

# ANATHEMA

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## SURROUNDED

The police in Philadelphia have a very hands off and non-confrontational approach to policing marches. Despite this, they are adept at preventing, containing and isolating combative action within and during marches. The main way the police achieve this is by communicating and working with protest organizers. Their next most useful tactic is allowing marchers to take the street all the while surrounding the entire demonstration with police (on foot, in cars, on bicycles, etc). Being surrounded by police during a march is boring, dangerous and generally unpleasant. I'm interested in seeing marches that move outside the grasps of the police. I don't expect to be able to convince more liberal protest organizers to stop working with the police to contain their own marches, rather, I'd like to see the more radical elements of Philly's (anti-)political currents imagine what it would look like to march in the street outside the moving kettle we're so used to. This text is written with the goal of fostering dialogue, developing new ideas, and most importantly bringing new tactics and energy into the streets. While this text is being written to radicals and rebels in Philly, I'm certain that police elsewhere also employ these unfortunate tactics, and that hopefully people elsewhere will find this useful in their struggle to outmaneuver the police on the street.

### *What's a Kettle?*

Most of the time when people talk about a kettle they're referring to a kind of vessel used to contain boiling water. A police kettle is a tactic police use to contain a street protest by surrounding it. Often times police kettles are used to immobilize at least part of a demonstration. In Philly it's different; the police here simply surround a demonstration as soon as it starts and allows it to roam 'free' while preventing any sort of disruptive or criminal activity (such as moving onto a highway).

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## ATTACK ON OCF REALTY CAR

*From Anarchist News on Thursday April 2nd*

We noticed an OCF Realty car parked in a gentrifying neighborhood in West Philadelphia. OCF Realty is actively furthering gentrification in multiple neighborhoods and has been the target of anti-gentrification actions in the past.

We went out one night last week and slashed two of the car's tires. This took under two minutes.

Slashing tires is a fast and easy way to cause damage to our enemies and create a small disruption in the timeline of gentrification. This will go quickly with a sharp knife stabbed with some pressure into the wall of the tire. Expect a loud, short hiss once the tire is punctured.

Let's let the yuppies and developers know they are not welcome. Let's create environments hostile to gentrification. *[More local news on next page]*

## Words, Rights and the Police

by Massimo Passamani

The right to free speech is a lie. First, because it is a right and as such only acts to reinforce the power of those who have the authority to grant it or recognize it (which are the same thing). Second, because it is put in place when the possibility of *speaking*, of saying to something to someone who is able to understand it, no longer exists. In other words, it appears *afterwards*, when the condition which it tries to safeguard is already suppressed. Third, because it is separated from the practical possibility of action and is therefore only an abstraction that serves other abstractions. Deprived of the oxygen that only the space of relationships and confrontations, and thus of communication and experimentation, assures to them, ideas remain powerless, gasping on the shore of opinions that talk about everything and change nothing.

[An excerpt from *Canenero*, published by Ardent Press]

## **SABOTAGE OF OCF GENTRIFICATION**

*From Anarchist News on Tuesday April 28th*

We wrecked the locks and windows of two empty OCF Realty properties near 20th and Reed in South Philadelphia. We did this because we are tired of living in a system that constructs houses for the rich, while poor and working class people get nothing but more police, more jails, more budget-cuts, more misery. Following the lead of the rebels of Ferguson and Baltimore, this is our small way of fighting back: causing economic damage to the property and capital of the rich. These tactics are not only possible, they are practical. We hope others join us in carrying out more actions over time.

The Radical Action Network

## **SURVEILLANCE CAMERAS SNATCHED**

*From Insurrection News on May 7th*

On the night of May 3 a few surveillance cameras were taken down from the unfinished developments they were attached to in the Mantua neighborhood, just north of University City in Philadelphia. Removing plastic cylindrical cameras is not hard, grabbing and pulling down or using a long stick is enough to knock one down quickly.

