

Last Days

◀ CONTINUED FROM PG. 4

was still defiant and strong. One month later, Rita Brown was sentenced to twenty five years.

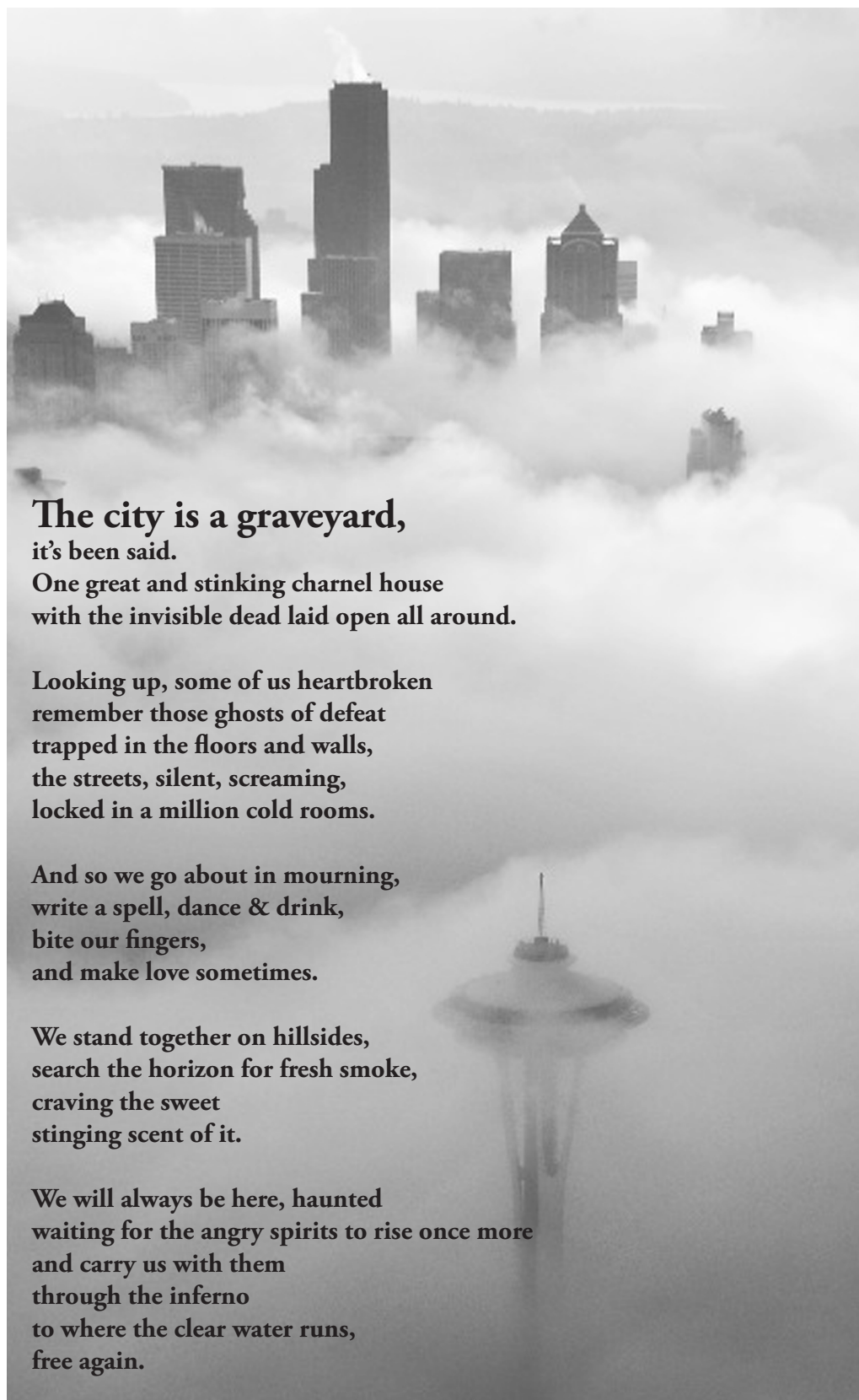
After robbing a bank in University Place for \$1,899, the Brigade received a communique from a group called the "Coven." This was an above-ground group and in their text they applauded some actions of the Brigade and criticized others. They encouraged more dialogue between the underground and the above-ground, citing a lack of it in the group's actions. Both aspects of the struggle were necessary, but there needed to be more communication. The Brigade did not answer this communique immediately, but eventually invited some comrades to the house to begin to formulate a new strategy. Soon after this, the group was destroyed. Surrounded in their car, parked next to a burger joint, the three were captured by the FBI just as they were to rob a bank on March 21st, 1978.

