



**LOOK! IT'S ANOTHER ZINE
FROM ANARCHIST PRISONER
ROB LOS RICOS**

aka
Rob Thaxton



FUCK YOU BEARDEN

Featuring Rob's thoughts about:

prison life, riots, the just us system, illegalism, rioting -
and more words than necessary, with not enough artwork

Contents

1. Introduction.
2. Robert Thaxton vs. Chumbawumba
3. I'm no Angel.
4. Same as it ever was... Lessons from the trial. The appeal. Prison life.
5. Let 'er rip!
6. The Title Piece.
7. You have a right to riot.
8. Now that's Revolting!
9. Illegality
10. Obedience Threatens the Economy - reprinted from *The Weapon*
11. 'Zine Reviews
12. Selected letters from the *Eugene Weekly* and the *Register Guard*.
13. The Land of the Lost.

"On a beautiful, sunny June day, I joined with a hundred or more people - fed up with the global industrial economy which is systematically destroying our environment, our communities, our health and our minds - to celebrate the beginning of the end of the era of industrial nation-states.

We were bold, joyous, happy and angry. Since that day, liberals have denounced us, conservatives condemned us and the meek demanded protection from us. Say what you will about our tactics - or lack thereof - but one thing is for sure - we shook the city of Eugene to its core! And it still reverberated to this day. The somnabulatory service workers have awakened. They are frightened by what they've awakened to, but more frightening still - they may not be able to go back to their dreary lifestyle.

If one day we manage to shake free from the shackles of the industrial nation-state, those of us in Oregon will look back on June 18th as the day we stopped compromising with the forces of death-for-profit and began to FIGHT BACK!". - ROB LOS RICOS

THE LAND OF THE LOST

Out in the woods, off the country road, there! Where the out-of-place welcoming sign stands beside the parked vehicles. Between the greenhouse and the gardenbeds there winds the trail, a trail to adventures of the imagination, a trail into the possibilities of the moment. Go that way, up the hill and through the Douglas firs. You have found the Land of the Lost, a place for wanderers, students of rebellion, self-exiled romantics determined to make their lives their own!

The first clue for what is to come is the outdoor brewery. What can be learned about a place with no indoor plumbing, or any indoor whatever, when the first primitive pole-and-plywood structure one finds is the 40-gallon brewery?

Continue up the hill, across the stream and on to the kitchen, the gathering area where meals are shared. Notice the outdoor library, the titles are mostly in five categories: food preparation, gardening (permaculture), brewing, rebellion and fictional works of mayhem, wonder and dread.

Of course you are welcomed to stay, to linger by the creek with your books and journals, to dig in the earth, to play and create music, to drink and share stories around the fires and lanterns. You learn of mutual friends, not only around the area, but around the globe. You combat the mosquitoes and hide from the rain and cold. Each day begins with the anticipation of something wonderful coming, while the view of the surrounding mountain distracts your attention from whatever it was you had in mind, until you want just to be there, overwhelmed with scents and sights and sounds.

It's a leisure-filled life of unmotivated afternoons and pleasant evenings. The days melt away until the world of clocks and schedules seems but a distant, disturbing memory. Yet, the time finally does get your attention. You were just passing through and have stayed longer than you had planned. There were destinations, goals, meetings to make, so time demands that you depart. You leave, wondering why your life can't always be like this, what makes the compelling reasons for leaving so damned compelling?

As the answer comes to you while traveling the twisting road out of the valley, you have one of two reactions: you vow to return for a longer stay, to learn to live this way so that one day you, too will have your breakaway station from the oppressive world of consumption and domination. Or you speed away with the greatest haste, fleeing the seductive world you've found before it's too late to turn away.

For additional copies of this pamphlet, and Rob's other 'zine, *Rob The Rich: Jailhouse Writings of Political Prisoner Robert Thaxton*, write to Anarchist Action Collective: PO Box 11331 Eugene, Oregon 97440. Both 'zines are \$1, s+h included. For a complete catalog of anarchist and revolutionary pamphlets, books, and 'zines send us some stamps.

Here is a list of organizations that support Rob, who are also involved in wonderful revolutionary anarchist projects.

Robert Thaxton Support Group c/o AAA PO Box 11331 Eugene, OR 97440

Tree Flesh PO Box 869 Searsport, ME 04974

Fifth Estate 4632 Second Avenue Detroit, Michigan 48201

Green Anarchist BCM 1715 London WC1N 3XX UK

Selected letters from the Register Guard and the Eugene Weekly in support of Rob after he was sentenced to 7 years in prison.

THAXTON'S REALITY IS OURS

The outcome of Robert Thaxton's sentencing was summed up by Steven Skelton of Lane County's district attorney's office: "That's about as strong a message as you can send". Thaxton received a devastating sentence, beyond the severity of the so-called crime against the state. Clearly, the policy of the Eugene police and the court is to uphold the vested bias of capitalist interests.

Is this another case of the state acting to silence and intimidate those who act out against state oppression? Absolutely. In absolute terms the Eugene Police Department acts with violence against activists, whether it be supporting global capitalism through pepper-spraying peaceful protesters against Symantec or by intimidating protesters on June 18.

Look around, folks. Global capitalism is effectively destroying the last of community here in Eugene. It is present when the slave labor of Nike is courted to take over the University of Oregon law school, as the toxic spew of Weyerhaeuser enslaves a city to its global thrust, or through "community" policing of Eugene, which is just another word for more cops, beatings and pepper-spray.

Now Thaxton will be sent to the ultimate vestige of capitalism, the prison system. I close this with telling a quote from Fyodor Dostoyevsky: "The degree of civilization in a society can be judged by entering the prisons". This awful reality is now Thaxton's, as well as being the reality for all of us subject to Eugene police fascism here in the "minimum security" of Eugene prosper.

- Joe Serres (10-18-99) Eugene

SENTENCE DISPROPORTIONATE

Someone please tell me that there couldn't possibly be a judge in this town who would sentence to seven years in prison a man who threw a rock (Register Guard Oct. 14). It must be one of those computer mix-ups where the spelling checker changes "seven months' probation" into "seven years in prison".

But what if it is true? This is

unconscionable. Did he kill the officer? Is the officer disabled as a result of the rioter's actions? How does this sentence fit the crime? Most people convicted of domestic violence charges don't get this much time, and they're chronic offenders.

But is this really about Robert Thaxton throwing a rock? Or could this be more of a statement against his political beliefs? If I were an anarchist, I would feel pretty justified in thinking that the state is against me.

- Wendy Fuller (10-17-99) Eugene

POLICE THREATEN PUBLIC

Scott McKee so excels in the art of propaganda (guest column, Oct. 28) that he should consider a career switch. While I'd like to believe that the Eugene police are out stopping sex offenders and making the world safe for little children, McKee's real message is this: Any challenge to police authority will be severely punished.

For instance, the police can spare 13 officers to raid the home of a 15-year-old anarchist but write to the City Council that the Eugene Police Department cannot investigate many domestic violence complaints due to a lack of funds (Eugene Weekly, August 12).

Robert Thaxton made no "mistake". He was defending himself from officer Larry Blackwell. The comparison between Thaxton and unruly partygoers is invalid. No one involved in past Halloween disturbances has been so vindictively pursued by police and prosecutors. No one has received a comparable sentence -or is likely to- for the authorities punished Thaxton for being an anarchist. To use his sentence as a coercive tool to keep drunks in line is disingenuous.

The purpose of McKee's column is to portray the police as noble defenders of public safety and to threaten the public with incarceration should they challenge police authority. Past Halloween "riots" had no political basis, unlike June 18. The punishment of Thaxton does more to inform us about police motives than any column McKee could produce. Perhaps "irrational" behavior will start to become reasonable as people realize what the police are all about.

- Ryan Foote (11-5-99) Eugene

These are three among the many letters that were sent in support of Rob and in disgust of Judge Bearden's verdict. FUCK YOU BEARDEN!

INTRODUCTION

As anarchists become an ever increasing threat to power, the State will go to more outlandish efforts to crush our uprising. One of the primary weapons in their arsenal is the prison, the end result of a maze of cops and courts. As anarchists, we do not recognize the laws which the state commands us to follow, nor the authority of it's enforcers. We only recognize our desire to live our lives free from all restraints and restrictions.

One of the most recent anarchists to fall into the state's clutches, Rob Thaxton, was sentenced to 7 1/2 years for throwing a rock at a cop on June 18. The most enraging thing about this is not the liberal notion that 7 1/2 years for throwing a rock is ridiculous, but that the state simply exercised it's power to take one of our comrades, and friends, as a hostage. In response, people have had benefit concerts, made fliers, and held protests, yet this hasn't changed Rob's fate or advanced our struggle.

It is at this juncture that the concept of Revolutionary Solidarity comes into play, it's basic premise; to attack and destroy the structures of power which rule over our lives and aims to imprison and kill our insurrection against it. Revolutionary Solidarity goes beyond words and ideology, it is the practice of our own radical theories; the continuance of our struggle in the face of those trying to destroy it.