As neighborhoods gentrify, policing changes as well, shifting to protect yuppies, students, and new businesses, always at the expense of the marginalized and exploited. Surveillance cameras are an encouraging nod to those who feel the police will protect them, and a reminder to the rest of us that the pigs are always just around the corner.

This fun and easy action may not have much impact by itself, but if this type of activity multiplies we can create pockets of opacity in otherwise gentrifying areas. The removal of surveillance cameras makes room for other, more damaging anti-gentrification attacks to be taken with less risk.

We're more than excited to see that comrades have been attacking gentrification in West and South Philly.

Down with gentrification.

Down with the prison society they build around us. ★

**NEXT ISSUE: THE POPE, INCITE FRACKING  
CONFERENCE AND THE 2016 DNC IN PHILLY**

## **SOME RECENT AREA BANK ROBBERIES**

**SOUTH PHILADELPHIA** - The incident happened at the Santander Bank located on the 2700 block of South 10th Street. Authorities say the suspect walked into the bank at 10:30 a.m. and handed the teller a threatening demand note. He got away with an unknown amount of cash before fleeing the scene.

**PHILADELPHIA** – On Friday, May 1st around 7:45 p.m., the suspect reportedly entered the Republic bank at 1601 Walnut Street and made a verbal demand to the teller. After obtaining an undisclosed amount of cash, the suspect fled on foot.

**GLOUCESTER TOWNSHIP, N.J.** - The Camden County prosecutor's office says a someone robbed the PNC Bank at 900 Black Horse Pike Saturday morning. Officials say they passed a note demanding money to the teller, received an unspecified amount of cash and then left on foot. Officials said no weapon was displayed and the note did not say if he was armed.

**DELAWARE** - State police said someone robbed a bank in Rehoboth Beach after handing a teller a note and implying they were armed. The robbery occurred shortly before noon on Saturday at the Capital One Bank branch on Old Landing Road.

## **PHIL AFRICA OF MOVE DIES IN PRISON**

Phil Africa, who was serving a 30- to 100-year sentence in the 1978 fatal shooting of a police officer, died on Saturday, January 10th, at the state prison in Dallas, Pa., near Wilkes-Barre. He was 59.

Move is best known for the 24-hour siege on one of its houses in Philadelphia in 1985, that ended when the state police dropped a bomb, touching off a fire — the worst in the city's history — that left 11 people dead and destroyed more than 60 homes. Phil Africa was in prison at the time.

Ramona Africa, a spokeswoman for Move, said on its website that Mr. Africa was the second of the MOVE 9 to die in prison, and described his death as suspicious.

“This is another example of how the system hates Move and will do anything to stop Move,” she said, adding, “Phil was a father figure to many.” ★

# A SURE MEANS TO PLUCK JOY IMMEDIATELY: DESTROY PASSIONATELY

by Zo D'axa (1892)

The Bourse, the Palace of Justice, and the Chamber of Deputies are buildings of which there has been much talk these past few days. These three buildings had been especially threatened by three young men who were fortunately stopped just in time.

Nothing can be hidden from messieurs journalists; they revealed the triple conspiracy, and their colleagues in the prefecture immediately apprehended the conspirators.

One again the men of the press and the police have earned the gratitude of that part of the population that doesn't yet appreciate the picturesque charm of palaces in ruin, and the strange beauty of collapsed buildings.

The public won't be sparing in its thanks. The services rendered will be recognized with solid cash. Civic virtues must be encouraged. Secret funds will dance, and the cotillion will be led by society's saviors.

All the better! For it is edifying to note that if there are, among our adversaries, a small number of clever exploiters, the great mass of them is made up of imbeciles who push the limits of naiveté to the horizon.

How could these uncouth ones believe that the anarchists thought to blow up parliament at this moment?

At a time when the deputies are on vacation!

You have to be lower than the low to think that revolutionaries would choose such a moment.

If only for the sake of common courtesy, we would wait for everyone's return after the vacation season.