The group was only as strong as much as its members loved and trusted each other. Love broke comrades out of jail and propelled the group down the freeway after a bank robbery. Trust kept the group happy, motivated, and courageous. As soon as the group began to turn on itself, its days were numbered.

Whoever you are, remember to never take your friends for granted because they are all you have. This culture teaches us that all is dispensable, that friends are commodities, and that trust is never worth it. Let us all find our true friends and remember the words of Bruce Lee:

**LOVE IS
FRIENDSHIP
SET ON FIRE.**

pugetsoundanarchists.org
anarchistinternational.org
anarchistnews.org



**The city is a graveyard,
it's been said.**

**One great and stinking charnel house
with the invisible dead laid open all around.**

**Looking up, some of us heartbroken
remember those ghosts of defeat
trapped in the floors and walls,
the streets, silent, screaming,
locked in a million cold rooms.**

**And so we go about in mourning,
write a spell, dance & drink,
bite our fingers,
and make love sometimes.**

**We stand together on hillsides,
search the horizon for fresh smoke,
craving the sweet
stinging scent of it.**

**We will always be here, haunted
waiting for the angry spirits to rise once more
and carry us with them
through the inferno
to where the clear water runs,
free again.**

theanarchistlibrary.org
continualwar.wordpress.com
waronsociety.noblogs.org



issue #7 | early oct 2011
tidesofflame.wordpress.com
tidesofflame@riseup.net



*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



**99%
WHAT?**

The Occupy Seattle protest has begun.

As of this writing, people are camping out on Westlake Plaza. There is some promise in this new movement of people. Starting in Greece in 2008, this wave of rebellion has spread from Tunisia, to Egypt, Syria, Spain, England, and now the USA.

But we are worried about this movement of the "excluded" 99%. For instance, we have seen people who are part of the upper 25% of this country entering into the organizing of this movement and trying to hide their middle/upper class, bourgeois-bohemian (or Bo-Bo, as the French say) backgrounds. The upper 25% of the USA owns 87% of the wealth. This includes many individuals who make roughly \$100K per year. While this is only a fraction of the income of the wealthiest 1%, it nevertheless separates us poor folk from the yuppies, some of whom are taking lead organizing roles in occupations across the country.

Though all of us "99 percenters" may be below the top rung on the ladder of wealth, there is no question that some are much worse off than others. To lump everyone together under one banner ignores differing individual and group experiences of life in this screwed-up country. Some of us are way at the bottom, barely hanging on, low-paid, under-employed, unemployed, or making money in informal, illegal, and often dangerous ways. We have been precarious for some time, moving from town to town, job to job, having no real roots and no possible future under the dictatorship of capitalism. People who are suddenly upset because their stocks have taken a nose dive don't necessarily share our interests and are not particularly trust-worthy, especially in leadership roles. It is likely that our needs and desires differ immensely.

Like the American and French revolutions of the past, Bo-Bo's have always

My So-Called Life:

An irregular column detailing the misery, banality, and absurdity of everyday life in capitalist society.



Life for twenty-somethings in Seattle (and the U.S. in general) is a strange place of contention between the overly romanticized period of Youth and that epic fable of Adulthood all good citizens are meant to achieve. Our mid-twenties are presented as both the time for personal discovery and growth as well as the period of adulthood in which we are expected to calm down and conform. We're told to find ourselves and what makes us happy. To graduate college and pursue a career. To put off marriage and travel. To find that perfect someone and settle down. These conflicting cultural narratives stretch our lives into the forms necessary for the reproduction of capitalist society.

Other requirements include the weekly rounds of ritualistic intoxication with coworkers and other acquaintances. When we drink we discuss nothing. Serious talk is avoided if not outright prohibited. We speak of work. We talk about TV, women, men, sports, celebrities, and cars. (All hot subjects of debate.) For those who occupy the "culturally literate" consumer niche, it is

appropriate to speak superficially on matters of depth including art, philosophy, politics, etc. These conversations are circular and lead to little action or creation.

Living in a landscape saturated with media images of successful youth, we come to measure ourselves against the fictions of capitalist society. How many of our lives actually resemble the perverted models placed before us? A much more likely reality is student loan debt, moving back in with parents, unfulfilling underemployment (if we have any job at all), perhaps a degree in a field we are unlikely to use, and the general erosion of any conceivable way out of the quagmire of daily life.

Our cynicism and disillusionment are unmatched by all previous generations. We are both assertive and cynical, entitled and deprived, electronically connected and socially inept. The alternative lifestyles some of us gravitate towards are all eventually integrated back into the same mass cultural machine they had developed in opposition to.