Now, more than ever before, we must increasingly make a practice out of Revolutionary Solidarity. Not just out of comradeship with those who have been imprisoned, but for ourselves in bringing this society to it's demise and creating the world we've been dreaming of.

All mail sent to Rob must have a return address on the envelope.

All monetary donations to Rob should be sent to the Robert Thaxton Support Group c/o AAA PO Box 11331 Eugene, OR 97440. All checks are to be made out to John Zerzan and can be received through the above (AAA) address.

Donations to Rob personally must be sent in the form of money orders only and be mailed to: Department of Corrections Central Trust 2575 Center St. NE Salem, OR 97310 and must be made out to Department of Corrections Central Trust for Robert Lee Thaxton #121112716.

Letters can be sent to Robert Thaxton #12112716 O.S.P 2605 State St. Salem, OR 97310. Letters should be sent separately from literature and all literature must come directly from the publisher or bookstore. 'Zines, in this instance, should have the same address printed on the envelope (if any is used) as is printed on the 'zine itself.

No felt-tipped pens can be used, or colored markers or crayons or anything fun like that. However, photocopies (color or b+w) can come in. Photocopied collages are especially welcomed. Smudged, smeared and stained letters will most likely be rejected. So, to be safe use ball point pens only.

Rob Los Ricos vs. Chumbawumba

One hit wonder anarchist "rock star" Robert Thaxton popped a cop with a rock, regrets hitting cop, will get out of prison in 7 years. One-hit wonder rock star anarchists Chumbawumba had a big hit on the pop charts, regrets signing with a major label, will have a new CD out soon.

I'm No Angel

Since my arrest and conviction, I've received a lot of publicity, especially from abroad. Most people who have read about me don't know anything about me, really, so I thought it might be a good idea to put a few things right out front before stary-eyed liberal-types start denouncing me for not being perfect, either according to their ideology or their idiotic moral "principles" (that's an oxymoron for you). In the future, projects and things I write may inspire liberatory thoughts and actions by other people, which is as it should be - I've never wanted to exist in a vacuum of self-professed ideals of liberation. It's always my desire to be part of a dynamic movement of like-minded people struggling to achieve as much autonomy in our lives as we dare to create for ourselves. Hopefully, my years behind bars and the resulting attention my status as a "political prisoner of war" will help me contact many more such people and I'll have a world of opportunities to explore upon my release. Having stated that, I want to make it absolutely clear that I cannot be seen as a role model, nor should any organization try to adopt me as a poster-dude. My past is full of really shitty moments when I've said and done things that are absolutely repulsive to me now. Looking back, I can understand how many of those episodes were inspired by self-loathing. That doesn't excuse anything I did, even if I was consciously seeking to self-destruct. Too often, innocent people were hurt by my actions, but more often than that, I used other people's own struggles for self-destruction to complement mine.

Damn, now that I've begun this, I doubt the wisdom of alienating myself from possible supporters. I hardly wish to be isolated here in prison, nor denounced publicly by people I'll never meet face-to-face.

Well, the original feelings that made me think this is necessary are valid; I don't want to be publicly blind-sided by my past at some point in the future. So, here it comes...

Throughout the reign of Reagan, I had little hope for the future and even less in the present. Scraping by through a series of minimum-wage jobs in between bouts of homelessness, I embraced the role of the alien to the extent that I thought of myself as something less than human. Over and over again, I felt myself drawn into the downward spiral of street life in a major U.S. city - Dallas, Texas. Thus meant that I spent a lot of time in the company of hustlers, hookers, junkies and alcoholics, doing all the sorts of things people like us do.

It took the love of a remarkable woman and a lot of support from some good

special issue - Liberation, Imagination and the Black Panther Party.

This publication kicks major ass! In addition to the critical analysis of the BPP, this publication attempts to give the Panthers their due in regards to the global rebellion during the years '68-'70, seen by the editor as a historical watershed (see *The Imagination of the New Left: A Global analysis of 1968* by George Katsiaficas). In addition, there is an overview of the Black Liberation Army as well as an analysis of the BLA. I heartily encourage my anarchist comrades to read these vital essays. Carfax Publishing, Taylor + Francis Ltd., Customer Service Department, 47 Runway Rd., Suite "G", Levittown, PA 19057. No mention of single-issue prices. Checkout their website for further info: <http://www.carfax.co.uk/nps-ad.htm>.

Blue Feathers #'s 1+2 + a special WTO edition. Though subtitled "a strange attractor for surrealist activity in Minnesota", this is an international journal. I liked #1 better than #2. The WTO edition - "A perfectly good riot ruined by a business meeting" is pretty incredible, though it lacks the word-collage poetics of the others it is nonetheless passionate and inspiring. Each issue is \$3, available from Magnetic Fields. org. PO Box 50476 Minneapolis, MN 55405

Race Traitor #10 - not one of the stronger offerings from the "Journal of New Abolitionism". The letters section is quite strong, though RT is devoted to the abolition of the white race as a concept. "Treason against whiteness is loyalty to humanity". This is a group well worth working with, especially for those who do anti-racist organizing and actions.

The New Abolitionist - vol. 3 #1. The New Abolitionists monthly newsletter with a focus more on events and activities by NA's.

\$5 per each RT, payable to New Abolitionist, Inc., PO Box 40063, Cambridge, MA 02140

From "What we Believe":

"...The way to abolish the white race is to challenge, disrupt and eventually overturn the institutions and behavior patterns that reproduce the privileges of whiteness, including the schools, jobs and housing markets, and the criminal justice system. The abolitionists do not limit themselves to socially acceptable means of protest, but reject in advance no means of attaining their goal".

My apologies for not listing more publications here, but many of them are in circulation, and this was a last-minute idea.

Columbia, MO, 65205-1446 -USA.

Green Anarchist #57-58 - This publication almost defines the movement away from civilization. #56 presents many points of view on the millennium and millennialism. With book + 'zine reviews and critical discussion of the U.K. anarchist scene, as well as pages of reports on insurrectionary actions around the world, GA is always a welcome read. 5 pounds for 5 issues. BCM 1715, London WC1N 3XX, UK. Also from the same address is the Lancaster Bomber. (By the way, both GA + Anarchy: AJODA... include a very good article about Ted Kaczynski).

Earth First! Action Update - This monthly round up of ecological, and other, direct-action from around Britain. Do you know what the difference between the U.S. + U.K. EFi movements is? Not one word about writing letters to support "friendly" legislation in the U.K. bulletin. 5 pounds for 12 issues. EFi AU - PO Box ITA, Newcastle-upon-Tyne, NE99, ITA.

The Loombreaker - Another monthly publication to facilitate and report on action, this one for the area around Manchester. c/o Manchester EFi, Dept. 29, 255 Wilmslow Road, Manchester M14 5LW.

As far as I know, all the anarchist publications listed above are free to prisoners.

Prison-related 'zines.

Prison Legal News - is a 9-year old project to support and publicize prisoners in their legal struggles against their mistreatment by the courts and the institutions where they are incarcerated. If you know about anyone behind bars, get them a subscription. \$15 for prisoners, \$25 for non-inmates. 2400 NW Street #148, Seattle, WA 98117.

Justice Matters - a newsletter of the Western Prison Project, an ACLU-based organization set up to fight against the lock-em-all-up hysteria that has swept the country. Issue #1 is mostly about Oregon. If you care about issues like repealing Measure 11, the high cost of inmate phone calls, prison slave labor and the sexual abuse of prisoners, join up with them. \$15 for membership, \$7 for inmates. Payable to: WSC Western Prison Project, PO Box 40085, Portland, OR, 97240.

Open to the Truth - newsletter of the Free Mumia Coalition, Portland State Univ.. Features news about and writings by Mumia Abu-Jamal, as well as news about other prisoners. PO Box 751, Portland, OR 97207.

New Political Science: A Journal of Politics and Culture - vol.21, #2 - special issue - Liberation, Imagination and the Black Panther Party.

friends to push me into overcoming this way of thinking. As a matter of fact, I was so used to thinking and expecting the absolute worst of myself that the tendency towards self-destruction would continue to manifest itself in my life until just recently. When faced with heart-rending decisions and unbearable stress, I'd usually resort to drug use in order to avoid the situation for a while since none of my more recent acquaintances used drugs - at least the heavy drugs (cocaine + heroin) - I usually sought out the company of hookers in order to have someone to hang out with while getting high.

I finally came to accept myself, my circumstances and the events and decisions that defined my life as it existed in '99. Though some things were really fucked up because of my past behavior - my attitudes toward women and my relationship with my daughter, for instance - I found myself surrounded by wonderful people, living closer to the way I think life should be than I ever imagined possible and able to overcome my short comings to create possibilities for my life that made my personal future look absolutely fabulous.

Then I got thrown in jail. Hmmm.