Nevertheless, the other morning the storekeepers of Paris, while straightening up their goods, said to themselves, with their robust good sense:

"There's not the least chance of error. They want to undermine the foundation of our centuries-old monuments. We are confronted with a new plot."

Come, come, brave storekeepers! You wander on the plains of the absurd. This conspiracy you speak of isn't new. If it's a question of tearing down the worm-eaten edifices of the society we hate, well, this has been in preparation for a long time.

This is what we have always plotted.

The temple of the Bourse — where the faithful Catholics and the fervent Jews hold their meetings for the rites and things of petty commerce — the temple of the Bourse must, in fact, disappear, and soon.

The money-handlers will in their turn be handled by the heavy caress of the crumbling stones.

Then the game of the Bourse will no longer be played; those skillful strokes that bring millions to corporations — whose reason for being is to speculate on wheat and to organize famines — will be no more.

Those who work behind the scenes: the brokers, all the bankers — gold's priests — will sleep their last sleep beneath the ruins of their temple.

In this reposeful position the financiers will be pleasing to us.

As for the magistrates, it's well known that they are never so handsome as when they march towards death.

It's a real pleasure to see them.

History is full of striking sketches in

honor of prosecutors and judges who the people, from time to time, made suffer. It must be admitted these men had a decorative agony.

And what a superb spectacle it would be: a commotion at the Palace of Justice. Quesnay constrained by a column that will have broken his vertebrae, trying hard to assume the look of a Beaurepaire struck down during the Crusades; Cabot, quoting Balzac with his dying breath; and Anquetil, next to the witty Croupi, crying out:

"Nothing is lost...we lay below our positions."

The scene would have such grandeur that the good souls that we are would sincerely feel bad for the defeated. We would no longer want to remember the ignominy of the red robes — dyed with the blood of the poor. We will forget that the judiciary was cowardly and cruel.

It will be the ineffable pardon.

And if Atthalin himself — this specialist in political trials — his head slightly cracked, were to ask to be taken to a rest home, we would gallantly accede to this sick man's wish.

In truth, it isn't indispensable to feel oneself an anarchist to be seduced by the coming demolitions.

All those who society flagellates in the very intimacy of their being instinctively want vengeance.

A thousand institutions of the old world are marked with a fatal sign.

Those affiliated with the plot have no need to hope for a distant better future; they know a sure means to pluck joy immediately:

Destroy passionately! ★

*[Surrounded continued]*

The police here maintain their mobile kettle by placing officers on bicycles and on foot on the sides of and ahead of marches, and following the march with cars and vans. The police send Civil Affairs cops (dressed in plain clothes but marked with police armbands) and sometimes undercover cops into the marches to monitor marchers, talk to organizers, and generally be a pain.

### *Why Should We Leave the Kettle?*

When a march is surrounded, it's potential is almost completely stifled. A surrounded march is vulnerable relative to the police; police can literally decide where, when, and how a march moves, the possibility of detaining the entire march is always present. Put simply, being surrounded by police is a very repressive situation to find oneself in.

When we compare the interests of most radicals with those of the police, it's clear to see that our goals and theirs cannot co-exist, we want to stop them from doing their thing and they stop us from doing ours. Whether we are interested in ending attacks on black people by the state and it's proxies or fighting to end sexual harassment on the street, radical solutions to the problems in our lives are criminalized, regardless of whether they are currently legal. While many feel it important to work to soften the domination of the state and oppressive institutions via legal reform, it's vital to remember that many refuse to live undignified lives in the mean time. Living with dignity and integrity often means living in ways that put one in conflict with the law and it's defenders.

If we want to claim to be in solidarity with the many recent revolts (Ferguson, New York, and most recently Baltimore) we need to be open to understanding their actions outside of a paternalistic and condescending framework. There are people who despite their conditions and, imposed identities are choosing to physically attack their oppressors, and disrupt the realities that dominate them. If we are as open to revolting against domination as we say we are, we should consider creating spaces where we have room to revolt as we see fit. In the case of marches this means staying one step ahead of the police.

