



Tides of Flame

a Seattle anarchist paper

joy ~ freedom ~ rebellion



*T*ides of Flame is a biweekly periodical which is part of an ongoing project of anarchist analysis and practice within the Puget Sound area. As anarchists, we do not have an interest in waiting for the necessary moments to act upon our ideas. We refuse to simply dream of some far-off utopia. At any moment, an individual is capable of agitating within existing struggles and attacking capitalism and the state for their immediate destruction. We strive to live fulfilling lives of joy and freedom, and for this, we are criminals.

Long live anarchy!


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~
*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



Police v. Party

The following account was written by an individual who was attacked with a shovel by a police officer at a party in Seattle on July 22, 2011.

The party wasn't very large, but it certainly wasn't small. Several dozen people milled about inside a house, drinking, laughing, sharing stories, and smoking. Outside, a fire burned in a pit someone dug the night before using a shovel that had been borrowed from a friend. Most of these people had known each other for years and had come to a house-warming party for their friends. Around the fire, a curious dog wound between dozens of legs, catching little pats on the head. Joy and freedom and ambient music filled the air. Everyone was happy. And then the pigs arrived.

A lone cop with a flashlight wandered through the gate and into the backyard, responding to a noise complaint. The music vanished and everyone quieted down. Then the cop spoke, accusing us of doing all sorts of things. He had entered the backyard without a warrant, bringing with him the wind of death and slavery. And so, everyone screamed the same thing: "Get the fuck out!" The bloated little man did not like this, but no matter how hard he tried, he could not intimidate the dozens of people surrounding him. When two back-up cops arrived, they were shouted down and silenced. People ►

◀ were not afraid of the cops, they all just wanted them out of their presence and out of the party. The police could not stand the simple fact that these people were not terrified or cowed by their attempts at intimidation. The people in this party were free and strong together. With their words alone, they pushed the three cops out of the backyard.

In their anger, the cops who had retreated into the front yard suddenly attacked one of the people from the party. When the people from the backyard stepped into the front yard, a cop grabbed the shovel that had been used to dig the fire pit and began to swing it wildly. He struck several people, many of whom later required hospital treatment.

Behind him rushed several more cops, their tasers and batons drawn. The pigs began to savagely beat whoever was closest to them. In their cowardice, they threw people to the ground and took cheap shots on their heads, backs, and rib cages. The only true power these pigs had was their weapons, their cages, and the threat of execution, and they used this power to beat free people whose only weapon had been their words. Without their guns and jails, these pigs were weak, spineless cowards.

The pigs dragged seven rebels out of the party and into jail, leaving behind the bloodstained shovel. As they took some of them to the cruisers, the cops continued to beat their captives. They bragged about using the shovel against the party, told everyone they were going to be raped in jail, and drove them off to a weekend in hell. The rest of the story will

be told later.

The struggle against the police transcends anarchism, ideology, or politics. This is a struggle that involves thousands of people that are ground down through the King County Jail every year. The police

The police trap people in an endless cycle of cages, get away with murdering innocent wanderers, and break the backs of the poorest and most resilient residents of Seattle.

trap people in an endless cycle of cages, get away with murdering innocent wanderers, and break the backs of the poorest and most resilient residents of Seattle.

Let it be said:

the cops dug their own hole with our shovel. The cops have gone too far and have attacked the wrong people in their own home. They have made so many mistakes so far that everything is stacked against them, including the Department of Justice investigation.

The story they have invented, that they were attacked with a shovel, will not withstand the evidence of hospital records, the bloodstained shovel, or the words of the dozens of people at the party. They will bury themselves with the shovel that we used to dig the fire pit that warmed our celebrations that night. We are free, wild people, and we will not be tamed. This is just beginning.

Long live the party!

*They can't bring us
down...
Not even with a shovel.*



Wild Noise Demo at Jail

All of the alleged events recounted below are reconstructed from police records.