There, that's as much as I want to divulge about myself in a public forum. People in my life are already familiar with the details. Anyone who feels that they can't support me now because I've broken some of their ideological taboos - well, they can just kiss my ass. And people who can't support me because I'm not "morally" pure just need to grow up and face the real world sometime. Who does that leave for me to count on for support? My friends and companions who have accepted me with all my flaws because they recognize the aspects of my self that enabled me to survive all those years of pain and turmoil. Plus, people who don't feel a need to judge other people: people who are wrestling with their own "inner demons"; other people who have seen people they care about fall apart and/or die and can't keep themselves from rooting for others to preserve through and overcome their urge for self-destruction. In short, people who embrace life, despite the pain to celebrate the wondrous joy that goes along with being alive, I can count on to continue to write, encourage and support me through the next several years. The moralists and ideologues are zombies anyways - half-dead things whose lives have been paralyzed through their fear of being alive. Who need them?

And, please - don't hesitate to send me hate mail. I might even respond to it, if I can spare the postage.



Same as it ever was...
Lessons from the trial.
The appeal.
Prison Life.

The single most important lesson I learned from my trial is that anyone who finds themselves in similar circumstances who's lawyer says something like "I don't do political cases, so we're going to approach this like any other trial", needs a different lawyer. And, if you're willing to go into debt to get a lawyer, get one with political trial experience who won't be intimidated by the DA and judge and will call public attention to the BS they pull on you. Also, if you are getting conflicting signals from your supporters - stick to your own feelings and instincts, even if you have to make tough decisions that go against what your supporters are doing. You're the one looking at a jail sentence, you call the shots and don't be pressured by outside forces. Finally, remember that if the police and DA are making public denunciations of you to the press, it's very likely the judge is being pressured to "get" you. If you believe this is the case with your trial, remember that your trial is just for show and act out! You have absolutely nothing to gain by being meek and humble. Me, if I'd done the above, I doubt if the outcome in my trial would have come out any differently, but I'd have enjoyed it a hell of a lot more and felt that I'd at least fought the bastards as best as I could.

The appeal.

I have absolutely no faith in having either a fair hearing or even competent representation for my appeal. If I had \$100,000 to slap down for a top-notch lawyer, I'd walk out of here after the appeal. The police testimony actually confirmed my claim of self-defense and there was no evidence and only the sketchy-ist of alleged testimony against me for the riot charge. I should not only have not been convicted, but an honest judge (HA!) would have thrown out the jury's verdict from lack of any supportive argument for it. I was found guilty of being an evil old anarchist. And that's that.

Prison Life.

We have weekly and daily routines. Weekly, we have 2 shower days per week, when we can get clean clothes - shirts, T-shirts, underwear and pants, we have to wash our own socks, in our rooms. We can also shower during yard, but we can't get clean clothes. Also, we get a clean towel to keep in our room once a week. We use separate towels provided in the shower areas. They provide tiny bars of soap and often have soap in dispensers in the showers. We have to buy any soap or shampoo we want, as well as toothpaste and decent tooth brushes. We get clean sheets every week, too.

Our daily lives are regulated by bells. The first one rings at 5:15 A.M. After my third day here, that one doesn't wake me up

Mayhap #6 - This 'zine features the wordy diatribes of the editor as one of its strong points. He acknowledges his tendency to over-analyze situations and events in a mildly self-mocking tone, but there is no doubt as to the scope and depth of his critique. The other contributors are also strong writers and thinkers. PO Box 5841 97405 Eugene, OR 97440.

Heatseeker #2 - This one features some of the best story-tellers I've read in the anarcho-punk milieu. All the contributors for this issue should pursue careers as writers, should be writing to earn money. Same address as Mayhap.

The Weapon - Done by the same group of folks, Weapon is a hilariously smart-ass broadsheet. A definite and welcome relief from all-too-serious analysis. More! Same address as Mayhap.

If Eugene is home to the most visible anarchist scene in the U.S., Brighton might well be for the U.K. In addition to the Rebel Alliance, The Anarchist Teapot Mobile Kitchen, The Wildfire collective and ABC, the folks there are active 'zinesters as well.

Do or Die (#8) is such a kick-ass publication, the prisoncrats won't let it in. c/o Prior House, 6 Tilbury Place, Brighton BN1 7B1.

Schnews - Is a fortnightly bulletin to report, co-ordinate and support revolutionary behavior. The U.S. anarchist scene suffers for not having a similar project here. c/o On-the-fiddle, PO Box 2600, Brighton, East Sussex BN2 2DX U.K.

Morgan Muffel - Is a comix 'zine by Isy Flynn. A fairly thorough documentation of her growth as a dissident woman and activist. Box B, 21 Little Preston St., Brighton BN1 2HQ (ask for the Best of #2-4, send IRC's).

Anarchy: A Journal of Desire Armed #48 - Jason McQuinn continues to publish this mainstay of anarchist theory and historical analysis. This issue suffers a bit, due to his relocation to California while compiling it. Though a few of the contributors are floundering about, discussing the need to move anarchists thought and action into a "pot-leftist" position without actually doing so themselves, a couple of the others are exploring this new found insurrectionary terrain; most notably Wolfi, John Zerzan and Jason himself. His introductory essays continue to be some of the strongest statements of post-leftist thought I've seen; to bad he doesn't have time to write more. As always, the book + 'zine reviews are highlights, though the letters section is unusually tame. \$6 for U.S. delivery, \$9 outside the U.S. Write to: C.A.L. Press, PO Box 1446, Columbia, MO, 65205-1446 -USA.

These lower production costs trickle down to the consumer. "Cheap labor means lower prices at the supermarket and more affordable cars", says Peneye of the ITE. "Given a reliable increase in the crime rate, we could staff more and more industry with cost-effective prison labor", he says. "America could return to a slave economy in which Criminals are bought and sold, providing a life of luxury and idle pleasure for the victims and the obedient, law-abiding people".

In fact, slavery was never outlawed in the United States. The 13th article of the Constitution states: Neither slavery nor involuntary servitude, except as punishment for a crime...shall exist within the United States". This clearly leaves the door open for a non-racist rendition of that peculiar institution which even black conservatives could support.

"I'm not saying that an increase in crime is the only way to ward off the next Great Depression", says Peneye. "Another war could serve the same purpose, or even an epidemic of disease; AIDS and cancer have been boons to the medical industries. But what we've learned from focus groups and polling is that most Americans would elect for 'more crime' over 'more disease', and in the end, it's their voice that counts". *

'Zine Reviews

Though most of these 'zines don't specify costs, send postage!

Anarchist-

Eugene is not only the "leading exporter of black-clad anarchists", but home to the most incredible 'zine scene I've ever encountered. It's not so much the number of 'zines being produced there that is remarkable, it's the incredibly consistent quality of the content and writing.

The Black-Clad Messenger #8 - It's been great watching this 'zine emerge and grow. BCM has and is still in the process of evolving from an expression of youthful rebellion to a well-developed platform for the exploration of critical thought and action. #8 focuses on the anti-WTO protests in Seattle and their aftermath. BCM often reprints articles, essays, and rants from publications that offer different points of view than theirs. Which is important to the creation of lively discussions that lead to a lively resistance movement. PO Box 11331 Eugene, OR 97440.

Revolt #10 - This is the most persistently insurrectionary 'zine there is. Every issue is amazing, as the rebellious energy is not just maintained but expanded upon in each new edition. #10 develops two themes: sexuality and illegality. Same address as BCM.

at 5:15 A.M. After my third day here, that one doesn't wake me up anymore. Bells ring throughout the day and only a few apply to any one group of inmates. So, you start to ignore them after a while. Once you have a watch (which you must apply for permission from the prison officials to allow you the privilege of buying one from them), you know when to listen for your bell and when to blow them off. We have 4 housing units that go to chow in shifts. We have 25 minutes from the time our cell door opens to go, eat and return. The food isn't all that great, but it's usually not awful. We have our own bakery, so bread and deserts are usually really good. We return from breakfast around 7 and then we either go to out jobs or education programs at 7:15 or out to yard for 2 hours (at 7:45). Personally, morning yard is my favorite exercise time. Morning radio generally sucks, with chatty dumb fucks competing to be as fucking stupid as humanly possible. Especially NPR's morning news. Still, I try to find rare bits of music and listen to news programs from various sources. If it's not raining, I walk the track for the first hour, then check out ESPN's sports center to watch NBA scores and highlights. Before leaving at 9:45, I try to hit the outside weight station. Once back inside, I have my morning coffee and either read or fart around on my guitar. Or I try to take care of prison business and send an internal mail note (Kyte) to the proper authority. (Boo!) Then between 11:30 ish and 1:00, it's lunch. For lunch and dinner, I can choose the veggie tray option instead of the regular meal. Unseasoned beans and steamed rice, plus (usually) brocolli, cauliflower, sometimes jicama or (fresh) spinach, and always carrot sticks, celery sticks and a wedge of cabbage. That's the veggie option 2x a day, 7 days per week. Pretty boring. I can usually get a salad with steamed vegetables and leave out the meat portion of the regular meal. That's what I like for dinner, along with the desert, which I can always pass on in favor of a piece of fruit.