### *Some Suggestions*

Below are some suggestions I feel are worth considering. They aim to disrupt or escape police kettling. None of these tactics can be carried out by a

single person. With this in mind, I hope that discussion and coordination can lead to an effective implementation of these tactics, as well as the development and use of new ones. Ultimately the only way to ensure that marches are not constantly surrounded by police is to build an (anti-)political culture that refuses not only to work with the police but also refuses police control entirely. I hope these suggestions are a step in that direction.

### *Avoiding Surveillance*

The simplest way of having a march outside of a moving police kettle is for the march to be organized in a way that the police don't find out about it (at least until after it has begun). This would mean keeping march details off of social media and flyers out of the hands of police. Private messages and emails, texting and phone calls, targeted flyering, as well as face to face communication are all channels the police have a much harder time monitoring. While it's true that creating a facebook event is an easy way to call for a march, it is also the most easily surveilled and recorded. None of our channels are completely secure from police surveillance (and people should consider the strengths and weaknesses of each method), but, if we organize and communicate in ways that are harder to track and monitor we can put out calls for marches and other actions that are more likely to avoid police notice.

Unfortunately the activist and radical scenes in Philly do not seem to have a strong understanding of security culture yet. Legal names, unedited photographs and video of demonstrators, and other sensitive information routinely ends up on facebook after almost every meeting, protest, and march, often without the consent of those documented. It's vital to explain to those we struggle with why it's important to organize in ways that are not immediately visible to the state. These conversations are often frustrating and slow, but without them we will continue to see various social media flooded with information that the state can use to repress and criminalize our struggles.

### *Leaving No Room for Police*

One way to avoid the having a police escort literally surround a march is for marchers to move through the streets in a way that police are unable to surround all sides of the march. This would mean having people to fill all lanes of traffic as well taking up space on both sidewalks, in addition to not letting police easily move through the march itself. The

compliance of most marches in Philly, as well as their tactical ineptitude is one of the main reasons PPD has such an easy time keeping marchers surrounded.

Intentionally bringing at least three larger banners to marches can be a way to block both sidewalks and the street. This forces police to either abandon their kettle or attack marchers in order to maintain their formation. In the past Strike Force police on bikes have used their bikes to shove defiant individuals back into the mass of demonstrations, a more intentional effort to occupy the sidewalk and street to prevent police movement would be harder to thwart.

An important consideration for this technique to work is for those at the front marches to choose a pace that people can keep up with. If everyone is struggling to keep up with the front, the march will be too strung out to have an even distribution of people on both sidewalks and the street. A dense march is harder for police to enter, and if it's also wide enough to block the street and sidewalk, nearly impossible to surround. Too often those leading a march move the march in ways that both inconsiderate and tactically unsound. To create movement that is harder to contain and police, new factors will need to be taken into consideration when walking at the front of marches.

The problem arises that because there is no culture of resistance to police intervention, activists and radicals do not act in ways that make the interior of marches inaccessible to police. It's in our interests, as radicals invested in marching as a tactic, to work through the conversations that will create the kind of culture and attitude that strives for autonomy from police, and whose tactics reflect this sentiment.

### Moving Elusively

Moving in ways that use the city to our advantage will divide and slow down the police, making it harder for them to surround us. The police have officers on foot, but also many who drive cars and vans, or ride bicycles or motorcycles. If we move through the city in ways that are more accessible on foot we can force the police to follow us in smaller numbers or wait to regroup before attempting to re-surround us.

There are a few examples I'd like to present, but more important than any example is the way of seeing space and considering what it would mean to march through it; both for the march itself, and for its police escort.