SEATTLE – At around 10:30 PM on Saturday July 23rd, 30 to 40 anarchists gathered outside of King County Jail.

Several anarchists had been beaten by the police during the previous night (see our feature article) and were now locked up inside the jail. Outside on the sidewalk, demonstrators banged on pots and pans while chanting anti-prison and anti-police slogans, noises all intended to carry through the heavy walls of the giant cage and to the ears of their jailed friends and all the other inmates.

At one point some very loud fireworks went off, causing everyone to cheer. People began to move signs and other objects into the intersection and road near the jail.

Anti-police and anarchist symbols were painted and scrawled on buildings and walls. The police came out and told people that they ‘couldn’t’ do this or that, but that they could certainly bang on their pots. People defied the orders and ran from sidewalk to sidewalk, lighting various fireworks and throwing them at the police and into the street. The police followed the crowd as they ran around the streets near the jail.

When a scuffle broke out, an object was thrown at a police cruiser, hitting the back window. A large number of smoke bombs were also set off. The group ran up the hill next to the jail as the number of cops increased to about a dozen or more. A citywide alert had been called for all police to report to the scene.

One group of people went further up the hill and were quickly surrounded by the police, detained, and arrested. Others were picked up down the street, while others made

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Solidarity Continues in Prisoner Strike

The text below is a communique issued for an action in downtown Seattle that was done in solidarity with California prisoners who initiated a hunger strike on July 1st.

On Wednesday, July 20th, we hung a banner that read "SOLIDARITY WITH CALI PRISONER HUNGER STRIKE (A) DESTROY ALL PRISONS" off the sixth floor of the parking garage on 3rd and Pine in Downtown Seattle. Below the banner, a smoke bomb was set off in the intersection, sending enormous plumes of orange smoke into the air. Those who hung the banner tossed thousands of fliers into the concrete canyon below the parking garage. The fliers rained down on the dozens of people waiting for the bus, grabbing lunch, shopping, or simply loitering. We later saw many people on the street reading and discussing the fliers.

This action was in solidarity with the Pelican Bay Hunger Strike which, as of the time of this writing, has spread to several other prisons in California. The thousands on hunger strike have been starving themselves for 20 days, some of them losing 25 to 30 pounds and suffering from such ailments as organ failure, loss of consciousness, and severe dehydration.



above: Smoke from the smoke bomb
right: Banner and leaflets in the air

The action took place in one of the most heavily policed areas in Seattle. It is also one of the few public places in which many people still gather. On a normal day, the SPD and the King County Sheriffs patrol the streets on foot and on bike, locking up dozens of people for vagrancy, public intoxication, drinking, smoking weed, or any other reason they can think of. When they are not doing this, they are taking pictures with tourists at Pike Place Market, mock-arresting them and putting them in the back of their vintage cops cars, and parading around on their shit-dispensing horses. Despite this heavy police presence, the action was completely successful.

**SOLIDARITY WITH THE
HUNGER STRIKERS AND
ALL PRISONERS EVERY-
WHERE!**

**TOWARDS THE DESTRUC-
TION OF ALL CAGES!**

TOTAL FREEDOM!

- *anarchists*



Across the United States and Canada, various noise demonstrations have taken place outside of local jails during the strike. These demonstrations have expressed solidarity with the prisoner strike in California while also breaking the isolation of the prison walls locally.

In New York City, dozens of people surrounded a jail in lower Manhattan and began to make noise and scream. Inside the jail, prisoners banged on the windows and turned their lights on and off, signaling to the people outside. In St. Louis, a group of 30 people surrounded a youth correctional facility, made noise, shot fireworks into the air, and listened as the youth locked inside the jail yelled and screamed in joy. In Greensboro, North Carolina, a similar demonstration was held outside of a jail.

All of these demonstrations were meant to spread general anti-prison sentiment while also amplifying the voices of the strikers in California.