After lunch, around 1:00, it's off to work or yard again. In the afternoon we have the option to come in at 2:30 or 3:30 (which is the mandatory return time). This is when I do most of my socializing. There are some real cool guys in here. I walk the track, listening to my radio very loudly when I hear something I like. I like the way the speakers distort at high volume. Then comes the best part of the day.

I return to my cell and plunk around on my guitar and then it happens: MAIL! Whee-hoooo! I read my mail and look through any 'zines that have arrived.

Not long afterwards, it's dinner time - 4:30-6:00. The three general population blocks rotate our meal schedule - going 1st, 2nd or 3rd. When it's my unit's turn to go last ("A" block is always very first), we get to go out to the recreation room for an hour or two. Most of my buddies live in different units, so at night, I listen to my radio (reception sucks in my cell + outside, it's great!) and either write letters, read or write rants, diatribes and such. I do the same in my room with the added distraction of the TV, which I tend to ignore. I go to sleep anywhere between 9 and 11, usually, when boredom, fatigue or eyestrain gets to me.

I've only been in OSP for a few months. My status here is

I've only been in OSP for a few months. My status here is pretty much day-to-day: I could be shipped out to a different facility any time. That makes it difficult to make acquaintances here. Most inmates stick to a small circle of friends and don't mingle with newcomers until they've worked or otherwise seen them around for a few months.

Finding an available seat in the dining hall is a bit tricky. Many newcomers often have to sit with child molesters, as no one else will and they often sit by themselves at the 4-seat tables. Most meals are uncomfortably quiet, unless one lucks out and finds a couple of friends to sit with. Snitches usually sit together, so people will think twice about stabbing them in the presence of other snitches.

Sexual-predators - called chicken hawks - are to be watched out for. They'll befriend a newcomer, give him stuff and convince him to cell-in with him. Then rape him. Sometimes the newcomer thinks he is getting a fair exchange. It might take a while before he realizes that the sex is not a universal, nor mandatory, part of inmate life.

Prison gangs exist, but if you keep away from them, don't smoke, do drugs, or gamble, you likely won't get into any problems with them. And never lend anything to anyone.

I share lots of literature, but only stuff I can easily replace or don't really need to keep.

The guards have a lot of shit duties to perform. As long as you stay out of their way and are compliant with the BS rules, they won't even notice you. But, on the way to and from yard, you run the risk of being pulled over and frisked. Complain, whine or give them an attitude and you guarantee you'll be pulled over a lot. If the guards never learn your name or recognize your face, you're doing fine.

I try to ignore the fact that there are women guards. Even the cute ones. This isn't always easy, especially when one is patting me down, since I haven't been otherwise touched by a woman for months.

There, that's my life for now. One day I'll be in some education program or have a job. Pity, as now that my days are free, this place seems to be much like college, or a monastery.

Obedience Threatens the Economy from *The Weapon*

(12-8-'97)

A sharp decline in the nation's crime rate has experts concerned about the health of our economy - but America may be uniquely prepared for the crash.

Reports of murder, rape, assault and theft and forgery were all down by %35 or more last year, according to the FBI's 1999 National Crime Index, published next week. But this is unwelcome news, coming at a time when the punishment industry has been experiencing robust growth, and providing new economic opportunities to employees and investors alike.

"Any serious slump in crime is going to mean layoffs at prisons" explains Theo Peneye, who has been researching the issue for the Institute of Technical Ethics (ITE). "A lack of crime means police departments could lose funding, and private security companies will definitely lose business", he says. A decrease in prison construction would silence the booming construction industry, which could mean a slump in local real estate markets as well. Many privatized prisons are now in a position to destroy entire towns if a prisoner shortage forces bankruptcy, says Peneye.

Micheal Webster of the Prison Guards local 115 echoes this analysis. "In states like Oregon, where they're getting tough on Marijuana, business is booming", he says. "Crime means jobs for families. This is good for America". And it's good for stockholders, too. Stock in the CAC Prison Realty Trust has been up dramatically in the last two quarters, as has been the stock of the God-Like Corrections Corporation of America. Could a crash be in the cards?

Special Agent Robert Forsyth of the FBI dismisses all prophesies of doom. "Any decrease in crime is only temporary, because Congress can always pass more laws for us to enforce", he says. The institutions of law enforcement are indispensable to all forms of government, "so long as there are police, judges and jailers, there will be a structural demand for crime", says Forsyth.

Whatever the true risk of economic collapse, the prison industry still retains one recession-proof crime benefit: prison labor. In Oregon, criminals sew pants, and in Illinois they are welding machine parts for tractor builders. Two Florida telephone marketing companies now employ female inmates who work from their cells. "They don't call in sick, they don't call in hung-over, you know where they're at. Prisoners make perfect employees", explains Warden Jack Black, of the Berger State Prison in the remote desert of eastern Oregon. "A lot of people think that inmates would not be motivated to work for such meager pay, but if you ever visited the 'blind cell', you'd volunteer to work 24-hours a day, too", says Black.

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out by these "bandits and adventurers" in order to finance their publications, free schools and union activities.

From the period after the repression of the Paris Commune through the Spanish revolution and up to the round-up of anarchists in Italy this decade, bombers such as Ravachol, gun men like Durruti and bank robbers like those alleged to have operated in Italy have inspired loathing by the respectable voices of anarchism while winning the admiration and emulation of the working classes of their countries. The U.K. saw it's own uprising of uncontrollables - The Angry Brigade - a group which not only did not exist, but carried out hundreds of bombings, expropriations, pranks and stunts. Once the media-generated hysteria surrounding their fabricated "terrorist" group began, people across the land joined in. The resulting turmoil infuriated the scholars and self-appointed leaders of the anarcho-liberal mainstream, some of whom had the - in their eyes - dubious honor of having to stand trial for AB actions.

That's Revolting!

When social change groups and movements keep to their place - as ineffective, impotent, cathartic activism - their leaders and spokespersons are awarded accolades and treats. They become scholars, historians, voices of the alleged repression. But once they step beyond the socially acceptable realm of whining and gnashing their teeth and truly challenge the authority of their overlords, they are branded as criminally terrorists and kooks. This is only appropriate, as the powerful are not in the least interested in losing their power and privileges. The eaders and spokespersons of the loyal opposition are often at the forefront of this effort, lest they lose their social goodies in the repression of the insurgent uncontrollables.

Throughout the history of anarchist revolutionary movements, those who did the front-line fighting (and suffered the consequences) seldom took the time to write down their thoughts, acknowledge their inspiration or record their actions. To be sure, such records could have been used by the state to prosecute their comrades and oved ones. So, the overwhelming majority of anarchist histories and other scholarship has been written by those who pooh-pooed the daring and bravery of the insurgents from the comfort and safety of their studies.

However, the final acts of uncontrollable

revolutionary fury have not yet happened. Until the world - in part or entirely - has been freed from the yoke of capitalism and all other forms of privilege and authority, more people will revolt and with increasing urgency. Even now, in the midst of an ever-expanding economy, every day people are coming to the realization that western civilization has reached a dead end and it's time to do something different. More and more people - especially those under social pressure to find their vocational niche and get to work - are turning to illegal means to create an imaginative existence of expansive potentialities. They've already weighed the possible consequences of their actions and have concluded that it is worth the risk. Because... **We Have the World to Win and Nothing to Lose!**

Under the current order, our lives are only nominally our own. Our governments, our employers, banks and insurance companies have more say about how we dress, look, think and what we imbibe than we do. If every facet of our lives is measured, timed, bought and sold, then can we be said to be alive, or have we become animated machinery?

To turn away from this horrifying existence is to become an outcast, to drift off into marginalization and cross the boundary into illegality.

by Rob los Ricos

Rob is currently serving a 7 year, 4 month sentence for his involvement in the June 18 Reclaim the Streets riot in Eugene. You can write him at:

Robert Thaxton

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LET 'ER RIP

Long before the United States was even a concept, colonial Americans had been expressing their desires for revolutionary changes in their society through the only means available to them: rioting. Many people now counted among our nation's founding fathers argued for years against the violence employed by the American workers - wage laborers, slaves, ex-slaves and seamen - to literally fight against unjust laws and business practices (1). In the end, conservatives like John Adams and Alexander Hamilton threw in their lot with the violent masses they had previously denounced as "a motley rabble of saucy boys, Negroes and mulattos"(2). It's not that the conservatives had a change of heart, they merely recognized the impossibility of stopping the people's urges for freedom in their world. The aristocracy felt a need to try to control and suppress the peoples will to fight for liberty or run the risk of being swept aside by the revolutionary masses. It was not by coincidence that the first action of the United States Army was to put down the insurrectionary forces of the Continental Army which had freed the colonies from British rule (3).