We find ourselves upon a cusp between two worlds: the last dying breaths of capitalism and what is to come hereafter. With the economic crisis, we see our parents' hopes for us dissipating like cigarette smoke.

We've been told our entire lives to follow our dreams, but the illusions of happiness and success that society offers will never fulfill us. In our wildest dreams we visit unfathomable places of unmediated existence. These are the dreams we should follow. Be realistic, and demand the impossible of this world, that we may see it implode. ☞

Occupy Seattle

◀ CONTINUED FROM PG. 1

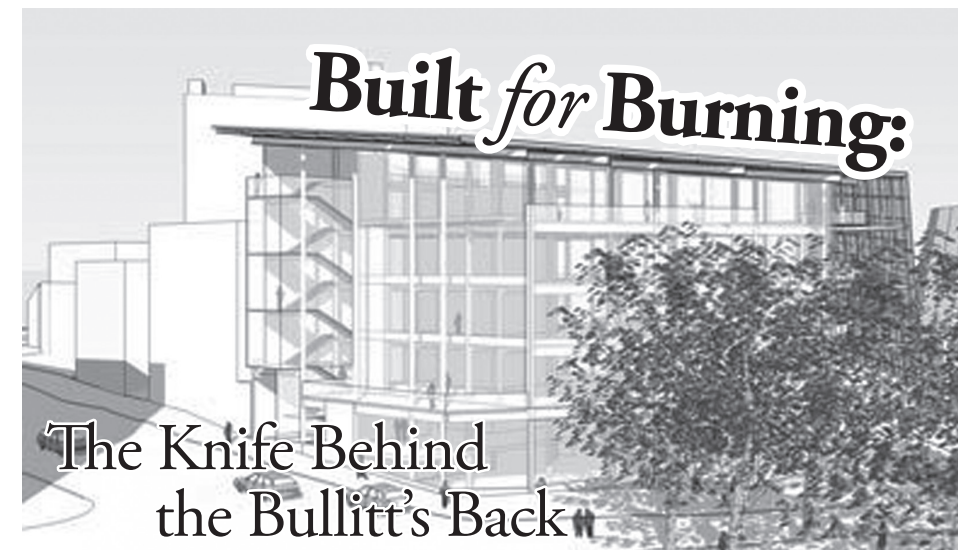
usurped the energy that came from the oppressed and exploited to carve out an even more comfortable niche for themselves. We have no interest in this happening again and will actively thwart all the Bo-Bo's and overbearing managers who wish only to reform capitalism into

something a bit leaner and greener.

The promise of this movement is that, in theory, it can be led by anyone, everyone, or even no one at all. We futureless people must put the Bo-Bo's in place and begin to self-organize with others who share our desires for a world without haves and have-nots and without the politicians, police, and prisons that keep the have-nots in their place. Those who have already secured their own comfort and stability in this society are unlikely to keep pushing for a revolutionary break with the capitalist routine, and this kind of rupture is the only thing that can end this sad state of affairs. This means that we must find each other—all of us who are sick of wage slavery and rent, who recognize that the problem is not only with corporations and bankers but with the entire economic system itself, who know that it's not enough to get money out of politics, and who know that the police, who always repress dissent to maintain business as usual, are our enemies.

It's certainly worth it to participate in the open assemblies of the Occupation at Westlake, and we encourage everyone to attend. Because of its open nature, the assembly can be influenced by new, fresh ideas rather than the old ones that are smelling worse and worse each day. This moment in time is a precious one, and we must make the best of it. This new movement is activating people across the country and is combating the widespread apathy that has ruled over young people for decades. Whether it ends in disappointment and failure is up to us.

So let's make the most of it, huh? Experiment, create, and if you feel like it, destroy what destroys you. Hold nothing back and let go. USE YOUR IMAGINATION. Perhaps we could turn Westlake into a riotous orgy of joy, freedom, and rebellion rather than a sterile shopping trough. Before this moment passes, let's go knock the Bo-Bo's out with their fancy wine, uncork the bottle, and drink 'til we're drunk on total freedom. ☞



SEATTLE - A herald for the new Green epoch has come to Capitol Hill. The well-lauded Bullitt Center, to be located at 15th and Madison, will inevitably become - and indeed, already has become - Seattle's own poster child for "sustainability" - the unimaginative future carried by that foulest of paradigms, Progress.

The Bullitt Center, lorded over by the eponymous Bullitt Foundation of Seattle, voluntarily adheres to the standards pushed by the Living Building Challenge green design/construction certification program. In its essence, the Living Building Challenge purportedly confronts the norms of building construction, envisioning a future for architecture in which projects

are more "environmentally friendly". The goals of the Challenge include the implementation of solar energy systems, rainwater collection, and the absence of red-listed chemicals and materials usually used in a building's construction. The end result is, as Dennis Hayes of the Bullitt Foundation and organizer of the first Earth Day smugly asserts, "the greenest building in the world".