The prisoners have five demands:

1. Eliminate group punishments.
2. Abolish the debriefing policy and modify active/inactive gang status criteria.
3. Comply with the recommendations of the US Commission on Safety and Abuse in Prisons (2006) regarding an end to long-term solitary confinement.
4. Provide adequate food.
5. Expand and provide constructive programs and privileges for indefinite SHU inmates.

The organizers of the hunger strike at Pelican Bay ended their participation after over three weeks without food. Seventeen strikers in Pelican Bay State Prison were moved into emergency care and the prison

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FORGOTTEN HISTORY

The Second Offensive of the George Jackson Brigade

This issue's Forgotten History is a continuation of the story of the George Jackson Brigade, which we began in issue #1.

You can find all of our previous issues online at tidesofflame.wordpress.com.

ON MARCH 10, 1976, members of the George Jackson Brigade liberated their comrade John Sherman from police custody. Sherman had been arrested along with Ed Mead during a bank robbery in Tukwila several weeks earlier. The police had attacked the Brigade as they left the bank, shooting John Sherman in the jaw and ultimately killing Bruce Siedel. As the police put their captured comrades in the police cars, the Brigade continued to fire on the police until finally making their escape.

The Brigade had nearly made off with 43,000 dollars, money that was desperately needed in order to continue to operate clandestinely. At that time, bank robberies were a common method used by guerrilla groups internationally to fund their activities.

John Sherman was being taken from the King County Jail to Harbourview Medical Center for a doctors appointment when he was liberated by the Brigade. During the liberation, the Brigade shot the cop guarding Sherman and escaped. To claim this action, the Brigade mailed a bullet from the same gun used at the bank robbery to the *Seattle Post-Intelligencer* on International Women's Day. They also sent the wiring from John Sherman's wounded mouth to a local radio station. After this, the Brigade disappeared into rural Oregon, taking time to heal, mourn, and critically analyze their actions.

The Brigade had just lost two of its members. Ed Mead was in Walla Walla State Prison and Bruce Siedel was dead. Both of these men had been lovers of other Brigade members and had lived intensely and intimately with them for months. The wound that was in all of their hearts

was deep as they settled into a slow, banal existence in the towns of rural Oregon. Many people in these towns helped them, some knowingly, others unknowingly. Liberating their friend had drained all of their meager resources and the Brigade was forced to learn a new level of self-reliance.

While they were in hiding, a Grand Jury was convened and many leftists and militants in Seattle were called in to testify about what they knew of the George Jackson Brigade. While still in hiding, the group mailed a handwriting sample to the media in order to clear the name of a woman whom the authorities said had signed

one of the Brigades communiques. Some leftists cooperated with the Grand Jury, others refused and were jailed, and the entire Seattle left was put under intense repression for months.

In the midst of the repression, the FBI framed and imprisoned an anti-prison activist by paying a junky to say that the activist had participated in Brigade action. The FBI later gave the junky a new identity. During this time period, Ed Mead was sentenced to multiple life sentences for his involvement with the Brigade. Despite the repression, the Grand Jury was eventually defeated, having come up with nothing and being legally required to dissolve.

Knowing that they had to con-

tinue taking action, Brigade members began to assemble tools and equipment. Soon they launched a new robbery campaign to raise funds for their next offensive. After coming up with 25,000 dollars, while also using false checks to purchase food and other necessities, the group left rural Oregon and returned to the Seattle area. Once there, they settled into a clandestine routine and began to plan for their next attack against the global capitalist system.

On May 12, 1977, the Brigade placed two bombs in two Ranier National Bank branches in Bellevue. This action was done to support

the prison strike that had recently taken place inside Walla Walla State Prison.

The strike had arisen in response to the lengthy sentences in isolation holes and the psychiatric behavior modification programs that were in practice at the prison. At the time, it was the longest prison strike in Wash-

ington State.

