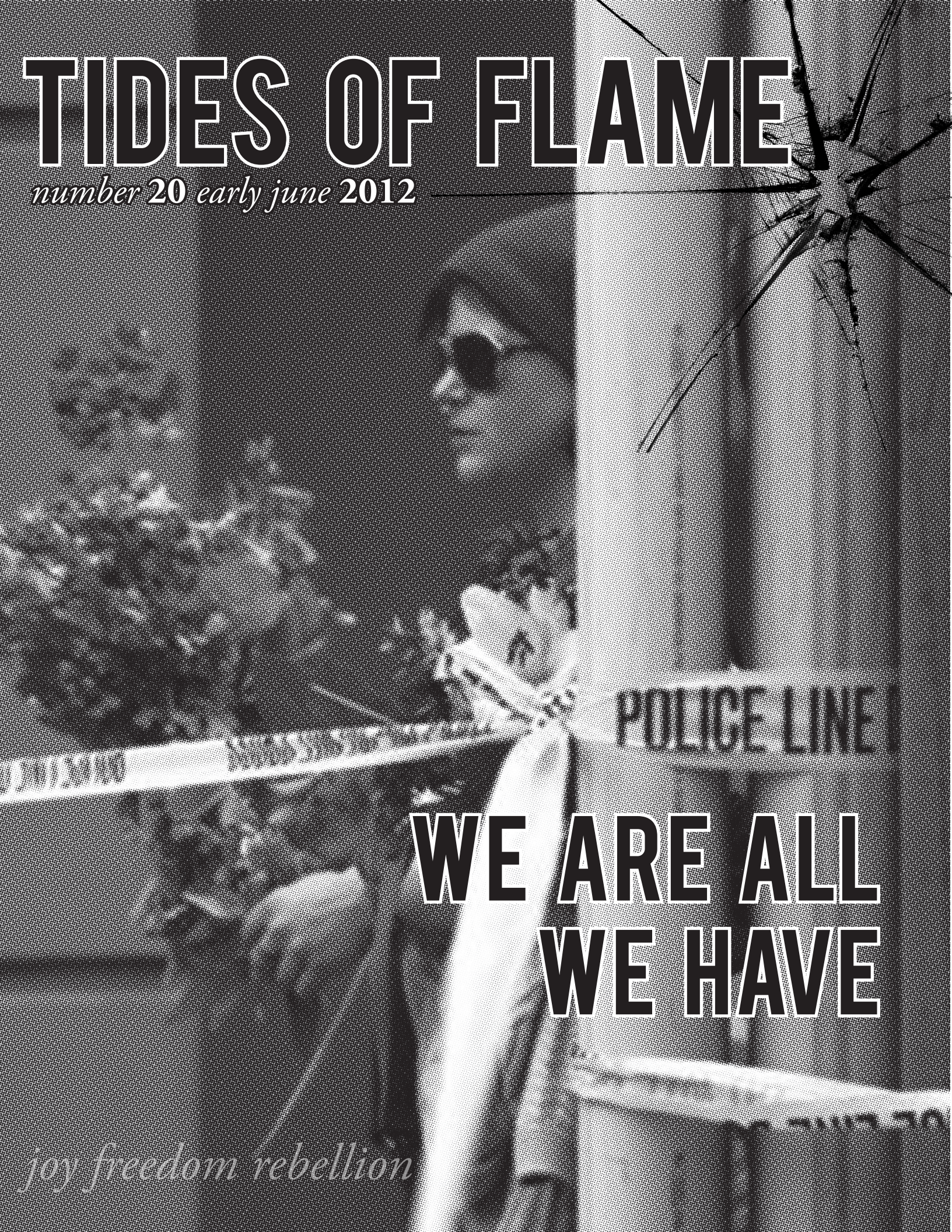


TIDES OF FLAME

number 20 early june 2012



POLICE LINE

**WE ARE ALL
WE HAVE**

joy freedom rebellion



ABOUT

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Tides of Flame is a biweekly periodical which is part of an ongoing project of anarchist analysis and practice within the Puget Sound area.

We strive to live lives of joy, freedom, and rebellion, and for this, we are criminals.



*Who will revive the
violent whirlpools
of flame
if not us and those
that we consider
brothers?*

Come!

