

ANATHEMA

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CONSIDERATIONS ON BALTIMORE SOLIDARITY LABOR EACH DAY TO KEEP FREEDOM AT BAY

A string of anti-police riots has been bursting forth across the country for over a year now, and in all likelihood will continue to unfold. In light of recent protests and arrests in response to the six police officers who murdered Freddy Grey going to trial, it seems very likely that Baltimore, like Ferguson, will see another wave of unrest when the verdict is released. What can we as anarchists contribute to these moments of upheaval? What unique skill sets and experiences do we have that can strengthen these riots? How can we ensure that our efforts leave us stronger and more capable than before?

One thing we have going for us as anarchists is that we (ideally) have a very thorough critique of police, courts, prisons and the law, and we should bring this critique to the conversations that will take place around us. We know that whether individual officers are convicted will have everything to do with preventing angry people from getting out of hand and nothing to do with upsetting the white supremacist status quo. It's vital in the long term to disseminate the idea that the entire network that maintains law and order cannot be separated from white supremacy (among other oppressions); if not to spread our ideas, then at least to polarize people around us and better recognize potential accomplices.

How can we leverage our analysis of the tensions in Baltimore to reflect the tensions that exist here? To connect our own involvement in social conflict to conflict elsewhere? Solidarity means seeing our own struggles in those of others and acting in ways that reflect that. Being able to draw lines between what's up in Baltimore and our own fights here: the beating of Tyree Carroll, the murder of Brandon Tate-Brown, the fight to disempower/disarm/disband police. The problems of policing, judicial domination and white supremacy are not far off problems that we can only stand in solidarity with; they are tensions we want to push toward insurrection locally.

Of course the most obvious way to support another uprising in Baltimore would be to go there and support it in person. Only two hours away by car or bus, some Philly radicals have already gone to Baltimore to protest. Many [continued on page 7]

Late last year, an infamous wrought iron message atop a gate at the Dachau concentration camp in Germany was stolen. Five years before that, the same message, "*Work Will Set You Free*," was pilfered from Auschwitz. The earlier of the two thefts was attributed to a neo-nazi, likely looking to celebrate the atrocities committed and the concept of servitude in perpetuity in its many forms.

While there is something to be said for struggling to survive and making the remaining bits of stray life more pleasant, we should not forget the merits of refusing to abide by the rules of their game, their forced paradigm, their manners of control.

Long have anarchists in this town exhibited their solidarity with the downtrodden and their compatriots by simply backing their marches and demonstrations, without really bothering to stand for what they themselves purport to believe — a problem of being anarchist in philosophy, only. Constantly making mini-martyrs of themselves, engaging in the activist social scene for a chance at some unreachable heaven for all their meekness exhibited at picket lines and sit-ins, marches and demos. It seems more worthwhile to embrace a destructive radicalism — to *storm heaven* itself.

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REPORT BACK: NO COP ZONE BBQ AND STRATEGY SESSION

No Cop Zone was an event billed as a bar-B-Q and strategy session put on by Trayvon Martin Organizing Committee (TMOC) and Action Against Black Genocide (AABG) that took place in August in Malcolm X Park. TMOC is one of the only visible groups that organizes explicitly against police in Philadelphia; most if not all the members are both anti-state and anti-capitalist. I don't know much about AABG; they're known for having fiery rhetoric, but I'm unsure where they stand.

I attended this event feeling reluctantly excited; I try to curb my enthusiasm for anything organized formally or by people I don't know well, to avoid being disappointed. I should have curbed harder. This event was a reminder that so many oppressive power dynamics run rampant in the scenes I find myself in.

After arriving, greeting a few people I knew and getting some food, speakers called the gathering to attention. The first speaker, a young black man, spoke out against police brutality while minimizing and dismissing the role women can and do play in fighting it. The second speaker was an older black woman who expressed similar though more subtle misogynist visions of struggle; she called for black folks to act respectably so that police would see that we didn't need them, and she also called for autonomous policing efforts in the hood that could eventually replace police. Neither speaker was anti-cop and both seemed to lean toward a vague black nationalism.