And yet this sleight of hand is imperfect, and the fool's deceit lies naked before us.

The discourse surrounding the Bul-

litt's macabre display reeks of the putrid illogic of the same industrial culture sustainable developers claim to oppose. While the Bullitt Foundation claims to "[focus] on root causes rather than symptoms", meaning, "it prefers to prevent problems rather than cure them", it is abundantly clear that the depth of their analysis is sorely lacking. The Bullitt Foundation is unable to acknowledge the causality of ecological devastation owing to the cultural paradigms it is fundamentally engaged with - values such as progress, growth, and the reproduction of the status quo. One needs only to remember this will be the "green-

The true function of the Bullitt Center is to create a new façade to mask the increasing ugliness of capitalism. The band keeps playing as the ship goes down.

est commercial building in the world", commerce being green only inasmuch as the color of money is green.

Apologists for the Bullitt Foundation are apt to quote the economic sensibility behind, say, solar energy or to justify themselves with the financial feasibility of their enterprise just as often as make a patronizing play at being a group of well-intentioned environmentalists. Surely none among us believes the impending death of the planet is to be staved off with an easy (and economical!) mitigation effort. Lessening con-

sumption by mere degrees only, if anything, prolongs an inevitable and total ecosystems collapse of the only world we know. Clearly, if the Bullitt Foundation were truly engaged in an effort to "prevent problems rather than cure them", factories (both literal and metaphorical) of production and growth would be on their short list of things to go. Maybe that's phase two, but all indications are to the contrary.

The true function of the Bullitt Center is to create a new façade to mask the increasing ugliness of capitalism. The band keeps playing as the ship goes down. Clearly, the foundation upon which the "greenest building in the world" is to be built is nothing more than self-congratulatory, shallow reform. Perhaps the most comical and yet grim admission of this fact comes again from Hayes, who proudly boasts, "the building that's going up at 15th and East Madison is the equivalent of the first Prius." One million Priuses later, the behemoth of climate change wreaks havoc unimpeded. When Hayes speaks, his tongue is black with tar: "[the Bullitt Center will] plunge and pave the way for others," he says. Pave indeed. Priuses need something to drive on.

No careful posturing of the Bullitt Center's green-washed design elements remind us of that which it smothers - a richness of an earth too long buried,

the distant call of a nuthatch high in the firs. Instead, its hulking form is to become yet another monolithic headstone along Seattle's mournful skyline. If the Bullitt Center is indeed to be the "equivalent of the first Prius," here's to hoping Seattle takes to burning it with as much zest and fury (see *Tides of Flame* #6, "The Real War on Cars"). ☞



gather again the belief in their promise of peace. With the smooth functioning of a well oiled machine, the journalists appear to create order out of the chaos of the shootout. A Seattle Police spokes person called Brenton's shooting "an act of terrorism."⁵

To define the terrorist, they juxtapose him to the citizen, obedient and composed, happily seated in the lie of social peace. "Monfort, A Terrorist Among Us?" one headline stated in November of 2009. In this rhetorical question one can already sense an argument for placing all of the population under a watchful eye. Thus is the goal of prison society: permanent and total surveillance, from within as well as without.

In the journalist's half-witted analysis, one can see clearly how this paradigm of domination becomes the dominate paradigm. Another headline from the Seattle Times offered their take on the cop killer: "Monfort, loner obsessed by ideology," followed by a depiction of an insane man who lost control. "Monfort's life, it seems, is one of unfulfilled ambition," the prescriptive words of psycho analysts read.⁶ Articles like these show us how forces of social control react in moments when they are threatened.

The fear that acts like Monfort's could resonate moves these forces with a renewed urgency. A shadowy claim was made by the local Fox News affiliate that child pornography had been found on Monfort's computer. Nothing more was ever said of it.⁷ Shortly after his arrest another story appeared from one of his classmates who claimed he stalked her. These tales are exactly what the forces of order need to invalidate direct action. By pointing to his irrationality, his anti-social loner behavior, his actions are excluded from the realm of the political which has a monopoly on reason and excludes individual armed struggle from the possibility of analysis.

The media, as one force of social control, seeks to analyze and psychologically profile individuals in order to isolate and thus erase direct action as a value of subversive struggle, portraying direct action

instead as a futile endeavor that can end only in death.

III.