*New friends:
this will please you.
We will never work,
oh tides of flame!*

**THIS WORLD
WILL EXPLODE.**

~ A. Rimbaud

A QUESTION ALWAYS HAUNTS VIOLENT TRAGEDIES: WHY DID THIS HAPPEN?

Easy answers abound. The mourning public blamed the Columbine school massacre on Marilyn Manson and video-games. Rarely does anyone look deeper, to the very violent foundations of everyday life. In order to come closer to truly understanding how something like the Cafe Racer tragedy can happen, we must examine the context in which it occurs.

Journalist Kirk Johnson attempts to explore this context in a June 2nd *New York Times* article called “Gun Violence Wave Challenges Seattle’s Notion of Security.” In the article, Johnson links the recent spate of drive-bys and murders to the Department of Justice’s investigation of Seattle Police Department and the existence of “a small but vocal anarchist community ready on short notice to throw epithets, or sometimes rocks, at the police.” He describes Seattle as a smugly liberal city that puts its police under a bell jar of scrutiny, perhaps to our own peril. The subtext of the article seems to suggest that we wouldn’t have to suffer through quadruple homicides and accidental shooting deaths if we would just leave the police to their work and accept invasive, aggressive racial profiling tactics like New York City’s “stop, question, and frisk” program. Johnson is playing out his role as a cog in the state’s PR machine, doing what he can to help SPD weather its crisis of legitimacy.

Johnson quotes Mayor McGinn saying, “If you look back over the shootings we’ve had this year and the prior year, you can see many of them are related to the belief that *it’s O.K. to carry a gun somewhere to solve a dispute.*”

It’s hard to miss the irony there: this is exactly what the police—and all other agents of state violence—do all the time, every day. This is basically a cop’s job description: carrying a gun and “solving problems.” And we all know how great their problem-solving skills are.

There is the fiction of the cop—the selfless crime-fighting hero—and then there is reality. The idea that police exist to prevent anti-social violence quickly falls apart when one remembers that cops usually only enter the picture after something terrible has already occurred. The police’s primary function is to enforce the laws of ruling class; they are the wall of force that stands in the way of any struggle against business as usual. Try to recreate the commons by liberating space and see who comes for you. When the hungry steal food, when the homeless move into vacant property, when a bank is burnt, the cops, courts, and cages are there to set things right again.

This is the miserable context in which Ian Stawiki went on his rampage. Why did this horrifying, fucked-up thing happen? Because the world is a horrifying, fucked-up place.

As long as capitalism and the state continue to exist, the social cannibalism that fills the papers will persist. Coercion, exploitation, and domination are inherent to

IAN STAWIKI’S BRIEF KILLING SPREE CAN BE SEEN AS A SUPER-DENSE CRYSTALLIZATION OF THE SOCIOPATHOLOGICAL ESSENCE OF CAPITALIST SOCIETY.

capitalist social relations. Together, they form the fabric and foundation of this culture. In this way, Ian Stawiki’s brief killing spree can be seen as a super-dense crystallization of the sociopathological essence of capitalist society.

The political-economic system that shapes our lives is fundamentally unhealthy and unsafe for most people in the world. On the local level, this becomes more and more true every day, as interpersonal relationships deteriorate and the social programs on which so many people rely are methodically stripped away. When there is nowhere to go for help, it

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COMMONING & SCARCITY:

a manifesto against capitalism

The commons are a world apart from capitalism. They are a source of livelihood that people share. Before the spread of capitalism, most of the planet was commons. Cultures that treated the commons as a gift from nature that had to be treated with respect, tended to have the most bountiful commons and therefore the fewest problems of survival. Cultures that treated the commons as property or an exploitable resource generally exhausted them, and either brought about their own collapse or had to resort to warfare and conquest to survive. Some of these cultures would eventually form capitalism.

Capitalism theorizes and creates scarcity. Capitalism has thrived by destroying or privatizing the commons wherever they arise. As long as people have access to the commons, they can enjoy a measure of self-sufficiency and cannot be forced to sell their labor to the wealthy in order to survive. For common people, capitalism is a blackmail: work or starve. The commons offer another option: self-sufficiency by harvesting the gifts of nature. Because the basis of the commons is the spontaneous gift, people who live in or of the commons often recreate the gift economy; sharing, cooperating, and helping each other out in order to attain a high standard of living. Also for this reason, the commons are the enemy of capitalism.