Both speeches reeked of misogyny – they portrayed black women as weak, incapable of fighting, and in need of strong black men to protect them. This attitude brushes aside all the ferocious revolt that has taken even in the last year. Black women in Baltimore, Ferguson, and Oakland were

involved in physically fighting police, looting, setting fires and generally attacking police and the world they protect. Ignoring and minimizing the risks women take to fight police helps keep patriarchy alive and well. I was glad a few women present booed and challenged the first speaker when he spoke, but the interruption was short-lived and didn't evolve into the critical discussion that I would have liked it to.

There are hierarchical and nationalistic undertones that went completely unchallenged in both speeches. The first speech only spoke vaguely of black men being around to protect “the community”; the second, however, explicitly called for neighborhoods to be patrolled by black vigilantes in order to show local police and the state that their policing was no longer necessary because we would have our own guardians, which the speaker suggested should take the form of four black men. This idea is embarrassingly pro-police (and authoritarian), especially in the context of an event that supposedly aims to “disband police.” When someone says that we need to prove to the police we don't need them, they shift the problem from police existing to how respectable black neighborhoods are. This is called apologism. Vigilante patrols by black men enforcing an order based on respectability and state morality is no better than any other form of policing. Policing needs to be destroyed, not apologized for, nor given a new black face.

Many of the benches and parts of the gazebo in the park were tagged with small anti-police slogans (ftp, no police, acab, etc); I appreciated that.

While I enjoyed the food and the opportunity to hang out with some friends in a park, I wish that TMOC and AABG had been more discerning when choosing speakers at their event or had checked the speakers on some of the things they said. Small unaddressed displays of domination [2]

maintain environments in our networks and struggles where patriarchy, self-policing and respectability politics thrive.

One thing that left me curious is the launching of a rapid response network. A sign-up sheet was passed around during the BBQ and the network is already in place, though it hasn't been used yet as of this writing. The point of the network is to enable anyone interested to be able to quickly find out about and respond to instances of policing in certain neighborhoods. Whether the responses will be anti-police or another example of leftist self-policing remains to be seen. ★

LOCAL BANK ROBBERIES

8.26 - A Citizens Bank branch located at 2540 South 24th Street was robbed at 1:04 pm when the subject entered the bank and handed a demand note to a teller. After obtaining an undisclosed amount of cash, the subject fled the area of the bank.

8.21 - The TD Bank branch located at 399 Market Street in Old City was robbed at 1:40 pm when the subject entered the bank and handed a teller a demand note. After obtaining an undisclosed amount of cash, the subject fled the area of the bank.

On a possibly unrelated note, as bank robbers could be a different type of priority, but still interesting is this bit from USA Today:

"FBI records show that police, prosecutors and court officials here have decided not to collect 93% of the city's wanted felons from anyplace outside Pennsylvania — not from Florida, not even from Camden, N.J., three subway stops from Philadelphia's towering courthouse. For a city whose metropolis sprawls over four states (Pennsylvania, New Jersey, Delaware and a sliver of Maryland), that means people accused of everything from drunken driving to robbery can and do escape serious charges by going home to the suburbs. (Some states, including Pennsylvania, classify some of those crimes as misdemeanors; the FBI counts them as felonies because they can lead to prison sentences of more than a year.)"

A CONCERTED EFFORT AGAINST GENTRIFICATION

via *ANARCHADELPHIA*

Gentrification in Philadelphia is an issue that deserves a concerted response from those of us who oppose it. The momentum of recent actions leads us to believe that now is an especially good moment to call for a focused opposition to gentrification. We would like to offer some thoughts for those interested in pushing back against the encroachment of gentrification.