Americans have yet to lose that fighting spirit, as evidenced by the battle against the forces of capital in Seattle during the WTO conference late last year. While peaceful protesters were demonstrating once again their ability to absorb kicks, truncheon blows, pain compliance holds and pepper spray, hundreds of other people decided to go on the offensive and physically attack the institutions directly responsible for the exploitation of people in impoverished communities.

Horrified by the so-called violence of the insurgents, the liberals and "professional activists" rushed to the defense of McDonald's and Nike. Unlike the conservative elements of the American revolution, the conservative elements of the WTO protests were unable to stem, contain or otherwise control the spirited rebels in the streets. So, in the aftermath of the people's victory in Seattle(4), the conservatives have lined up to denounce the jubilant victors.

Their are criticisms to be made about the tactical value of rioting to achieve revolutionary goals. After all, the moment passed, the damage was repaired and business now continues as usual. Of course, this argument can be applied to any protest. In order to affect real change, a movement must sustain the attack until the social order breaks down completely.

Unfortunately, this sort of willful non-compliance with the existing order has dire consequences. As Frederick Douglas said "power concedes nothing without a fight".

Here in the U.S., most people live in a degree of material comfort very few people in less developed countries experience. Few Americans are willing to jeopardize their comfortable lifestyles by fighting against the powerful forces that maintain it. So those who are -in theory - opposes to the destruction of the natural world, the slaughter of animals, the exploitation of impoverished communities, people in distant lands and the environment. When riding upon other people's backs like they would animals, the liberal consumer will do anything to ease the suffering of those beneath them except get off their backs.

Social and environmental conditions have reached such a wretched state that the first world consumers are beginning to not just question their roles as consumers, but to reject and actually fight against these roles. The insurgent people in the streets in Seattle weren't fighting against Starbucks or Nike or U.S. Bank or even the WTO. They were expressing their outrage that entire families have to work picking coffee beans or they all go hungry, that young girls are sold into slavery to work in Indonesia shoe factories and that wealthy corporations, banks and governments want to find ways to become more profitable, regardless of the human and environmental consequences.

The street fighters in Seattle tasted a bit of what real power is like. For a time, they owned the center of a major American city and they determined that they would not allow business to continue as usual. Now that they've tasted their own power, they'll hunger for more. Will there be more, continuous pressure against suicidal consumerism until it collapses?

Perhaps as important as the actual fighting will be how the so-called traditional opposition will react to it. Will they, as they did in Seattle, jump to the defense of Nike? Will they climb down from their positions of privilege, or must they go down kicking and screaming, desperately clinging to their car keys and cell phones?

It is not even ironic that many of these same people who denounce property destruction in American cities also claim to support the Zapatistas and other armed insurgents - abroad. It's not ironic - it's imperialistic and racist to sit back in a comfy chair and let other people provide your cheap food, clothing, fuel and electronic gadgets for you, while cynically encouraging them if they rebel against their circumstances.(5).

Just as rioting spread through the America's until colonialism was swept aside by the revolutionary urgings of the many, varied people yearning for liberty, the continued uprising of the masses of indigent ex-consumers will one day break the stranglehold capitalism has on our world.

Footnotes: 1) Gary B. Nash, "The Urban Crucible: Social Change, Political Consciousness, and the origins of the American Revolution. (Harvard Press, 1979). 2) John Adams's description of the crowd fired upon by British soldiers commonly referred to as "the Boston Massacre". Adams was the defense attorney for the British captain who ordered his soldiers to shoot. See Hiller B. Zoebel, the "Boston Massacre" (Norton, 1970). 3) David P. Szatmary, "Shay's Rebellion: The Making of an Agrarian Insurrection" (Univ. of Mass Press, 1980). 4) According to the Mayor of Washington, after the anti-WTO riots: "when you have to call in additional police forces from out of town and send in the National Guard, you're basically saying "the anarchist's one!". 5) For a more complete discussion on the failure of pacifism as an instrument of social change and the difference between principled pacifist activity and cowardice dressed up in moralistic jargon, see Ward Churchill, "Pacifism as Pathology" (Arbeiter Ring Publishing).

12

"...a mighty, reckless, shameless, conscienceless, proud, CRIME, does it not rumble in distant thunder..."

-Max Stirner, *The Ego and It's Own*

Crime - an act in violation of the law. Whether the act is a conscious defiance of morals and authority or the realization of frustrated desires, the criminal rejects the acceptable roles offered him or her in favor of creating a new self-defined one. Though this doesn't always lead to a rejection of the dominant forces of the society involved, rampant and blatant disregard of the law is a sign of a society in deterioration and usually leads to a complete break down of the social order. When a society is dependent upon the exploitation and subjugation of its citizens, the subversion of the social order by the defiant actions of those same people against the forces of law and order offers them their purely symbolic civil disobedience nor black market sub-economies threatened the status quo. Civil disobedience merely reinforces the roles of rulers and ruled, while black markets need the continued existence of the state to limit competition and provide the infrastructure which supports both above and underground economies - mainly currency. Rather than military conflict with the nation/states or rampant terroristic campaigns against the "enemy" population, people who wish to create a revolutionary situation according to the realization of an expansive liberatory existence would take into consideration the example of the illegalists.

French Illegalists

Pre-WW1 France was the setting for the only documented anarchist revolutionary movement to embrace all illegal activity as revolutionary practice. Pick-pocketing, theft from the workplace, robbery, confidence scams, desertion from the armed forces - you name it - illegalist activity was praised as a justifiable and necessary aspect of class struggle. Some of the most widely circulated French anarchist newspapers and journals urged their readers to commit crime, including papers published and edited by Russian expatriate Victor Serge, and Elisee Recluse. Indeed, it seems that Mr. Recluse's unrelenting support of illegal activity has cost him widespread translation and influence in the non-French speaking nations. One of his biographers referred to his "flaws in judgment" without discussing his unapologetic stance on illegalism. Recluse was the only major anarchist theorist who never recanted his public support of

theorist who never recanted his public support of illegalism, even after the vilification of the Bonnot 'Gang' and police repression which followed. (see Richard Parry's book The Bonnot Gang for a detailed account)

In France, and elsewhere since, the suppression of anarchist working class papers and organizations was given a "tsk-tsk" by the liberal utopians, those who wish to transform society through gradual, peaceful methods (such as education and establishing co-operatives). This anarcho-aristocratic attitude still exists and is one reason why anarchy and anarchists continue to be marginalized and all but irrelevant as a revolutionary movement.

Someone might get in TROUBLE!

The risk of being caught, hurt and even killed is present in all illegal actions. To the poor and working classes, this is not a deterrent to criminal activity, merely part of the equation - "Is this goal worth the risk?" After pondering the pro's and con's of the situation, the criminal gives up or carries on and if caught - well, that's how it goes, and better luck next time.

It is here that class distinctions enter the picture. To some poor people, life in jail is not so much worse than life on the streets. Instead, to many poor people in the "underdeveloped" world, life in a U.S. jail would be an almost incalculable improvement over the conditions of their current status. When insurgents take to illegal activity - using underground illegal squats, carrying out armed robberies to support themselves, etc. - among their most vocal critics are the liberals and activists who, if they were to be too closely associated with the illegal actions of their comrades, could stand to lose their student financing, jobs or - gasp - trust funds. With so much depending on their reputations, the liberals will sometimes even go so far as to co-operate with the state in apprehension, denunciation and incarceration of those who they feel have gone too far. And recently endangered other people's careers.

The Uncontrollables

For better or worse, anarchist revolutionary movements have always attracted people who adamantly refuse to follow orders or obey rules - even those presented by anarchist organizations. Branded as uncontrollables, these loose cannons bring discredit to anarchist ideals - or so the high-minded utopians and scholars would have us believe. However, these same utopians never fail to have a hand out to accept the plunder shared out by these "bandits and adventurers" in order to

to not get caught. Should we grow into a new, more militant revolutionary movement than has existed in the past 20 years or longer, there will be losses and we should acknowledge that and prepare for it. As an embryonic development in the new millennium, we are not prepared yet to fight for those who do end up in the joint. Let's hope this will not be the case for long. Our incarcerated companera/os deserve our love and mutual aid no less than those still free.

Along these lines, there are two tactics a revolutionary cell would do well to avoid.

One is the temptation to generate funds through dealing in illegal drugs. The drug dealing network takes lots of effort to establish and maintain. Eventually, the drug running operation will become an end to itself and the revolutionary projects will become more and more submerged until they disappear completely. I know of what I speak here.

Also, armed guerrilla groups are - in the current social climate - suicide. Maybe this will change in time, but for now, assassinations and military raids upon capitalist targets does not have the makings for a successful revolution. If this is something attractive to some people, I suggest they spend at least a decade preparing to start their operations, considering all the while what the likely outcome and fallout will be as a result of their actions and who it will fallout on. Think about this a lot before even thinking about using lethal force.