Primitive accumulation—privatizing land or seizing wealth to fuel investment, industry, and, in a word, capitalism—is not only an early phase of capitalism, as theorized by Adam Smith or Karl Marx. Privatization, legalized theft, slavery, and the imposition of labor discipline are constant activities in every moment of capitalism, from the 15th to the 21st centuries.

Likewise, the commons are not an ancient and outdated reality but an ever present possibility that repeatedly erupts into our daily lives, contradicting capitalism's myth of scarcity. After arable land was privatized and enclosed—in Europe from the 15th to the 17th centuries, in India and other colonies in the 18th and 19th

centuries, and in parts of Africa today—forests, woodlands, marshes, and pastures became the principal commons because capitalism was still unable to exploit those areas effectively. In these commons, people gathered fruits, nuts, medicinal plants, fuel and construction materials, they grazed livestock, hunted, and fished. They may not have been able to get their daily bread from the forests and pastures, but they could meet most of their other needs.

Nowadays, in order to function, capitalism must base itself on an exaggerated and imprecise mass production. This creates a huge amount of garbage that capitalism is still unable to exploit effectively. This garbage is the new commons: millions of people around the world scavenge the garbage in order to gather food, clothing, construction materials, or items that can be scrapped and sold for money. Many of the people who live in this way develop cooperative cultures based on sharing and mutual aid, relating through solidarity rather than through commercialized relations.

Skills, culture, and traditional wisdom also constitute a commons. They constitute tools that help people relate with their environment, gain their livelihood, and improve their quality of life. In the past, these tools were shared within society. For about a century, capitalism has been increasingly trying to privatize knowledge and culture. Many people are resisting the privatization of the intellectual and cultural commons. Some people destroy fields of genetically modified crops owned by companies seeking to patent life itself, some indigenous communities keep out anthropologists, biologists and other researchers trying to catalogue and patent their traditional music, folk medicine, or heirloom seeds, and some people share their music and art through “creative commons” licenses rather than copyrights.

While the original pirates liberated goods that had been exploited in the massive process of primitive accumula-

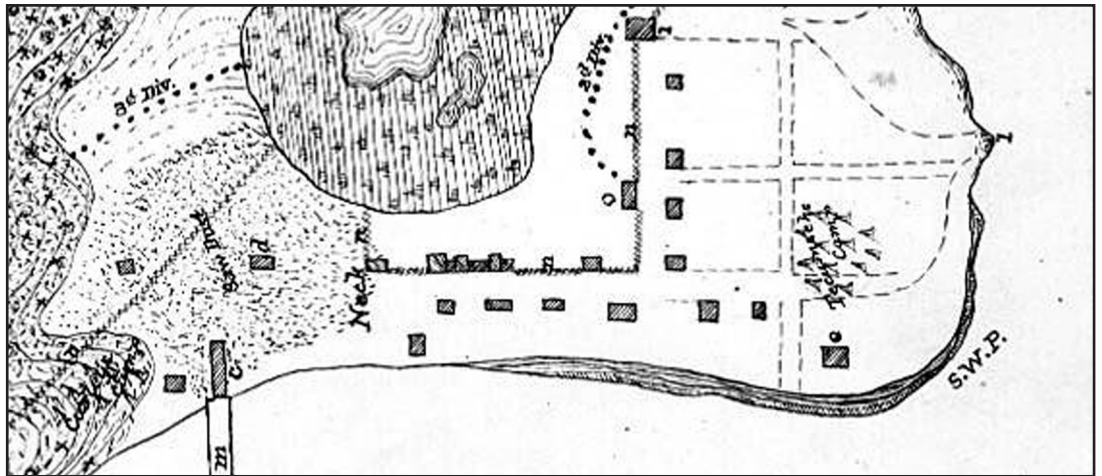


tion known as colonialism (freeing slaves, stealing gold and silver mined with slave labor, seizing rum and sugar that came from the plantations), one of the major forms of modern piracy is the liberation of so-called intellectual property (such as movies and music) using new tools on the internet.