The most important function of local government is to protect the public through enforcement of the rule of law. It is what separates a civil society from lawlessness, keeps our neighborhoods safe, and establishes an orderly environment for commerce. That's why it is essential that we as a society have the death penalty as the ultimate punishment.

- Reagan Dunn
Metropolitan King
County Councilmember
Former Federal Prosecutor
Senior Counsel,
U.S. Department of Justice

King County has already spent \$1.13 million on Monfort's defense. Due to budget cuts, the State is reevaluating whether it is worth the high cost to sentence Monfort to death. At present, the death sentence is preserved at all costs with the justification of the sacredness of the law. Politicians like Reagan Dunn fortell the tragedy it would be to suspend the law in these hard times. What governs is sacred and remains so by constant purification—society purges itself of what is of no use.

King County Prosecutor Dan Satterberg makes these decisions personally and with great care, citizens rest assured. King County currently has two active capital cases, including Christopher Monfort. In another case, two defendants are on trial for allegedly slaying six members of one defendant's family on Christmas Eve four years ago. In a third case, Conner Schierman was sentenced to death last year for killing a Kirkland family of four in 2006. Satterberg is now deciding whether to seek the ultimate punishment against Louis Chen, a physician charged with stabbing his partner more than 100 times and slashing their toddler son to death.

Rather than tell prosecutors not to enforce the law, state officials set up the Extraordinary Criminal Justice Fund to assist in these prosecutions. Under

this process, county prosecutors, sheriffs and police chiefs submit requests to the Washington State Office of Public Defense, which audits the requests and submits a recommendation to the Legislature. This year, the Washington State Office of Public Defense submitted a \$4.1 million request on behalf of King County but received nothing.

Within the mainstream discourse concerning the death penalty a consensus is reached about the necessity of this ultimate punishment despite the fact that its repeated failings are acknowledged. The Seattle Times is running articles that claim to examine the subject, saying things like, "Let's return to capital punishment as a rare option for the most heinous crimes; a punishment carried out not as a deterrent, but as a true punishment for those we're certain deserve it."⁸ The instances of the death penalty being used when the evidence of crime was contentious are seen as 'miscarriages of justice' but one wouldn't dare question state 'justice' outright.

Despite the crushing moments of valiant rebellion's defeat, there are moments which reveal the fragility of the system. Not long ago, a crime lab fire sprinkler doused DNA evidence, including some from Monfort's case. Unfortunately, the evidence for Monfort's case had already been admitted. Evidence from approximately 100 criminal cases got drenched, and 20 to 25 cases were thoroughly soaked. Scientists are still determining if the DNA was contaminated. A fire alarm went off and the crime lab building was evacuated. The fire department later realized the alarm went off when it sensed water flow in the sprinkler. The Seattle Fire Marshal's Office has yet to determine what caused the sprinkler to malfunction.⁹

6. http://seattletimes.nwsource.com/html/localnews/2012442504_monfort25m.html

7. http://seattletimes.nwsource.com/html/localnews/2010392869_shootingjustice01m.html

8. http://seattletimes.nwsource.com/html/opinion/2016289670_lynn23.html

9. http://seattletimes.nwsource.com/html/localnews/2015320509_crimelab15m.html

Teachers Return, Take Kids Hostage For Real This Time

TACOMA - On September 12th, the Tacoma Teacher's Association made the decision to go on strike. Immediately, the Tacoma School District began to undermine the strikers and, with the help of various mainstream media outlets, portrayed the strike as an attack on the children. In various broadcasts aired throughout the Puget Sound, reporters routinely found the small groups of children who wanted to go back to school and interviewed only them. For the first few days of the strike, the strikers would be seen as selfish whiners who were keeping the children of Tacoma "hostage." In reality, schools keep students hostage in classrooms for the majority of their childhoods as part of their regular, everyday functioning.

It is important to note that the strike began on the first day of school after a beautiful summer break. There are undoubtedly some children who sincerely wanted to go back to school but the majority obviously did not. After the first few days, children and teens began to participate in the picket lines, supporting the modest demands of the teachers. Some parents were outraged, having lost the state-enforced day-care on which they (and their bosses) rely. With the economy collapsing, few of these parents had the money to send their kids to the childcare programs that were charging 25 to 35 dollars a day. Some baby-sitters made good money during the strike, encountering a sudden spike in job offerings. The majority of Tacoma parents, broke and working full-time, simply let their children wander the streets.

During the Tacoma school year, 28,000 children are locked up in classrooms. It is no secret that the youth of every community are the most fiery, combative, and energetic people. Radical change almost always comes from the youth and it is for this reason that

they are contained in schools where their energy and potential can be dampened, contained, and controlled. School systems as they currently exist are just over a century old.