When the strike had ended, there had been assurances from the Department of Corrections that the barbaric practices at the prison would stop. Over time, many people saw that the assurances had been empty, with very little changing in the prison. The Brigade bombed the Bellevue bank branches because of the bank's finan-



Members of the George Jackson Brigade

Fare-Dodger Receives Death Penalty

A New Twist on an Already-Twisted Tale

ON JULY 16, A YOUNG SEATTLE man named Kenneth Harding decided to ride a San Francisco MUNI train without paying his fare. This is fairly common among transit riders, and many different methods of fare evasion are used on a daily basis in the Bay Area. The transit police always catch a few people, but many more slip by unnoticed.

The incident began as a classic example of racial/youth profiling. Upon exiting the train, Kenneth Harding was stopped and targeted for suspected fare evasion, most likely because he was a 19-year-old black man. Harding ran from the police, who claim he shot back at them.

The police shot Harding multiple times and he bled out on the pavement in front of a furious crowd. Many yelled and threw bottles at the police while others pleaded with them to help the dying man.

Camera phones popped out to record what was happening. Harding's gun was supposedly removed from the scene by a bystander, but it has yet to actually turn up. Though the police at one point claimed to have the missing gun, they later changed their tune.

Even before the Bay Area media made Harding's identity public, Seattle news sources began trumpeting that San Francisco police had killed a "person of interest"—not a suspect—in the South Seattle shooting that resulted in the death of pregnant 19-year-old Tanaya Gilbert.

Reporters then revealed that Harding was on parole after serving a 22-month sentence for attempting to prostitute a 14-year-old girl who had earlier accused him of sexual assault. At least one mainstream news article called Harding a "convicted

child rapist," obviously intending to demonize him and retroactively justify his execution.

Something all of the articles failed to mention was that Harding would have been about 17 years of age at the time when he allegedly committed these terrible acts—practically a child himself.

In another twist, at a rowdy, disastrous press conference on July 21, the police started spouting the story that Harding intentionally shot himself in the neck with the gun they finally admitted was still missing. Then the story changed once again: Harding accidentally shot himself while firing at police...

but only after he had already taken one bullet in the leg.

It is very important for the media to paint Harding as responsible, in one way or another, for his own violent death because otherwise more and more people will begin to question the police's legitimacy as guardians of public safety. The memory of anti-police street demonstrations and riots in both the Bay Area and Seattle are still fresh in many minds, and the police fear the loss of control more than anything.

Their fears, it seems, are well-founded. Their media strategy has failed, especially among populations regularly targeted by police: young people, poor people, and people of color. Harding's death, along with the murder of Charles Hill at a downtown San Francisco BART station only two weeks before, quickly rekindled rage in the San Francisco streets. On and around July 11th and July

19th, groups of angry rebels smashed transit ticket machines, seriously disrupted the BART and MUNI transit systems, fought the police, and attacked a police station. More demonstrations are planned and underway as we go to print.

Of course nothing could excuse the sexual assault or forced prostitution of any person, young or old. Whoever shot and killed Tanaya Gilbert added more pain to a world already

riddled with tragedy. But the fact remains that the police did not know who Harding was or what was on his record when they shot him in the street and watched him bleed to death at

their feet.

Harding did not die for being a "convicted child-rapist" or a "person of interest" in a shooting—these are simply words bandied about to obscure and justify what actually happened. All the police knew at the time was that he was a fleeing fare-dodger and they had to make him pay.

To make us pay: this is the police's most important role in San Francisco, Seattle, everywhere. The police are there to enforce obedience to all of the stupid little rules and laws that keep daily life grinding on and on and on, calm and uninterrupted. Thus, any infraction must be met with a show of force intended to scare people into behaving, and some people end up as examples for the rest of us. This is why jay-walkers occasionally get a cop's fist in the face and shoplifters sometimes die in the parking lots of big-box stores.

The memory of anti-police street demonstrations and riots in both the Bay Area and Seattle are still fresh in many minds, and the police fear the loss of control more than anything.