Unfortunately, it is a far greater crime to the corporate nations to destroy property than it is to take a life, so the state will come down hard on ELF/ALF type actions, too. I think the WTO protests in Seattle were convincing enough to many people about what violence truly is, how it is enacted and by whom. Since before America was the U.S., public sympathy has been widespread for protests and movements which refrained from using lethal violence. I believe this is true today.

If they want to see the U.S. go down in a bloody quagmire that will make the break up and downfall of the former Yugoslavia look like a pie fight by comparison, let them start it. Once they start down that path, many people will feel compelled to fight for their lives. A lot of people will have no choice in the manner. We know whose side we'll be on should this happen. The question remains: who will be on our side?

ORGANIZE!

THE TITLE PIECE

So - what was the point of all this? Why did the authorities of Lane County and the City of Eugene decide to persecute me? And why wasn't there more jail support for those of us arrested offered by the "peace and justice" community of Eugene? I'll leave the last question for the folks of Eugene to ponder, as those chickenshits aren't worth wasting time thinking about. Out of the tired, useless old Leftist/activoid scene there has risen a dynamic, new, passionate number of groups and individuals ready to take the struggle for liberty to another level. One thing I've learned since my incarceration is that there are lots of people who sympathize with Green and more traditional anarchist critiques of society, capitalism and the state. We gained a lot of respect from the working class by standing up and fighting. The urge to tear apart this wretched society and its hatred of life is widespread.

Setting an Example.

The court obviously needed a scapegoat to show the frightened sheep (voters) of Eugene that they are still in control. If they were truly confident of their ability - and right - to rule Lane County and the city, they wouldn't need to make such a public spectacle. Any system of government that has to intimidate its subjects in order to assert its right to exist is definitely a system which is feebly clinging to power. They had to lash out at someone in order to set an example of what could be done to troublemakers. I got caught. But, you know what? About 200 people got away. Those are damn good odds.

Has the state succeeded in making an example of me? Here's what kind of example I think I'll provide when all this is over: How to stay strong while under direct oppression and continue to fight back against the enemy, no matter the odds, no matter their alleged power. Compared to the determination I have to make the most of my situation, the courts, the prison, the police and all their lackeys are nothing! I'll step out of their custody into a world

with much brighter possibilities than existed when I went in. And I'll be one of the people responsible for creating those possibilities.

Silencing the Opposition

Did the powers that be think they could silence me and thus intimidate others into silence? I hope that's what they thought. The events surrounding the WTO conference in late November ('99) in Seattle demonstrated how wrong they were - and are. Not to mention the public outrage about the overreaction of the police and courts as spelled out in numerous letters to the Eugene media and angry confrontations with authorities during public meetings.

Prior to my arrest, I was a seasonal farm worker, part-time daddy, primitivist apprentice and aspiring anarchist author. Thanks to the dubious distinction of having the harshest charges and penalties of anyone arrested during the 6/18/99 Reclaim the Streets events worldwide, I've achieved international notoriety. Scarcely a week goes by that some newspaper, journalist or other organization - locally or overseas - contacts me to solicit my thoughts and ask for contributions to their publications.

By sending me to prison, the authorities have raised me from obscurity to recognition at a level that any writer could be proud of. I only hope that I'm able to rise to the occasion and help shape a new insurrectionary movement that will overcome the death grip capitalism and the state have on our precious, beautiful world. If I fail, it won't be for lack of effort.

Finally - I can't keep myself from boasting that my persecution for participating in a global uprising has enabled me to claim that - at least for one glorious afternoon - I was the most revolting man on Earth.

What greater honor could an insurrectionary anarchist hope for?

(ROB'S NEW ADDRESS:
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grasped even by people made myopic by the bombardment of cathode rays. Contrast the liberal approach to housing the destitute to ours. The liberals have a rally where speakers tell the gathered what they already know - housing is expensive and not enough of it is available to the poor. The liberals "tsk-tsk", then go to their homes and e-mail their elected officials. We, on the other hand, band together, point out an abandoned piece of real estate, say, "there's an empty building; let's seize it!" And move in. That's exciting. It's real, and it is something that can be easily repeated - and should be.

The neighbors should be notified of the action, the reason behind it and the participants should try to involve themselves in the life-activities of the neighborhood: help fix vehicles, check in with the shut-ins, baby sit, bake bread and give it out - do anything to demonstrate your commonly shared way of life and joy of giving. This is not always easy to do, but the rewards are incalculable if it's successful.

As with every step forward, even a growing, vibrant movement as described above brings increased dangers with each little victory. The voices of progress - those who know only small steps toward liberation can be taken while one is shackled, and think that's a good thing - will denounce us and try to organize to thwart our progress. They'll even go so far as to call us to the attention of the authorities. We'll have to be ready to counter their propaganda efforts with our own. Actions do speak louder than words, but words are more persistent. And, face it, many of those who will speak against us will be people considered to be leaders and otherwise respectable. Very likely, we won't. Art and pamphlets, fliers and other printed materials should always be on hand and freely distributed at our events, in our homes and throughout our communities. With luck and lots of effort, we'll win among those who feel left out and consider the respectable leaders to be neither.

In addition to squatting, continually moving camps will also provide us with community bases to operate from, with the additional advantages of clandestinity, if they're done right. Open, public camps are good for bringing more people into the movement and give them an opportunity to explore possibilities they may not have previously imagined. Of course, it's up to everyone interested to create and expand on those new possibilities.

And finally...

Whatever form our alternative communities take, wherever they may be, having bases to operate from will increase our ability to create revolution in an immediate sense. This will empower more people to break free from their chains, to turn their backs to consumerist social roles and step off the paycheck treadmill.

Still, as mentioned previously, it's not enough to get workers to stop working. The capitalists will import new workers and pay them shit, too. This is a win-win situation for them: they are rid of unruly workers and get new, more exploitable ones to replace them. It's not enough to escape the deathcamp, the deathcamp must be shut down. My current living arraignment prevents me from going into detail about how this can be done. I would suggest that those interested in such details should study the tactics of hunt saboteurs, ALF and ELF actions as well as the ongoing campaign against genetic engineering.

To draw this long-winded rant towards a conclusion, let me emphasize the need

a year - we may find it so repugnant to beg for a chance to be shackled and enslaved ever again that the possibilities of even temporary employment may become very unlikely, if not unlikely, if not unthinkable.

Which will push the eager rebel into a new phase of activity: piracy. Pirates of old were only seen as ruthless, marauding cut throats by their enemies - the states, corporations and the ruling class they targeted for attack and those who would give their lives to defend their master's privileges. The sight of a pirate ship in many ports usually meant one thing: Party! After a successful raid, the pirates were in need of a place recuperate from their journey and battle and spend their plunder in squanderous abandon, literally indulging their whims and fancies like there was no tomorrow. These orgiastic revelries enriched cities like Providence, Boston, New York, New Orleans and the islands of the Bahamas and Caribbean. Likewise, our own rebel bases could benefit from the acquisitions of the pirates, brigands and buccaneers among our ranks. In difficult times, nothing stirs romanticism the way the outlaw rebel does. From Robin Hood to Bonnie + Clyde, those who plundered the upper class thieves booty and shared freely with the destitute were given shelter, aided and nursed when need be by those they arose from.

Yet we must resist the temptation to legitimize our successes by buying our way back into society. We are a revolution, not merely a rival gangsters in opposition to those already in power. We will need to develop clandestine bases, both in plain sight and underground (don't take that word only figuratively, either). If we are to form a growing, expansive movement, we'll need many bases to operate from at a variety of levels of resistance. The more the merrier - the merrier, the more complete our victories

"The revolution will not give you whiter teeth and fresh breath..."

- Gil Sott-Heron "The revolution will not be televised".

A revolution which has succeeded in reaching the level of insurrection so far described has reached a critical stage in its development. It will have caught the attention of the authorities and the imagination of the downtrodden. The anarchists will have failed if we have not made clear the DIY approach to this activity. People should be inspired to take up the struggle wherever they are, at any level they are prepared for. People wandering around in search of a revolutionary group to join would signal defeat for us on two fronts: 1) we would be guilty of sending legions of lost souls to their doom, and 2) we would have opened our ranks up to a higher possibility of infiltration. In addition to these dangers, we have the burden of preparing for a prolonged struggle. This could seal our doom more completely than actual military defeat, if we fuck it up. How do we avoid the pitfalls which could cause us to bring about our defeat?

Look out!

First of all, there must be a continual camping of propaganda in both word and deed. There are so many people ready to ditch the system but lack the initiative to take the first steps - at least without encouragement. Propaganda by the deed never meant assassination and bombing, not exclusively. Fee food servings, squats and festivals are all vital, lively examples of putting ideas into action in ways that can be readily

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My first visit to Portland, Oregon and the Pacific Northwest revealed to me a cosmopolitan urban lifestyle that was laid back, open and a welcomed change from the redneck attitudes prevalent in Texas - my homeland. Yet underneath the placid veneer of the book stores and coffee houses, Portland already had a reputation for being a place hostile to higher authority. During a trip there, then-president George H.W. Bush's motorcade was pelted with broccoli by placard-carrying demonstrators. He remarked "That felt a little like Beirut back there".