Before that, families and small communities educated their own children, and when mandatory modern schooling was introduced in the mid-19th century, some parents fought the police with guns to keep their children at home.* Around the same time, schooling came to be seen as a way of assimilating young native people into dominant white society. The cultural genocide and child abuse carried out within the walls of Indian residential schools well into the 20th century is well-documented. Modern schools broke apart traditional communities long ago and now children are ground through public education systems without ever knowing that childhood was not always a five-day-a-week prison.

The teachers were fighting for their own benefits but through that process they gave their students the greatest gift imaginable: freedom. Without the constraint of school, the children were free

to discover what they were capable of without being told what to do. School destroys the imagination, inhibits critical thinking, and encourages the squandering of free time in mindless distractions. As long as it isn't school, children will do anything to forget their slavery. With boundless time, however, children have free reign to use the joy, freedom, and rebellion of childhood however they desire.

But, of course, the strike in Tacoma ended on September 23rd. The seemingly insurmountable differences between the Tacoma School District and the strikers fizzled away once the governor called both sides into the temple of state power in Olympia. Power cannot abide uncontrolled youth and the urgency with which the governor addressed the strike is a testament to the power that children possess. The governor and all the other functionaries of state power constantly invoked the welfare of the children as a reason for returning them to the classroom. None of these functionaries seem to understand the most basic mantra of childhood:

FUCK SCHOOL! 🖊️



Tulalip Indian School, circa 1912.

"Capital must dominate the future not just through the production of new commodity-things and technologies, but through the production of commodity-people. Every individual is merely a component, a piece of machinery. This is the essence of modern schooling." - ***Toward the Destruction of Schooling** (anti-politics.net/school)

FORGOTTEN HISTORY

The Last Days of the George Jackson Brigade

This is the final installment of the Forgotten History of the George Jackson Brigade. Check out earlier installments in back issues of Tides of Flame at tidesofflame.wordpress.com.

Those who truly rebel, who fight with all their hearts, always risk the most. They risk their lives, their loves, their liberty. And so it was that the small group of rebels were reduced down to three.

Janine Bertram, John Sherman, and Therese Coupez listened to a police scanner as the authorities captured their comrade Rita Brown on November 4th, 1977. They immediately fled their safe house in North Seattle and found their way to a new house on a hill overlooking Tacoma. In a communique issued after their comrade's capture, the Brigade wrote, "We learn a thousand times more from defeat than we do from a victory. This is true, but only to the extent that we make it true in our practice. And we will make it true because we love you, and we love freedom, and because we are part of the masses of people and a handful of sleazy capitalists and their lackeys are not a match for us. So take care of yourself and hold on. Victory is certain."

Rita's lover, Janine, was devastated by the capture. In their new safe house, Janine wrote to her lost love in her diary. John and Therese, a straight couple, offered her little emotional support. "When I say I want you, I'm told I'm sniveling. Fuck, don't need that support," she wrote. The group tried to keep itself disciplined but instead began to devour itself. After a bank robbery, John mysteriously lost a large sum of their stolen funds. "Wonder which of them it is that disposed of \$150." John had a gambling problem and constantly lied about what he did with the group's money.

After their robbery, the group did little but read, go to the movies, and abuse drugs to mask the pain of their loss. "It is hard to keep a clear view of the necessity of this work when I am completely isolated. Snivel...not a friend in the

world," Janine wrote. Eventually the money dried up, some of it spent on rent and food, some of it squandered on gambling and drugs. The group decided to rob another bank on December 8th, 1977. "Am scared shitless. I don't think I'll lose my shit," Janine wrote before the robbery. Luckily, the group was able to get away with \$3,966 from a Tacoma bank. A few days later, some trusted comrades came from Seattle with gifts, comfort, and encouragement from the above-ground movement.

John continued to gamble money, coming back to the safehouse one night missing \$800 dollars. Janine and Therese confronted him, but Janine was passive and could only listen as Therese and John yelled at each other. When Janine began to express criticism of John to Therese, she angrily defended her male lover. This only increased Janine's isolation, but luckily a group of women from Seattle came to visit her. "Many women are sending you white light," she wrote in her diary to Rita. Indeed, the women's community in Seattle was supporting Rita. In addition to this, the visiting women helped Janine attempt to learn meditation techniques that would allow her to contact Rita psychically. In her diary, Janine described her psychic connections growing more powerful.

On December 23rd, the group planted a bomb at a Puget Sound Power & Light substation in Tukwila. They called in a warning and twenty minutes later the bomb exploded, harming no one. In their communique, the group said the action was intended to "protest the criminal and inhuman conditions at the King County Jail." Their captured comrade Mark Cook had been kept in isolation at the County Jail for twenty one months and the communique encouraged everyone to do what they could to end this type of treatment.