Gentrification affects our survival. Many of us are touched by it: our rents are increasing, the supermarkets and stores near us are becoming more expensive, the neighborhoods where we live are transforming into monotonous havens for students and the rich. Fighting against gentrification is fighting for our own livelihood, in solidarity with others doing the same.

The violence of gentrification gets normalized and often goes unnoticed, veiling itself in the language of “progress,” “improvement,” and “development”. When we fight against gentrification, we reveal the already existing conflict gentrification has brought to our neighborhoods.

In Philadelphia, where the most dire impacts of gentrification most often result in the displacement of black people, we believe that fighting “development” and “improvement” can easily be connected in both thought and action to the Black Lives Matter movement. The preservation of black life is not limited to protesting killings by vigilantes and police; the erosion of black life begins in so many daily abuses, many of which go hand in hand with the process of gentrification.

The anti-gentrification actions that have already taken place in Philadelphia have created a momentum outside of the institutional left (political parties, non-profits, etc). This autonomous momentum is the kind that empowers and emboldens those who take part, because it comes from groups and individuals deciding for themselves when and how to take action. Taking direct action allows us to realize our own power without resorting to lobbying and asking permission. The momentum and tone set by previous actions against gentrification is worth furthering.

Gentrification is happening everywhere. It is impossible to ignore the changes taking place in South Philly, West Philly or North Philly. So many neighborhoods are effected, which means to us that there are so many opportunities for people to begin fighting back. If people are openly fighting against gentrification in multiple neighborhoods at once, resistance will be harder to control, forming links across the different geographies of the city.

The widespread nature of development means that the possibility of an eruption of revolt is also widespread.

These are some of the reasons we feel a specific focus on fighting gentrification is important. Below we present some ideas of what we think will be useful in the fight against gentrification.

There have already been attacks, many aimed at OCF Realty. These kinds of actions need to continue. We feel creatively scheming ways to make the material processes of development more difficult is one of the most important aspects of a struggle against gentrification. We see value in the attacks that have been highly visible and easy to understand, these kinds of attacks make the struggle visible and can gain support for those fighting. We also see value in attacks that may go unnoticed by passers-by, but sabotage gentrification in material ways. Either way, a movement based in attack is hard to co-opt or pacify, and builds its own autonomous power based in skill and ability.

One thing we have noticed lacking among the numerous actions that have already taken place is the spreading of ideas. Conversations about resisting gentrification with both comrades and interested people should be taking place. Marches, posters, banners, zines, assemblies, are only a handful of the channels where ideas can be shared and debated. Without a healthy dialogue surrounding how and why we fight, our actions will grow stale and we will find ourselves a small and isolated minority. Without taking the time to spread our ideas in a person to person way, we also run a greater risk of alienating with our attacks people who might otherwise understand our motives and see themselves as part of the same struggle. Conversation within our fight can be a place to share relevant information with one another, evaluate and learn from our actions, and plan together when it makes sense to do so in concert.

It's with these thoughts in mind that we are calling for a concerted effort against gentrification. ★

AN OPEN LETTER TO PHILLY ANTI-AUTHORITARIANS AND OTHER FRIENDS

via *PHILLY ANTI-CAP*

It's no surprise that the current nature of most Philly street demos have failed to open up space in the streets that allowed for effective forms of autonomous participation. There were a few larger demonstrations that felt more uncontrollable than the tight-knit activist gatherings that led up to them. At these larger demonstrations there were usually a few attempts to take and hold major roads and interstates. All of these attempts failed. The fact that these attempts occurred shows an energy that hasn't been seen at street demos here in a long time. [continued page 6]

TWO MOMENTS OF OIL RAILWAY SABOTAGE (MONTREAL) *via ACTFORFREEDOM, September 2015*

The infrastructures of State and capital continue to spread their tentacles, seeking to accelerate the extraction and transportation of resources to the market. The vast territory that is the Canadian North, often sparsely populated due in large part to the displacement, isolation, and genocide of indigenous peoples, is an immense source of profit; oil, gas, forestry, hydro-dams, uranium mines, etc.