The reason for my visit to Portland was to attend an Anarchist Gathering there in the summer of '93. After enduring days of police intimidation of anarchist households, squats and events, the grand finale of the weekend's events was an all day punk show at the legendary X-Ray Cafe on Burnside St., downtown. The police went way too far in going after the anarchists. 70 cops in riot gear gathered down the street - one of the major thoroughfares through downtown Portland - while other cops shut down and diverted traffic. Between sets, the crowd inside the X-Ray gathered outside the venue to smoke, chat, hangout and await the next band. The show was almost over when the police ordered the crowd outside to disperse. Utterly intimidated, the anarchists, punks and assorted crusty's suddenly improvised masks and shouted out their defiance of the dispersal order, to the cheering of the crowds gathering outside the police barricades. So, the cops attacked. Rather than stand still and be trapped between the advancing police lines, the crowd surged through downtown in a haze of tear gas, with the police in pursuit. The street battle that followed ended with 3 dozen arrests, thousands of dollars of damage to businesses and scores of minor injuries to various police personnel. One local anarchist activist, Douglas Squirrel (yes, that's his real name) was arrested and charged with conspiracy and inciting a riot, despite the fact that he had only briefly been to the X-Ray and left hours before the police showed up en masse.

Want to test the legitimacy of a government to continue its existence? Hold a protest assembly. When the cops come to disperse you - riot! A truly legitimate government (not that there's such thing as one) would not attack a group of its citizens/subjects gathered to voice their grievances with their rulers. People who are generally in agreement with your cause and those fed up with the government will not only support your right to voice your discontent, but may actually join you in the street to combat the forces of the rulers. Before there was such a thing as voting, rioting was the only way for common people to effectively challenge the actions of - or the existence of - their rulers. Oh, sure, there were peaceful means of massing against the rulers, who were generally very appreciative of having the malcontents all gathered in one place so as to save the hassle and expense of a long campaign to round them up. Instead, the ruler could massacre them all at once, then grieve the loss of so many

citizens later and make a large donation to the local church. Then everyone's happy!

Be that as it may, I do not want to claim that rioting is always an act of democracy. American history is full of examples of riots organized and paid for by various business communities to crush people's movements, particularly abolitionists, unions and other worker's organizations and women suffragists'. As with any strategy or tool, the use of rioting to achieve one's goals is only as democratic or inclusive as the participants and organizers.

Genuine, revolutionary rioting is seldom actually planned. Usually, riots are the result of the authority's over-reaction to a situation beyond their control. The scary thing to the rulers isn't the possible damage to the local businesses, jails or other centers of official power. What makes the authorities shit bricks is that there are people who openly refuse to follow orders. That's why tyrants insist on assaulting anyone gathered in opposition of even the most trivial matter. Any system of government that can only impose its rule by the use military force against its own citizens is a system who's continued existence is in doubt. As soon as the people see an opportunity, they'll topple the existing order through society-wide non-cooperation with the rulers, massive and continued rioting or outright armed uprising.

The day after the X-Ray Cafe riot, the city of Portland exploded with indignation. Newspapers, TV news, radio talk shows and downtown merchants all lined up to denounce those responsible for the riot - the Portland Police Department. Later, almost all the charges against the punks and anarchists arrested were dropped. The only person left with serious charges was Douglas Squirrel (yes, it's his real, legal, birth name. Really). When his trial was over, the presiding judge ruled that - when faced with unreasonable hostility from police forces - citizens of this country have a right to fight back in self-defense. Among the findings by the court was that the concert-goers had not blocked traffic as alleged by the police - the police had. Like wise, TV video news reports showed clearly that several businesses' windows were broken out by police batons. The city was thus stuck with the bill for repairing damages to downtown merchants.

John Zerzan has lived down I-5 from Portland in the college town of Eugene for over 25 years. Few people in Eugene had heard of John - perhaps the most influential living anarchist writer - before last year. Finally, the years of local activism and writing brought together a group of like-minded anarchists who were ready to stand up to the forces of authority - the corporations, banks and their lapdogs; the government and their police forces.

Fed up with over-exploitation of nearby forests, extinction of local animal and plant species, pollution by industry and the subjugation of workers, locally and in the 3rd world countries, by local corporations, the anarchists held a demonstration in the streets of Eugene. When the police attacked, the anarchists scattered and attacked appropriate targets - including Nike town.

Only a few months had passes when the worldwide 6/18/99 Reclaim the Streets festival sprang up in Eugene. The police came ready to fight. The result? 20 arrests, eight cops injured and thousands of dollars in damage to Eugene banks and businesses. Despite the media hysteria about anarchist "violence", as many people clearly sided with the anarchists - for doing something that so badly needs to be done

We'll also have to endure a recurring contest of hide-and-seek with the authorities, their lackeys and the ruling class. To be sure, they will not permit blatant examples of willful disobedience to inspire more of the same.

But even the successful escapes will do little to frustrate the insatiable lust of capital for human sacrifice. The crafty engineers of finance came up with a clever device to deal with such circumstances: Poverty. By forcing a certain segment of the population into absolute destitution, they not only have a reservoir to replace losses in the labor pool, but also have an example of the fate waiting those who do not serve their masters well.

It's not enough to refuse our roles as workers. The forces of work must be attacked. The proletariat lost the class war because they decided to possess the implements of their oppression. Our victory will only be complete when the apparatus which replicate our bondage are utterly obliterated. So called "revolutionary" movements of the past attempted to recreate the state in its own image and exert some sort of control over the ravenous capitalist beasts. All that shit has to go and our revolution will take a simpler form, one more appropriate to the task of removing shit.

The three-pronged pitchfork of revolution: non-cooperation, piracy and sabotage.

Non-cooperation is the most important element of our refusal to allow paper to determine the course of our lives. This will form refusal to allow paper to determine the course of our lives. This will form the foundation on which our future development as insurgents will be built.

This can either be an abrupt end of a familiar way of life or a gradual preparation to begin a new adventure. For those not willing to make a complete break, the first victory is claimed when full-time work is abandoned. A gradual reconquest of our lives allows us time to develop our ability to live without material luxuries, electrical machinery and the sacrament of financial blessing upon the conditions of our survival. When ready, the revolutionary will stop paying rent. Since this is usually the greatest expense associated with working people's lives, it will decrease greatly the amount of time the soon-to-be ex-worker must spend harnessed to the financial treadmill. Camping and squatting are the ways to go. Housing and land co-ops are half-measures, but useful ones for sure. Such projects - if they are to become revolutionary - must include ways and means for the revolting runaways to continue to develop skills and knowledge which will nourish their rebellious growth. Gardening and foraging come to mind as vital to our revolution. The less food we must purchase, the more complete our rebellion. Though urban insurgents will likely always use shoplifting and dumpster diving (among other foraging techniques unique to civilization), these are also only half measures, as this leaves us still dependent upon those we take from. As expressed earlier, our means are our ends. If civilization were to collapse, we should be prepared to feed ourselves.

Clothing is important in this aspect as well, though it must be acknowledged that since there exists enough of a surplus of material and clothing now, we need not concern ourselves with DIY garments until the revolution is victorious. Footwear - because of its expense and utility - might prove to be an exception, though again this is an area where scavenging will prove adequate for at least a couple of generations.

Once workers have been liberated for a lengthy period of time - say 6 months to

back to our proper place as part of the world's ecosystem - not something superior to, apart from or ruler over it.

This all-encompassing embrace is essential in our strategy to reclaim our home world. By doing this, we almost completely circumvent the need to propagandize, to explain our actions and motivations, our methods do not need to be justified or excused in order to achieve our goals: our ends are our means. The moment we leave the ranks of the proletariat, we win - at least temporarily. After all, the world is still wrapped up in paper work. What a delusion, that a piece of paper has the power to bestow the use of land to a person, or a paper simulation of a person, a corporation. So long as paper determines the course of human events, we will have to interact with the paper world. Even opposition to and action against it is recognition of its power. Fortunately, paper is a frail thing and paper chains are easily torn apart. That's why the paper rulers must maintain their illusory power through violence. Bow down to the local currency god or perish, that is the lie sold to the believers and unconverted as well.

Money doesn't grow on trees. Plants must give up their lives' vitality to create currency. Mountains must be gutted and leveled so that coinage and bullion can exist. Yet by claiming the Earth as our home, we reject the power of currency and coin to divide us from our neighbors, to reserve exclusive access to the abundance our world provides for us all, and the need to have our daily survival activities sanctified by the local currency-diet.

This rejection of the mass psychosis that sustains the ruling class will bring about consequences. The high priests of the paper temples will persecute heretics without mercy. And the faithful flock will sing praises for the sheperds who keep them safe, blinded and bound.

"As long as we are who we are, they will always be the fucking enemy".