The next day, a woman called

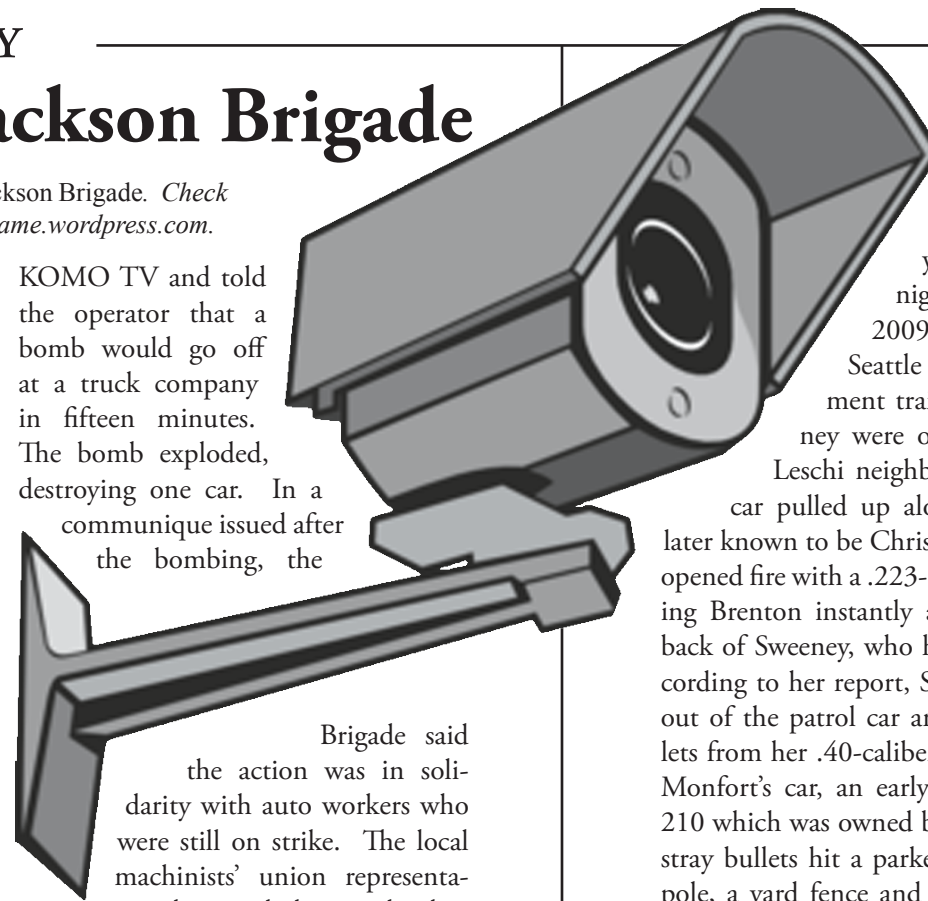
KOMO TV and told the operator that a bomb would go off at a truck company in fifteen minutes. The bomb exploded, destroying one car. In a communique issued after the bombing, the

Brigade said the action was in solidarity with auto workers who were still on strike. The local machinists' union representative disowned the attacks, but the Brigade maintained its faith in the rank and file workers.

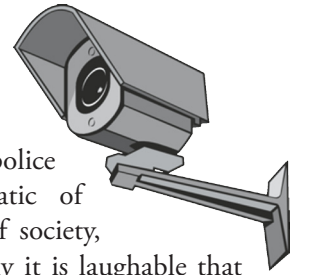
John continued to waste away money and the two women forbid him from going out. He didn't listen to them, and Janine began to dream of her and Rita beating the crap out of him. With her group falling apart, Janine began to doubt the armed struggle, herself, and her dreams. After a random bank robber began shooting at police during a botched escape, was shot in leg, and yet continued to fire until he was captured, Janine wrote "that takes courage or insanity." On January 10th, the Brigade robbed another bank, making off with \$2,518.