The scarcity on which capitalism is based never arises naturally. Sometimes it is the result of the bad choices of a society, destroying its soil, overfishing or overhunting, not balancing its population. Frequently scarcity is directly and intentionally imposed by the State. During the Irish potato famine, Ireland was forced to produce food for export by the British military occupation. The Great Famine in Ukraine was caused by the Soviet government, forcibly changing the traditional mode of agriculture. The US government killed off the seemingly endless herds of bison so that the Lakota and Cheyenne of the Great Plains (who had defeated the US in an important war) would lose their food source. Governments around the world have stopped at nothing, kill

1856: THE BATTLE OF SEATTLE

The land you are standing on was once free. Before the foreign ideas of property and law were forcefully imported from Europe into the Puget Sound, the land belonged to no one and everyone. In 1853, the colonizers decided the land would be called the Washington Territory, named after their white leader. Unfortunately, there were many natives



who signed a treaty with the colonizers, a treaty that gave the entire Puget Sound area to the United States government. In 1854, leaders from several different tribes signed their names on the piece of paper, agreeing to relocate their people to reservations and abandon their traditional way of life in exchange for money and fishing rights. However, there was one person who did not sign the paper. Unlike the others, he spit on it, refusing to obey the invaders. This man was named Leschi and he would lead the first rebellion against the authoritarian order we still live under here in Seattle.

The first battle took place in October of 1855 between a group of Nisqually and the government hired militia. Two white men were killed and a state of fear spread throughout the settler population. It was only a matter of time before the governor of the Washington Territory, sitting safely in his Olympia office, ordered the militia to capture Leschi and his brother in order to neutralize the strongest voices of dissent.

Learning of what was coming, Leschi escaped and held multiple

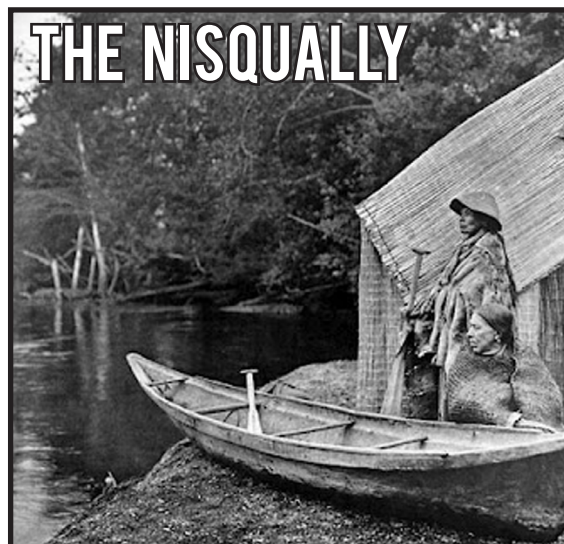
war councils with tribes as distant as the Yakama. By the end of his journeys, he had formed a band of over 300 warriors and began to raid colonial settlements. During the winter of 1855-1856, the settlers did not leave their houses. The militia was besieged in its forts, and the Puget Sound, the Cascades, and the edges of desert were once again free from the rule of colonizer. The force of 300 warriors soon grew to number in the thousands.

In Olympia, the governor was panicking, sending desperate messages to Washington DC and fearing for his life. That winter, no one traveled the roads and pathways be-

sides the natives. Commerce came to a halt. By January, the governor declared a "war of extermination" against the united tribes after having requested the assistance of the US military.

The warship *Decatur* arrived in Elliott Bay at the beginning of January to help in this war against the natives, guarding the wooded hills above the water with its cannons. While it was stationed there, refugee settlers fled to Seattle, delivering news of the war parties headed west. Chief Seattle and his white friends moved the friendly natives away from the city and the soldiers prepared for a battle.

On January 26th, the united tribes began to attack the settlements on what is now First Hill and Capitol Hill. Down below near the water, in what is now Pioneer Square, the colonizers had hidden themselves away behind walls and guns, waiting to repel the attack. The *Decatur* began to fire its cannons into the trees and eventually the militia and volunteers charged up from the water and began to fire small arms against the natives. Tree branches broke, trunks were shattered, bodies were torn apart,



and soon the united tribes retreated. They had not been expecting the mechanized terror floating in the water, nor did they expect to lose so easily. For months they had reclaimed their land and defeated every enemy sent after them. After the Battle of Seattle, the “war of extermination” truly began.