- Convicted 6/18/99 rioter Chris Smith, discussing the police.

When we stop centering our existence around the acquisition of money, we commit heresy. When we refuse to recognize the authority of paper over us and instead relate to the world on terms of our own choosing, we cross the paper thin boundary between law and illegality. This is terrain we should visit often, until we can comfortably dwell there, visiting the familiar surroundings of the industrial state only to obtain what we cannot make ourselves. Like bands of brigands and pirates of earlier insurrectionary movements, we must learn to strike and run, and develop hidden bases to grow food, raise our children, dance, love, feast - do all the things forbidden to us by the paper rulers.

The rejection of our roles as gears in the engines of economies must be based upon the reality of the world we create through our interactions with our habitat and one another. Our flight from the fake reality of capital must not be merely an embrace of fantasy.

There are real, dire consequences to face up to when we decide to break free from our leashes and make a run for liberty.

First of all will be the hardship we'll suffer from exposure to hunger and the elements. A little foresight, some determination to preserve and a bit of ingenuity will overcome these immediate concerns.

(taking a stand against the social and economic forces that are destroying this planet) - as cried out for their suppression.

The police had previously staged a commando-type raid on a Eugene family - ransacked their house while keeping guns pointed at the two parents - to persecute one anarchist youth for the Niketown riot. After 6/18, the authority's lusted for vengeance. The DA, courts and police scapegoated two arrestees who were not from Eugene, rightly assuming that the local liberals would leave them twisting in the wind rather than stoop so low as to publicly defend people who dared to expose the liberal's cowardice by fighting for their rights. The long term after-effect has been a tremendous upsurge in interest in anarchist ideas and activities in Eugene, so much that the city was quickly gaining reputation as an anarchist hot spot.

Then came the World Trade Organization's meeting in and subsequent "Battle of Seattle".

I'm not going to recount the WTO events here. I just want to deal with the aftermath. Like Portland in '93, people in Seattle are savvy enough to know who is to blame for the turmoil in downtown Seattle- the organizers of the WTO conference ad the police.

Oddly enough, the Eugene newspaper - because of their familiarity with the subject - had some of the better early coverage of the anti-WTO rioting. As the week and the street resistance continued (despite massive arrests), the media finally had to begin to focus on what all the fuss was about. They had no choice but to use the "A" word, and to take about what people like John Zerzan and (the now famous) Eugene anarchist community think about the current state of civilization. The only people still denouncing anarchist "violence" in Seattle are liberals and professional activists, who's careers and reputations are now in serious jeopardy since its plain to see whose side they took in the street fighting - the side of the wealthy and police. The spectacle of white middle class activists standing in the way of young black men who were trying to assault Niketown will live forever in many people's minds. By defending Nike, the activoids demonstrated once and for all time their irrelevance to true struggle for expansive liberty and drastic, real social change.

I'm currently serving 7 years in the Oregon Department of Corrections for my part in the 6/18 uprising in Eugene. Much has been said about whether or not the events of the da were worth the price I'm having to pay for my revolting behavior.

Yes, a thousand times, yes it's worth it! Anarchist voices so long ignored are at long last being discussed in the international media. Now maybe kids fed up with the stupid shit they have to put up with in school will stop massacring one another in blind rage. Maybe people who might otherwise have turned to despair and drugs will turn now to gardening and insurrection instead and take their frustration out on their sources rather than themselves. Maybe workers will turn to living their lives for themselves rather than ever increasing corporate profits. Maybe when I get out in June of '06 I'll step into the middle of a revolution that I helped create.

Just remember out there in minimum-custody land: Rioting is not the first or last step in the insurrectionary movement. It's the release of passions too long held back. Don't be afraid to let go! We have little control over our lives as it is, we have nothing to lose and a world to (re)gain!

Now THAT'S Revolting!

"If communism is dead, capitalism is undead".

- from the Surrealist Journal Blue Feathers.

Dialectic Materialism my ass!

The class war is over. The ruling class won! This point may seem obvious, but a lot of necrophiliac socialists haven't figured it out yet. Need I also point out that had the working class won, they'd be the ruling class and the control they would exert over worker's lives - if one can infer actions from the words of inert proletarian cheerleaders - would be all-encompassing: mandatory work; anti-sex education; compulsory Christianity: death penalty for dirty U.A.'s - do I exaggerate to make a point? I think not. Of course the actual rulers - be they committee, legislature, councils or warrior-priests - would exempt from the laws they inflict upon others. Same as it ever was. Back in the Reagan era, George Orwell's book 1984 was seen as a how-to manual by many young folks, not as the warning of a horrific future-is-now scenario the author intended.

Socialist swamis, drunk on their hallucinatory utopian dreams, never understand the lesson the bourgeois taught the aristocracy: That which does not serve our needs, we shall make irrelevant. Rings, empresses, presidents, parliaments - anything that stands in the way of increasing wealth for merchants and industrialists can be remade in capital's image. Or be done away with. Socialism's few feeble struggles for life we're strangled by the market and military forces of the capitalists. Could an anarchist revolution have tamed this infancidal beast? Could a nutritionist in a pit of starving hyenas convince them to turn to vegetarianism with a basket of carrots?

Just as the bourgeois were beginning to become more self-aware, they discovered a marvelous secret: conquest leads to unimaginable wealth. Take people's homes and land from them and help yourself to everything found there. So much wealth is to be had this way that there's plenty to share with the local leaders. Hell, you can even by new leaders with the booty. And once the land has been plundered and a new economy created, it can all be conquered again! Just target one segment of the population and take away their homes and land. What do you think the Great Depressions of the 30's and 80's were about? Too much wealth was out of the hands of the elite, they had to get it back. This is called economic recovery or expansion by the hypno-economists. The invisible hand giveth and taketh away.

So, the capitalists have it all - the governments, the people governed, the land and all its resources. They've even figured out how to get people to pay for the air they breathe: By getting the workers to foul the air with care exhaust, driving to and from their jobs. Oxygen bars are becoming popular in Tokyo, L.A., New York...

You' think that workers would have rebelled once they realized their tap water was all poisoned and they had to start buying drinking water in bottles. But workers are dumb beasts (yes, we are!). And obedient, too. We'll even destroy ourselves like those who have taken our land, our lives, our air from us.

Some people have made an attempt to break free from the death grip of the industrial nation state's ownership. This is what one such person has to say about the

birth of a new revolutionary movement.

The Victorious Swan song of the fat lady.

There's nothing to be gained by continuing to follow rules. Now's the time to revolt. The ruling class is so smug in their domination over us and the world that they've actually over extended themselves. They've allowed their idiot minions to run amuck in their self-annihilation. Dazed and confused by their illusions of power, the lackeys of the ruling class have become zealots of conquest and tyranny. They've outlawed too much of human existence. With every possible action regulated and monitored throughout the everyday course of everyone's life, the states cannot build prisons fast enough to house everyone the courts convict.

Can you imagine how the courts, the police, the ruling class would react if just %10 of all the workers of their client states stopped working and went about willfully disobeying laws and customs? What if workers decided that paying rent was a waste of money? What if workers decided they were entitled to at any food, anywhere they found it, regardless of their ability to pay for it? What if workers decided the acquisition of money was a waste of time and energy? Well, guess what? Hundreds of ex-workers have already rejected our roles as self-executioners and awakened to our own power as living beings, fully able to provide for ourselves without having to use mechanisms of self-oppression the capitalists sell us. And everyday, more of us decide to reject our hereditary roles as proletarians. So far this is only a stirring of revolutionary possibilities, a groping for unseen treasure behind a manufactured web of illusion covering up reality. Our reality. Our world. Our birthright. We are the drip from the dam, with every drop that escapes the labor pool, the path is cleared for the next one. Now we are an occasional drip. Soon, we shall be a steady leak. Later, an outpouring stream. Later, still, a gushing torrent - until the dam bursts and all the lives held back by economic restraint shall sweep away those barriers in an ecstatic rush. The world will be remade, fertile with possibilities we cannot possibly imagine, blinded as we are by the brilliant lies of our masters.

The wily capitalists have outwitted themselves, just like that damned coyote. By recreating their economies so they can cannibalize themselves through continual downsizing and mergers, they force more people to make do with less. This forced people to wonder just how little they need from their economies. Still, the ruling class does not monopolize power for no reason. They know damn well they need the power of the courts, the police, the military to catch errant strays and return them to the herd. Only recently have we learned what it will take to evade the death grip capitalism has on our lives, on our world. We must turn our backs to not only the nightmare of capital, but the conditions that make the ruling class possible.

Civilization is suicide: we chose life.

This revolution does not seek to wrest control of society from those who have it. Our task is to liberate ourselves from society, to eliminate the ability of anyone to dominate others, to abolish the concept of submission to the herd. It is only the hyper-alienation of capitalism that suggests a battle of all against all over the control of resources. By rejecting the idea of resources, we embrace the world as our home (and we don't shit where we sleep). By embracing life - all life - we relocate our species