On January 11th, Rita Brown pleaded guilty to her charges. This made Janine sad and confused. "It's good you said yer glad you did it, but people associate guilty with wrong." The group continued to disintegrate, unable even to play a board game without fighting. On January 20th a group of above-ground comrades visited and brought Rita's full statement to the court. It refreshed and rejuvenated Janine to see that her lover

CONTINUED ON PG. 8 ▶



The Eyes of a Monster

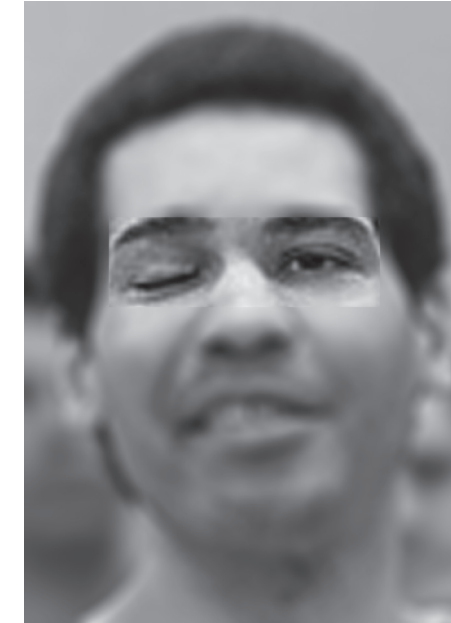


Nearly two years ago, on the night of Oct. 31, 2009, Brenton and Seattle Police Department trainee Britt Sweeney were on patrol in the Leschi neighborhood when a car pulled up alongside. A man later known to be Christopher Monfort opened fire with a .223-caliber rifle, killing Brenton instantly and grazing the back of Sweeney, who had ducked. According to her report, Sweeney jumped out of the patrol car and fired 10 bullets from her .40-caliber Glock. She hit Monfort's car, an early 1980's Datsun 210 which was owned by Monfort, and stray bullets hit a parked truck, a light pole, a yard fence and a home nearby. Monfort sped away unharmed.¹

One week later, while a memorial service was being held for Brenton, Seattle police went to a Tukwila apartment complex to check out a report of a tenant having a car matching the suspect's. When police arrived, Monfort walked into the parking lot and, upon seeing the officers, and fled up a nearby stairwell. The cops followed in pursuit. As they stepped into a landing area, Monfort appeared and aimed a handgun at the face of one cop, pulling the trigger at close range.

*The eyes that watch
us are monstrous,
and they make
monsters out of us.*

According to the police reports, the cop heard a "dry fire." Monfort turned and ran again. Upon reaching a fourth-floor landing, Monfort aimed his gun towards the cops and the three officers -- Nelson, Sgt. Bob Vallor and Detective Rolf Norton -- each



Christopher Monfort

fired two shots at Monfort. The shots met his head and stomach, ending the chase and paralyzing Monfort from the waist down. Detectives searched Monfort's apartment and found a document near his computer printer that matched a message left at a city maintenance yard by someone who firebombed police vehicles Oct. 22, nine days earlier. The "bomber," as the police and media called him, had left several messages at the yard criticizing the police as a violent institution.

Prosecutors say Monfort was motivated by anger over former King County Sheriff's Deputy Paul Schene, who is accused of beating Malika Calhoun, then 15, in a SeaTac City Hall holding cell after she was arrested for investigation of car theft on Nov. 29, 2008.² In the courtroom, Monfort again and again spoke out against the police and the lie of police protection, saying, "If the police are wrong, we depend on the police to cross the blue line of silence and apprehend, detain and file charges against those police who are corrupt."³ The problem of police violence cannot be reformed away.

The police exist to kill with impu-

nity. The police are symptomatic of the sickness of society, and this is why it is laughable that anyone would believe in the lie of social peace. Society produces its criminals, and in this sense, society gets the criminals it deserves. Monfort declared what those of us who have not bought into this lie know to be true: "We've had enough. The people will not take it any longer. We will not take it any longer." Directing his voice toward the audience of the court after the judge ordered him to be silent he continued, "We'll fight and we're everywhere. You can't see us coming."⁴

The eyes that watch us are monstrous, and they make monsters out of us. Anyone who takes their life into their own hands glimpses the weakness of the State. This is Monfort's strength: the absence of fear in the face of a monster.

II.

The threat of disease to a healthy society is the basis for the current system of social control; prison society is a society of police, preemptive punishment, and coercive forces of authority. Imposed as part of a pacification project, a dangerous subject is constructed and vilified so that the governed will turn to authority for protection. This opposition has historically been used to consolidate and fortify the state.

In the case of Brenton's killing, we saw how forces of authority collaborated in a grand frantic effort to reestablish faith in the current social order, to

CONTINUED ON PG. 6 ▶

1. http://seattletimes.nwsource.com/html/localnews/2013590688_monfort04m.html

2. http://seattletimes.nwsource.com/html/localnews/2011323989_monfort12m.html

3. http://seattletimes.nwsource.com/html/localnews/2011323989_monfort12m.html

4. http://seattletimes.nwsource.com/html/localnews/2012033968_monfort05m.html

5. <http://www.q13fox.com/news/kcpq-110909-investigationfolo,0,3489621.story>