Wild

◀continued from pg.2

off into the night. The 19 arrested were taken to the jail, booked, and later bailed out and released by Sunday night or Monday afternoon. They are facing various minor charges.

Someone hung a banner earlier in the day along the retaining wall above I-5, directly across from the jail. The banner read:

NOT OUT OF PITY, NOR OUT OF DUTY, BUT BECAUSE WE ARE ANARCHISTS. SOLIDARITY IS OUR WEAPON.

The next day, when all of the arrested anarchists were in jail, many other inmates heard the story of the weekend's events, from the attack on the party to the noise demonstration. Many of the inmates were pleased and soon found a new respect for the anarchist prisoners.

It is clear that anarchists are dangerous to their enemies even while in jail. While seven were locked up, many more were on the streets outside defying the cops and jailers directly in the face of their power. And even after many of them were arrested, those same anarchists earned the respect of



above: Banner hung in view of King County Jail on July 23rd

“Dog Doogity” is a Load of Crap

THE CITY OF SEATTLE HAS PAID OUT \$27,000 to produce “Dog Doogity,” a new and trying-too-hard-to-be-hip music video that enthusiastically encourages city residents to pick up their pets’ shit from the sidewalk and grass.

The video is part of the official “It Starts Here” campaign to reduce the amount of yard chemicals, motor oil, grease, soap, and bacteria that enter the Puget Sound through storm drains.

It doesn’t take much perusing of the “It Starts Here” website to realize that the campaign is doomed to utter failure. The Puget Sound ecosystem will continue to suffer from the effects of the cities, ports, and highways that line its shores for as long as we continue to believe that band-aid solutions like bagging dog shit will be enough.

The real cause of pollution in the Puget Sound is the infrastructure that covers the Puget Sound watershed

like a cement scab. All of this infrastructure is part of a global system of ecological devastation. This same social-economic system encourages people to try to solve its problems in a piecemeal fashion. For some reason, we are supposed to get hung up on a little dog poo while ignoring the massive amounts of shit the City itself is spewing into the environment.

On July 14th, eight thousand gallons of raw sewage discharged into Lake Washington from a Seattle municipal waste treatment facility when an electrical failure caused pumps to stop running. Although an unusual event, the ‘accident’ was actually a spectacular example of the everyday disaster of industrial civilization.

The City’s functions are in direct conflict with the health of Puget Sound, and for the Sound to live, the City must die.

It starts here. 🐾

their fellow inmates for having the audacity and commitment to take action in solidarity with their friends.

For decades, solidarity with prisoners has been an anarchist practice. Communicating with those locked up inside, breaking through the isolation of incarceration, and always reminding captured comrades that they are not alone are important tools for chipping away at the power of prison.

Solidarity is not a moral obligation, it is a necessity for breaking the chains that authority uses to tie us down. Together, people can remind each other that it is not them alone against the system, but a vast wave of fire. 🐾

Strike

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authorities had authorized the doctors to begin force-feeding the dying strikers.

Knowing that this gruesome process would most likely kill the starving prisoners, the strikers reached a deal with authorities in which the prison administration would begin to implement the changes described in their demands. It is unknown whether these changes will ever take place, but the prisoners are taking that chance.

Meanwhile, as we go to print, the hunger strike continues in several prisons in California, with estimated hundreds of prisoners still refusing food. And as the struggle continues inside, it also carries on beyond the prison walls. 🐾

notes on community

appeals to the idea of “the community” have a consistently counter-revolutionary function—that much is clear. The question remains, however, how the appeal and the function are connected. To understand this connection in a merely rhetorical way is to miss significant insights that can be culled from the seemingly simply inquiry.

Clearly, the counter-revolutionary function of community-oriented rhetoric is not particular to the word “community” itself. It could be replaced with another word—“friendship,” let’s say—and still exert an immiserating and paralyzing force. By way of understanding the problem at its roots, let’s refer to two revolutionary theories—one called ‘communism,’ and the other ‘individualism’—and see how they would approach the question at hand.