Henry Yesler donated an entire harvest of timber to help build a large wall around the central colonial settlement. Within two weeks, early Seattle became a staging ground for genocide. The trees and the brush above the settlement were ravaged

EARLY SEATTLE BECAME A STAGING GROUND FOR GENOCIDE. THE TREES AND THE BRUSH ABOVE THE SETTLEMENT WERE RAVAGED AND CLEARED AWAY, DENUDING THE LAND SO THAT NOTHING COULD HIDE FROM THE CANNONS.

and cleared away, denuding the land so that nothing could hide from the cannons. At the end of February, two more US warships arrived in the bay, ensuring that Seattle would never be attacked again.

After the united tribes had retreated from the battle, the settlers scoured the area for any bodies. To their surprise, they were unable find a single one. The women of the tribes had carried them away into the woods that would soon be cut in Yesler’s mills to build the future Seattle. The tribes had been so confident they would win that they did not bring enough food, knowing they could just eat all that was hoarded in the block-houses.

The rest of this story is terrible, filled with sorrow and betrayal, and beyond the scope of this piece of writing. The sole purpose of these words is to remember the people who lived freely along the Salish Sea and how

they fought to expel the people who were planning to turn the land into a giant work-camp, a place where a person must pay to sleep and work to live. Some of our more moronic critics will surely remind us that we would not be here if the settlers had been expelled. If only that were true and we were not here but rather living in a world that was free, a world without property, a world that could support itself. With nuclear warheads and several military bases nearby, none of us will ever get to experience what life in this region was like before colonization. But it is within

our abilities to create a world that is free from property. This is something that is within our power to bring about and is always just within our grasp. What is often lacking is imagination and the willingness to take risks.

1856, 1919, the late 1960’s, the early 1970’s, 1992, 1999, 2011, and 2012 are all years in which Seattle was besieged and the forces of death were confronted by the forces of life. 1856 will happen again endlessly until the reign of death is defeated. As Pablo Neruda wrote, *you can cut down all the flowers but you cannot stop the coming of the Spring.* 🐦



ONE SMALL ACT OF REVENGE

OLYMPIA - On May 24th, 2012, comrades in St. Louis, Missouri, marched on the street and painted slogans on banks in solidarity with those beaten, entrapped, and arrested during the anti-NATO protests in Chicago. For this they were attacked by the police. Some of those who were arrested were later tortured in jail by the police (for more information check <http://antistatetl.wordpress.com/>).

The following communique was posted anonymously at pugetsoundanarchists.org:

Dearest St. Louis rebels,

Hearing of the recent beatings and torture you endured while refusing the compliance your captors demanded is both beautiful and terrifying. More than anything, the image of repulsive swine punching in your face, holding a knives to your throats, choking you, and generally having a field day with your bodies derives an engulfing inferno of rage and malice; our mouths water for revenge.

Last night a police station was attacked to both lift your spirits and aid the healing of the trauma that was likely inflicted on you while in their clutches. This was also done in effort to encourage other devious plots in your honor.

May the coming week (and beyond) be filled with calculated, vindictive, and well executed revenge.

The Olympian reported that nearly all of the windows of the station were smashed out. 🐦

COMMONS

◀ CONTINUED FROM PG. 3

ing millions of people, in order to make self-sufficiency impossible. If we can take care of ourselves, we don't need government, and we don't need to work for the rich people that government exists to protect.

A related function of the State is to destroy the commons wherever they arise. The first modern legal codes in Europe served to criminalize the traditional use of the commons. A major application of the death penalty in 18th century England was to punish hunting, foraging, and other traditional uses of the forests that previously had been legal, and were even protected in Magna Carta. Today, the World Bank and IMF force debtor countries to change their laws and criminalize traditional uses of the commons, allowing them to be privatized by transnational corporations. In 1994, the NAFTA agreement with the US and Canada forced Mexico to change its Constitution and re-

move the protection of communal land tenure. Another major point of collaboration between world governments involves cracking down on piracy or sharing of the creative commons, so-called intellectual property. More generally, the US and other leading governments want to tame the internet entirely so it is no longer a space of sharing and anonymity—a commons—but rather a commercialized space easily controlled by the police and exploited by corporations. This is similar to how the forests and marshlands were cleared and drained for economic reasons and for military reasons simultaneously. Due to their opacity and defensive advantages, these spaces were off limits to commercial development and they were also where rebels, bandits, and revolutionaries often hid out.

