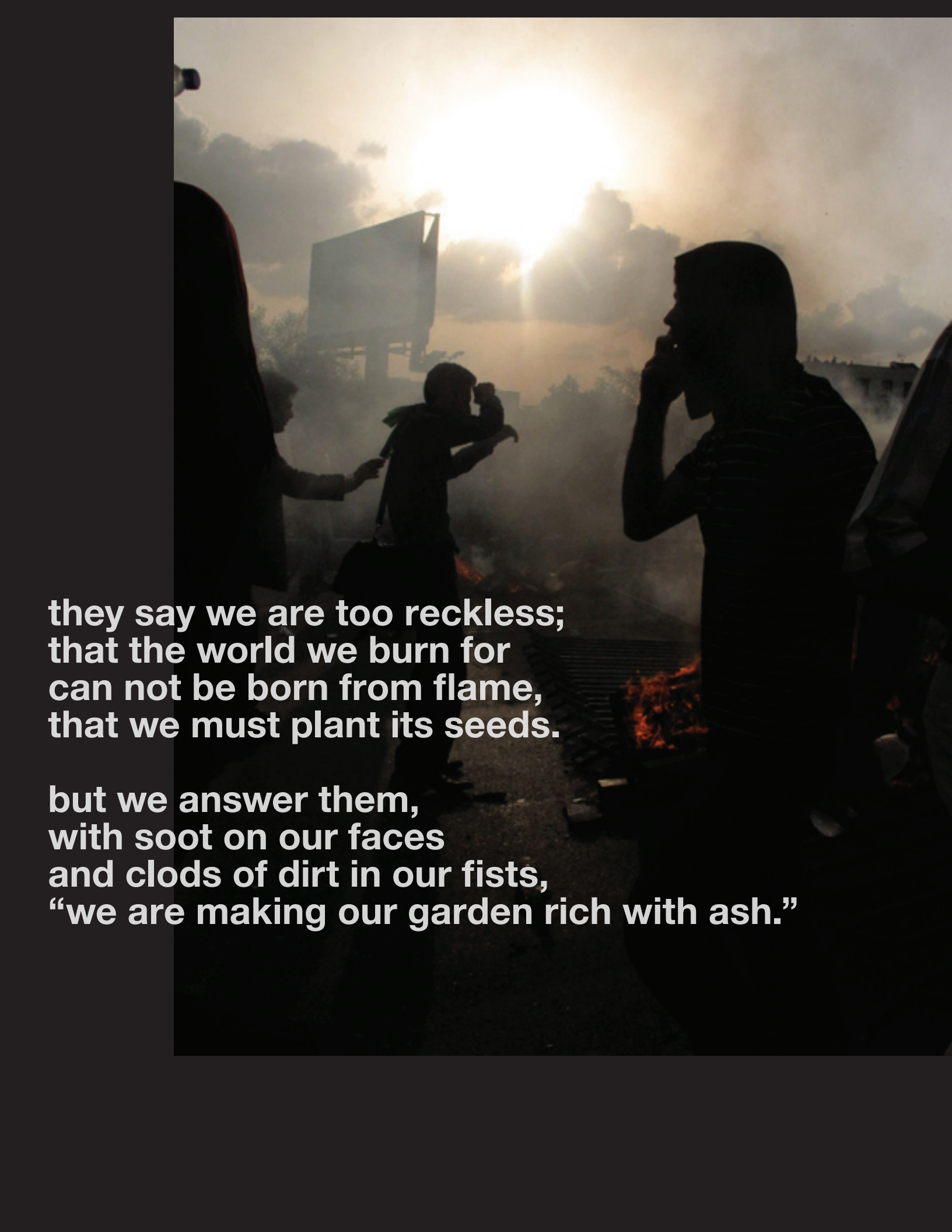
More important than your money or keeping Ariel out of prison, is your struggle for freedom and abolishing prisons. Think solidarity actions. They would be hugely appreciated!

If you wanna holla back, grrl: friendsofariel@riseup.net.

RESISTANCE IS FERTILE



“The dissolution of power
grows out of the barrel of a gun.”
- Mao Zedong



**they say we are too reckless;
that the world we burn for
can not be born from flame,
that we must plant its seeds.**

**but we answer them,
with soot on our faces
and clods of dirt in our fists,
“we are making our garden rich with ash.”**