The ‘individualist’ argument (for which we follow Max Stirner’s *The Ego and His Own*) would be that the notion of community is an abstraction whose function is to distance the individual from his true self, which is a nothingness—more specifically, a ‘creative nothing’ which, Godlike, creates the universe.

Much like the abstract idea of God, which places our own true godliness at a distance from ourselves, the abstract idea of the community distances us from a true community (which Stirner calls the union of egos) which is formed not by individuals subsumed under the abstract idea of a general cause, but rather by real encounters between individuals who refuse to allow ghosts and idols to hold a place above them. These encounters, rather than being ideological,

reductive, and/or authoritarian, are unique, free, and spontaneous.

The ‘communist’ argument (to follow the work of Karl Marx) would be that real human community (which he refers to as the *species-being*) is negated by capitalism; the negation of our *species-being* is capitalism. In denying *species-being*, capitalism also creates its own human community—capitalism is fundamentally a system of social relations of value, exchange, labor, exploitation, etc. The difference between the *species-being* and community of capitalism is that capitalist society is rife with contradictions and alienation—it is a community composed of social relations that are not self-directed to immediately and directly meet human needs but instead are organized around the needs of the capitalist class (or, to approach Marxism more radically, the needs of capital itself).

Species-being itself is only described by Marx negatively—that is, in terms of what it is not. It is not the existing community of capitalism. Marx does not characterize *species-being* in terms of what it resembles, but solely by its being unlike the existing community of capital. An unknown (and, within capitalism, unknowable) essence, much like Stirner’s ‘creative nothing.’

Following Marx, then, one could conclude that the appeals to ‘the community’ that one hears are always appeals to the community of capitalism. The insistence on preserving this community is therefore necessarily counter-revolutionary. A revolutionary appeal to community would not

point to any existing relations but rather to a desired arrangement that does not presently exist.

The extent to which self-identified communists and egoists will both object to the analysis presented here is telling of the extent to which both individualism and communism have been corrupted, transformed into ideologies when they were originally convergent critiques of ideology.

The perversion of either body of thought has struck deeply at the theory’s ontology—that is, its understanding of being—transforming the theory of being from a conceptualization of an unknown essence—the ‘creative nothing’ of Stirner’s egoism and the *species-being* of Marx’s humanism—into something concrete, specific, existing, and ideological.

It is this kind of reductive, ideological and disgusting operation that Marx and Stirner both objected to and strove to avoid in their work. This is the defining operation that transforms mysterious depth into simple and block-headed answers, lovely chaos into forced order, deep paradox into ideological stances, the unimaginable into religious images and dogma.

The relevant question is not, in the end, about a choice of allegiance to either oneself or one’s community, but about denying the very physical and metaphysical systems which “cause us”* to conceive of these as separate—walls and channels which are the cause of so much misery. 🐦

* while ‘it’ certainly causes ‘us,’ it must be added that, conversely, ‘we’ also cause ‘it.’

Brigade

◀continued from pg.4

cial ties to the *Seattle Times* newspaper. The paper had been printing articles that condemned and demonized the prisoner strike.