Generally, the State claims to be protecting us when they destroy the commons or clear wilderness, which are often the only spaces where we can still be free. In 2008, a shipwreck off the coast of England left

thousands of tons of wooden beams washed up on shore. The wood could no longer be sold to major buyers, because it had seawater stains, but it was still perfectly usable for fuel or building. The shipwreck had brought a new commons into being, and quickly people came to collect wood. The government jumped into action and prohibited the scavenging of wood, in the name of a national emergency. Their reasoning? People could get splinters, therefore collecting the wood was dangerous.

As for the widespread commons of garbage, several governments around the world are working to criminalize and suppress it. In the US, several cities have arrested people for sharing free dumpstered food. In Spain, where bakers traditionally give away unsold loaves at the end of the day, chain bakeries have started to count all their loaves of bread, returning and destroying (or selling to livestock and other industries) every loaf that hasn't been paid for. In many cities in the Netherlands, new trash containers store the garbage underground, making it impossible to access. Once again, they prefer that people starve instead of being able to get anything for free.

With urban gardens and the planting of fruit and nut trees, many cities could come close to food self-sufficiency. The anarchist scientist Kropotkin wrote about this emerging possibility a century ago, using Paris as his model, but since then governments and urban planners have made sure to prevent this new commons. Sometimes, urban gardens are evicted and bulldozed, as in Los Angeles. In general, cities avoid planting edible plants in the urban green spaces. Athens or Barcelona, for example, are graced with thousands of orange trees, but the variety the city governments choose to plant only produce an inedible kind of orange.

One notable exception to this rule can be found in Seattle. During several months of the summer, one can harvest a variety of edible, delicious fruits and berries from trees and bushes growing in the city. However, most people have lost the traditional skills and knowledge to carry out this simple task, or to even realize that food comes from the earth and not from the supermarket. People are so alienated that most of the fruits and berries go to waste.

This sad fact demonstrates the connection between knowledge and material. Intellectual or cultural commons and commons of land or resources are inseparably

REPORT-BACK FROM 5/24 JUVENILE DETENTION CENTER NOISE DEMO

CENTRAL DISTRICT - On Thursday, May 24th, a group of approximately 70 people participated in a noise-demo outside of the King County Juvenile Detention Center. Prior to this, a public meeting was held down the street from the detention center. The meeting was a panel discussion on permanently closing the jail and an open forum for ideas regarding strategy and intention. Nearly 200 people attended this widely publicized event and while they were gathered together, over 20 cruisers were mobilized to surround the meeting hall in an attempt to intimidate the organizers and future participants.

After the discussion was over, 70 people proceeded to circle the Detention Center making large amounts of noise with pots, horns, clapping, chanting, and loud screams. The group eventually made its way to the front entrance of the jail and forced the guards to lock the doors. The police held back and made no arrests. After an hour of noise-making, everyone safely dispersed.

This action was a continuation of prior anti-prison efforts in Seattle. The people involved in the struggle have grown in number since the noise-demos at the Juvenile Detention Center started nearly a year ago. The first noise-demo was conceived of as a dual act of solidarity with the children inside and the prisoner strike in Pelican Bay State Prison in California. As we write these words, another prisoner strike has started in Virginia.

The next action will be an open mic and film screening in South Seattle on June 23rd at the Life Enrichment Bookstore, located at 5023 Rainier Ave. South from 4-7 PM. This event will be followed by a noise demo at the Detention Center. People will meet at 12th and Alder at 8:30 PM and proceed to make more noise for the children stuck inside.

Let us continue the fight against all prisons and use our imaginations to find ways to destroy the authoritarian world forever! 🖊️

related. If the State can seize the land, the know-how to live from it eventually disappears. If the State can alienate people from their traditional knowledge, they will not know how to use common land or resources even if they are right next door.

Another interesting fact about cities is that food grown in them will be contaminated by automobile pollution. For this reason it could be easy to argue that growing food in cities is not the best idea anyway. But there is no natural connection between cities and cars. In fact, cities function far more efficiently without car traffic, using instead public transportation and bicycles.