Intentionally moving against traffic on one-way streets is one of the most common methods of frustrating the police's movement. When a march goes against the direction of traffic police cars simply cannot follow if even one car is in the street. The only way for police to move their cars and vans to follow a march against the direction of traffic on a one-way street is to send cops ahead of the march to block off and re-direct each intersection before the march arrives at it. Police on bicycles and motorcycles must either ride on the side walks or in the space between parked and driving cars, both of which significantly slow them down and rely on the docility of the marchers they move among.

Another way of moving that hinders the police's ability to keep us surrounded is to move through spaces that are not streets; parking lots, plazas, alleys, parks, lobbies with multiple entrances, vacant lots, construction sites, etc. Moving through space that isn't designed to accommodate cars and bikes means that only officers on foot can keep up with the march while the rest need to find out where the march is heading and rush to catch up using the roads and streets that are available to them. A march that cuts moves across a parking lot then moves quickly can lose a large part of its police escort for blocks and blocks especially if it moves against traffic and does not allow police on foot and on bicycles to enter its ranks.

A snake march, is a march that moves quickly and takes a lot of turns. These kinds of marches are hard for the police to control because their movement is often spontaneous and hard to predict. For a snake march to work well, marchers need to be prepared to move fast and think on their feet about where they want to go. A group of cops on foot and on bicycles can keep a snake march surrounded with some effort, but much less easily than a slow moving march that moves in a route the police are aware of ahead of time.

### Breaking Away From Larger Marches

A break-away is a march that leaves from within another march. A break-away may happen spontaneously because a group of people feel a march is boring or be pre-planned. Break-aways cause police to divide their forces and make hasty decisions. A break-away near the middle of a large march might escape notice until it is blocks away from the march it left from, depending on how well surrounded the larger march is. *[cont. next page]*

Instigating a break-away can be as simple as leaving with a group that seems interesting enough to follow, but is easier with a banner, amplified sound or something else to draw the attention of those interested. Passing out fliers at the meet up of a march or demonstration announcing a break-away at a certain intersection can also make things go more smoothly, informal communication during a march can have a similar result.

**Barricades**

Moving objects to block the streets (sidewalks too since bicycle cops ride there) is called barricading. Building a barricade is a way to slow police movement, and force police to either dismantle the barricade or break formation. A good barricade is usually a line of available objects placed in a line perpendicular to the direction of traffic, it's important that objects are placed close enough together that a car or van could not drive around it, while leaving enough room for people walking and using chairs to be able to move through them. Barricades can be made from whatever is around, but often end up consisting of trash cans, newspaper boxes, traffic barriers, and patio furniture from surrounding businesses.

Many people do not understand the purpose of barricades and complain of the 'violence' involved in building them. Until the function and utility of barricades is understood by a larger segment of people who attend marches in Philly, we're likely to see barricades dismantled as fast as they are put together by respectable citizens.

**Combatting Captivity**

Although there's very little recent precedent for this kind of marching in Philly, it is possible for marches to be so combative that police simply will not approach them unless necessary, and then often only in cars or to disperse them. An aggressive march that does not tolerate physical proximity to police can only come out of a larger culture of autonomy and conflictual action that doesn't exist here at the moment. By surrounding themselves with banners, pushing out Civil Affairs officers and refusing to allow cops on foot or bikes to move amongst them, marchers can ensure the police keep their distance until they feel confident in their ability to engage.

What all these suggestions have in common is an intentional approach to marching that can only

develop alongside and within cultures that values autonomy, self-organization, and unmediated approaches to street actions. There are already small bits of this kind of culture in the Philly scenes. Again as I've said before, I hope this text contributes to that. This text alone for all it's flaws or insights is worthless, it's only useful if it leads to discussion, contemplation, and ultimately experimentation in the street. ★

**INCENDIARY OF ATTACK AGAINST  
BRANCH OF SANTANDER BANK**  
*via War on Society*

Communique from somewhere in México  
After midnight...the black flame is born...

On April 12th, 2015 at approximately 8:30pm, we placed an incendiary device at the Santander bank branch located at the corner of ferrocarril hidalgo and Nezahualcóyotl, which detonated successfully, causing damages to the building.