This is how the second offensive of the George Jackson Brigade

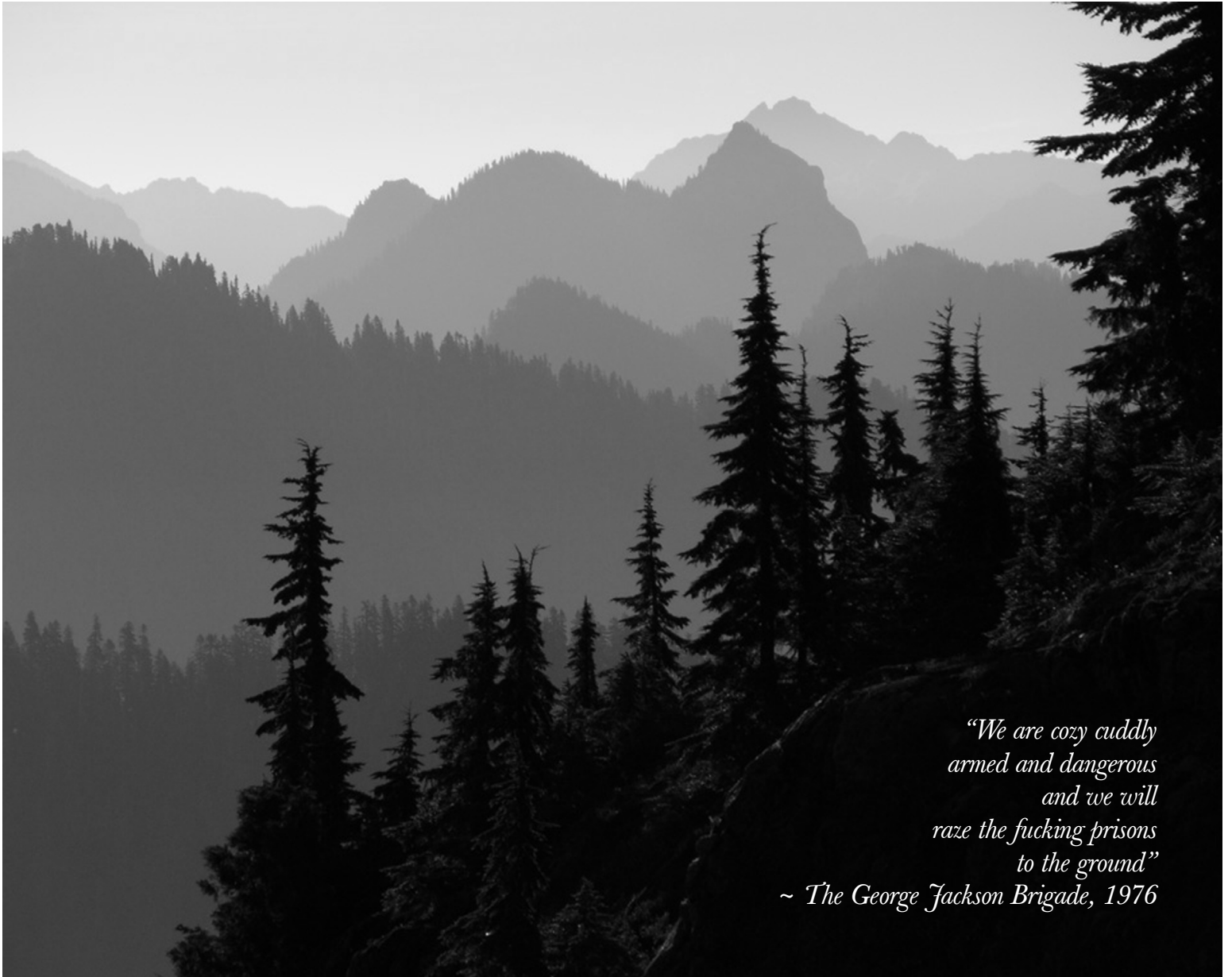
began in the summer of 1977. With the memories of their fallen and captured comrades still in their hearts, the group pressed on in their efforts. What happened next is a story to be told at another time. 🐾

Fare-Dodger

◀continued from pg.5

The police force is only effective to the extent that we submit to them. They want us to believe that they can shoot and imprison us all, but they cannot.

We overcome their control through our rebellion, and even the smallest acts of joyful defiance erode the foundation of their power. 🐾



*“We are cozy cuddly
armed and dangerous
and we will
raze the fucking prisons
to the ground”*

~ The George Jackson Brigade, 1976

*anarchistinternational.org
waronsociety.noblogs.org
anarchistnews.org*

*pugetsoundanarchists.org
autonomiaseattle.org
continualwar.wordpress.com*