But a focus on efficiency ignores the historically important fact that the State prefers to subsidize and implement those technologies that foster dependency, erode the commons, and create new opportunities for professionalized management (particularly within a paradigm of security or protection). Trains create new common spaces and can be self-organized by their operators. Car traffic, on the contrary, is so atomized it requires state intervention in order to be directed and organized. It creates new dangers the State must protect its citizens against, with an absurdly high number of traffic fatalities even in societies where the governments effectively manage car traffic. Last but not least, it creates the possibility—for the first time in history—of a crowd of thousands of people who are side by side, when stuck in traffic, yet totally isolated from one another and without immanent possibilities of collective action.

In sum, the commons hold a central place of importance in the struggle against capitalism. The commons can be constituted by land, wilderness, skills and experiences, scavenged goods, or public spaces. They do not only exist in peripheral societies that can still claim to be traditional; the commons are an ever present possibility in every fold of human existence, from the most developed countries to the least.

The commons are both a structure and a practice. Commoning is one of the most popular and subversive forms of action against capitalism. It is not the provenance of professional revolutionaries but an activity undertaken instinctively by people around the world.

Because commoning is instinctual, communism is a fraud. The attempt to abstract the commons or to mediate the practice of commoning through an ideology rends it

from the unique conditions of daily life that give it breath and substance. The commons will be reconstituted in a different form in every different part of the world, at the hands of those people who are closest to the available matter and memory that can be transformed into the basis for collective survival. Commoning is the task of those who will become part of each new commons.

Capitalism created classes, and these classes will not destroy capitalism. Building on the material of the feudal castes, those who could wield a military and economic advantage constituted themselves as the owning class, and forcibly constituted the proletariat as those who only owned their labor power and their ability to reproduce. The same property relationship that enclosed the commons forced those who could not resist these enclosures to become the working class. Class society and capital will be abolished by those who win the force to be able to see themselves in relation to the commons and not in relation to property.

The enemy who constantly scatters this force and tramples the commons wherever they pop up is the State. Our struggle must aim for the destruction of the State, to open up the new spaces where the commons can flourish. Commoning itself is not the property of any party or theory, but the shared potential that makes any communication possible. Anarchy is a prerequisite for the commons. The stronger the State, the narrower the margin on which new commons may arise. And the more bountiful our commons, the stronger and more sustained our attacks against the State. Whether the State is destroyed by anarchists is unimportant, except for those anarchists who share with the communists a need to author the plan that will be foisted on the new world.

What is important is that our dreams again take root in the commons, that our theories take aim on the State, and that our struggles create new commons and revitalize the old ones. 🐾



UPCOMING EVENTS

SUNDAY, JUNE 10 - 2-3PM

PRISONER LETTER WRITING

Come write letters to prisoners. Contact info for prisoners and supplies provided.

@ **The Wildcat (1105 23rd Ave)**

SUNDAY, JUNE 10 - 3-6PM

ANTI-AUTHORITARIAN POETRY NIGHT

Open mic poetry benefit for Los Quixotes infoshop. Bring and read your favorite poems. @ **The Wildcat**

SUNDAY, JUNE 10 - 5PM

PEOPLE'S ASSEMBLY IN THE CD

An open assembly for residents of the neighborhood. Come bring your ideas and thoughts. BBQ starts beforehand at 2pm. @ **2390 E. Cherry, in front of Horace Mann Building.**

MONDAY, JUNE 11 - 6PM

SOLIDARITY WITH ERIC & MARIE

International day of solidarity with long-term anarchists prisoners. Come celebrate and learn during a night of revelry @ **The Cockpit (910 E. Pike, behind the Shell Station)**

THURSDAY, JUNE 21 - 6PM

MOVIE: BATTLE OF ALGIERS

A film about the Algerian rebellion against French rule, followed by discussion. @ **The Wildcat**

SATURDAY, JUNE 23 - 4-7PM, 8:30PM

PIZZA NOT PRISONS: OPEN MIC, FILM SCREENING, AND NOISE DEMO

Learn about the efforts to stop the new development plans for the King County Juvenile Detention Center. Listen to poetry, eat food, then make noise outside the prison. First event from 4-7pm at Life Enrichment Bookstore, 5023 Ranier Ave. The noise demo is in front of the Detention Center at 12th & Alder at 8:30pm.