This was an act of solidarity with the prisoners kidnapped by states of every name.

Especially, this was an act of solidarity with the struggle of Greek anarchist prisoners on hunger strike. From here we say: strength and solidarity compañeros.

This was also a response to the Chilean compañeros' call for solidarity days for prisoners of the social war. From here we say: here we go compañeros.

Finally this was also an act of solidarity with fugitive compañeros, for we know how difficult that road is. From here we say: The walls that separate us will fall compañeros!!!

Free Fernando Bárcenas, Abraham Cortés y Luis Fernando Sotelo!

Fire to the prisons!!!

Because anarchist solidarity is more than just words!!!

LUPE LA CAMELINA

BY THE DIFFUSION CELL OF  
THE INFORMAL FEMINIST COMMANDOS  
OF ANTI-AUTHORITARIAN ACTION ★

# SEVEN THESES ON PLAY

By Paul Z. Simons

Play is desire realized, it is the negation of domination. Play is unmediated activity that does not attempt to produce a specific emotion, indeed, any emotion at all. The result of play may be alternatively orgasm, terror, delight, even death. Play is ambivalent; any one of these conclusions or any multitude of others are possible (there may even be no conclusive result). Yet, each eventuality in its own context is correct because none are specifically elicited except in the content of the play-activity that produces it.

In pre-agricultural societies play was common denominator of all activity, in much the same way that the gift was the characteristic mode of exchange. For the primitive, play was the activity that not only defined tribal and familial relationships, it also provided food, clothing and shelter. In the pre-agriculture era of abundance, the outcome of any given hunt was irrelevant. Necessity (and surplus) meant nothing in such societies, consequently food-generating activities were not driven by the alternative of starvation, rather they existed simply as diversion, play. Further, play was essential to the stability of pre-agricultural societies because of its tendency to exclude coercion, language, even time. The death of play was the triumph of civilization, of domination.

Capital has sought to abolish play and replace it with leisure-time; a void that must be filled as opposed to fulfillment that negates the void. Leisure-time is capital's valorization of play, another mediation in the infinite

maelstrom of mediations. In capital's dual role of pimp and prostitute it not only creates leisure-time, it produces commodities and spectacles with which to fill it. Such valorization demands passive, stupefied participation (the negation of play) and seeks to elicit a single response, enjoyment. Which is, of course, the pay-off for time/money invested in a specific commodity/spectacle. As a result, play (like language) reverts to its magic form and becomes something dangerous, unmanageable, ultimately lethal; and capital in order to discourage play portrays it as such.

Capital, even in its current manifestation of real domination, has been unable to eradicate play. The "discovery" of play occurred repeatedly in this century, occasionally (though not exclusively) in the realm of the avant-garde. Alfred Jarry in the Ubu plays and his system of pataphysics (the science of imaginary solutions) definitively incinerated the continuum of retrograde representational form. In doing so he reintroduced play not as an anaesthetic, but as a wrecking ball. Dada continued the assault, but with the exception of the Berlin variant (and its most impressive non-member, Schwitters) the notion of play became ritualized, dead. The final recuperation of the avant-garde, achieved via the reaction of surrealism and the concomitant resurrection of the representational form, eliminated play as an element of rejection until the re-emergence of utopian currents after WWII. A number of post-war cultural movements, most notably Lettrisme, the Situationist International, Mail Art and Neoism all incorporated play

into their experimentation. Each movement, however, failed to realize the revolutionary implications of play and in doing so allowed it once again to become formalized, rigid and as such recuperated as mediated activity.