L@S QUIXOTES RADICAL LENDING LIBRARY now has regular open hours on Sundays and Mondays from 3 - 6pm at **The Wildcat.**

WWW.THEWILDCAT.ORG

CAFE RACER

◀ CONTINUED FROM PG. 2

is no surprise that individuals with mental health issues sometimes explode.

There is no easy way to solve this problem, but it is apparent that the state is doing a terrible job. Worse, it is doing it *on our behalf*. It's time to take matters into our own hands, as so many throughout the world who could not rely on the benevolence of the state have done. **We urge the creation of autonomous, self-organized networks which aim to address the emotional and physical needs of all of the individuals involved while also working to undermine the authority of the state and the omnipotence of capitalism.**

Most would agree with the concept that violence is less likely to occur within a community wherein each individual has their needs met. The only reason more of these communities do not exist is because they are nearly impossible to create under this system without coming into direct conflict with the state's forces, the police. One need not look very far to find endless examples of the violent repression of struggles for self-determination and freedom.

We have been handing decision-making power over to the cops, courts, and politicians for so long that few among us are capable of addressing even the most basic disputes. Too many expect a call to 9-11 to solve their problems. Considering cops' horrible track record as crack-smokers, drunk-drivers, abusers, racists, and murderers, this is beyond ridiculous and borders on suicidal.

With this in mind, we must be prepared to protect ourselves and our loved ones from both horizontal violence and the violence of the state. The only way we can do this is by building strong relationships and by practicing problem-solving and self-defense (in its broadest definition) methods.

There's no denying that the near future holds no peace in it. We can either ride this downward spiral into certain disaster or make the joyful, definitive choice to reclaim our stolen lives. Our enemies want us to forget the ferocious beauty we are capable of unleashing on this world. We destroy their power when we remember our own. ☚

HONOR THE DEAD / FIGHT FOR THE LIVING

The following text was distributed around the Central District following the accidental shooting death of Justin Ferrari at MLK and E. Cherry.

How silent it is when anyone else dies. The world continues onward, oblivious and uncaring. When someone is gunned down on a South Seattle street we do not learn of their loved ones, their dreams, or their legacies. When a dockworker dies in the Port of Seattle, we learn nothing of their complexity or beauty. But when a rich, white tech worker is shot in the Central District, we cannot avoid hearing about it. And there is a very simple reason: the police can use his death to their advantage.

We do not deny the pointlessness of this man's death, we simply wish to acknowledge the other deaths, the forgotten deaths, the ones that serve no purpose for the police. Were the SPD not so desperate to rebuild their reputation, we would not have seen the dozens of unmarked cruisers patrolling the Central District, looking for black men. The neighborhood was over-run with police the evening after the death and what normally would have looked like a military siege was magically transmuted into a benevolent act to protect the community. The police will try to use this death to strengthen themselves, hoping that their tricks will work, that war will equal peace.

Unlike our enemy, we honor the dead who have passed. In doing so we feel life boiling within ourselves and the world around us. Death can come from time and age, but when it comes from a system that does not have to exist, we feel compelled to avenge all those who were taken away by a robotic, unthinking organism. This organism feeds people toxins and locks them in cages and burns the earth to feed its engines. It is nothingness itself, made to move as if alive. We have called it capitalism often, but it is truly much darker. This nothingness is nothing more than the simple fear of death, and in this respect, our greatest enemies are the greatest cowards.

There is one of the dead we wish to honor now, with these words. A wanderer, a man still connected to the remnants of his traditions, drinking to escape this lethal world, kind to others amidst the poverty, the despair, and the misery. His was a beautiful soul that was taken by the same men who killed his ancestors and turned the land into a toxic work camp. And it was in the midst of the eternal act of creation, the bringing into the world of new beauty, that this kind man was murdered. There need only ever be **one** John T. Williams to justify the annihilation of the nothingness. ☚

pugetsoundanarchists.org
anarchistinternational.org
anarchistnews.org

thewildcat.org
theanarchistlibrary.org
waronsociety.noblogs.org