Play has become an integral part of revolutionary activity. Even Lenin, the idiot father of the authoritarian left, could (correctly) describe the Paris Commune 1871 as a "festival of the oppressed," though he (like Marx) arrived at an erroneous conclusion concerning the failure of the uprising. There are a plethora of examples of the inclusion of play in the activity of the Communards, particularly of play in its destructive aspect. This is not surprising, given the Commune's lack of resources, military contingencies and the fact that the entire rebellion lasted some 72 days. Still, the toppling of the column at the Place Vendome (a universally hated symbol of the Napoleonic victories), as well as the attempt by a few of the more extreme Communards to put Notre Dame to the torch can hardly be interpreted as anything but play. Such manifestations also crept into the behavior of individual Communards. Recall the story of the young rebel who confronted a suspect bourgeois on the street. The nervous capitalist protested that he had never had anything to do with politics, to which the Communist replied, "That's precisely why I'm going to kill you." Though the story ends here in historical accounts, it is not hard to imagine the young rebel flashing a fiendish grin at the shaken bourgeois and then walking off to take his place on the barricades...bon chance, Citoyen!

Modern revolutionary eruption  
*[continued on next page]*

[seven theses on play continued]

have also exhibited certain elements of play. The May-July events of 1968 in France immediately bring to mind the joyful, indignant posters produced by the students of the insurgent Ecole des Beaux-Arts. Further, through the blood, tear-gas and concussion grenades of the nights of barricade fighting (May 6-11th), there emerged numerous examples of play. Most observers concur on this point, Prialux and Ungar describe the defiant students as "one big frantic family;" even the partisan Trotskyite account by Seale and McConville includes an anecdote about the leftbank café, Le Luxembourg. During one night of rioting the café had been invaded and transformed into a makeshift battlefield, after the insurgents and police moved off the manager was directed by a prefect to close his establishment, to which he replied, "tonight Le Luxembourg will not close its doors; it has none left!" More recently, during the suppression of Solidarity in Poland, a hand full of militants produced a mask with billed officer cap and dark glasses that affected a likeness in the wearer to General Jaruzelski. The twist was that the mask was designed to fit dogs. Evidently, during the last crackdown on Solidarity the police would spend their days breaking up demonstrations and nights chasing stray canines who were, for all intents and purposes,

impersonating the General Secretary of the Communist Party.

The very existence of "theses" that attempt to define and illuminate historical examples of play stands in some sad way as a testament to the alienation from the activity they seek to describe. The terminal malaise that has characterized revolutionary theory and culture for at least the past two decades must be interpreted as the triumph of formalized technique, the crushing baggage of intellectualism. Even the ultra-left communist and anarchist movements seem condemned to stumble the same squalid path traversed by social democracy almost a century ago. The "revolutionary" belief that the "liberation" of women, ethnic minorities, gays and lesbians or the Third World will take a significantly different form than the "liberation" of the working class via better wages, open employment policies and "benefits" exists as an iron-clad example of the pervasive disintegrative consciousness, on the other hand, seems to currently reside in the refusal of all dominative forms, the permanent contestation of every assumption; in a word, play. If the new society gestates in the womb of the old, then its first duty is quite obviously matricide. Workers of the world, come out to play! ★

### FLYER SUBMITTED TO ANARCHADELPHIA:

On April 12 Baltimore police arrested Freddie Gray. By the time he arrived at the police station, his spine had been broken and he wasn't able to breathe or talk, he died a week later from his injuries. In Baltimore, like in Philly, the cops harass, assault, cage, and execute us with impunity. We can never count on our oppressors to take care of us, we can only trust ourselves to take care of each other.

The people in Baltimore inspire us. They have decided to refuse the daily misery of police terror. At the police stations, on the commercial boulevards, near the stadiums and on the streets, their actions are an example of what it means to reject victimhood, protect each other, and snatch dignity back from the world that humiliates and kills us.



Rest in Power Freddie Gray

Solidarity with the Baltimore Rebels

my body is  
trapped in here,  
but my heart  
is with you  
still fighting  
out there...

-Marius  
Mason

**SOLIDARITY WITH MARIUS MASON,  
ERIC MCDAVID AND ALL  
LONGTERM ANARCHIST PRISONERS  
JUNE11.ORG**