Various monstrous infrastructural expansion projects are currently trying to connect the Alberta Tar Sands through pipelines along the St. Lawrence river to the Atlantic.

These projects entail expanding and constructing new infrastructure such as ports, rail lines, and highways all along this route on colonized territories.

Over the past three weeks, we temporarily interrupted circulation on the CN rail lines twice in the neighborhood of Pointe-St. Charles. We placed a copper wire connecting both sides of the tracks, thus sending a signal indicating a blockage on the tracks and disrupting circulation until the tracks were checked and cleared. This train line in particular is being worked on in order to facilitate the transport of oil eastward to the port of Belledune in New Brunswick.

To block train lines, one can :

1. Obtain at least 8 feet of uninsulated 3AWG copper ground wire (the kind that is used for wiring main service panels in a house).
2. Wrap the wire around each rail of the track, connecting both sides, and ensure good contact.
3. Cover the wire between the tracks so that it is more difficult to detect.
4. Smile at the possibility of causing thousands of tonnes of train traffic to be disrupted.

This simple act is easily reproducible, and demonstrates the vulnerability of their infrastructure despite their surveillance technologies and legal apparatus intent on dulling our teeth. The recent strengthening of the Canadian State's capacity for repression through Bill C-51, now law, includes legislation requiring a mandatory minimum sentencing of five years for those convicted of tampering with capitalist infrastructure. For us, this legislation further emphasizes how integral the functioning of 'critical' infrastructure is to projects of ecological devastation (and the society that needs them), and how powerfully the simple act of sabotage can contribute to struggles against them.

We conceive of our struggle as against civilization and the totalizing domestication it entails; we seek nothing less than the destruction of all forms of domination. As a step in this direction, we hope to contribute to the formation of a specific struggle against these projects of industrial expansion. We want to organize to combat these projects in ways that are decentralized and autonomous, including with consistent and widespread railroad blockades. Autonomous self-organizing escapes a mass movement logic (to impose an agenda through 'mobilizing' others while waiting for the 'right' conditions to act) and the political recuperation imposed by reformist environmental activism. Convergences can play a crucial role in initiatives flourishing, but it is equally crucial that the struggle against these projects does not start and end there. Let's up the tension against this world, let's proliferate the attacks. ★



WHO INVESTS IN FRACKING?

In 2010, a member of the EPA testified that in the neighborhood of 20,00 oil spills are reported each year. I can remember two spills in particular making news from oil refineries in the area that leaked into our local river systems since then, and even the most recent of several reported spills from a nuclear plant on the Hudson River in lower New York state occurring earlier this year. This is on my mind when I write this. This and all the other ways the earth is being poisoned: dioxin in every mother's breast milk, forty-eight times more plastic than phytoplankton in the oceans, carcinogens in every river. It's a lot to take in.

Then a curious thing happens. Some of the biggest names in the latest craze for resource extraction come to town. Companies actually fund, invest in and profit from the ***Shale Insight Conference*** discussions on furthering hydraulic fracturing. Some of these companies are even local. But little is done. We have some names and addresses of those killing the earth, and more are likely within reach, but where do we go from here? I'm sure many of those protesting will come away unsatisfied, and even those who didn't bother to play dress up outside the convention center may have some ideas of what to do with such information - even after the fact.

MarkWest Energy Partners LP

Partnered with Sunoco on Mariner Pipeline Project running through Philadelphia

Buchanan, Ingersoll and Rooney

50 S. 16th St. Suite 3200

Sunoco Logistics

1818 Market Suite 1500
Marcus Hook Station

XTO Energy (ExxonMobil)

Aker Philadelphia Shipyard, Inc. (APSI) at 2100 Kitty Hawk Ave builds ships for Exxon's maritime affiliate.

Chevron

Service Station at 2338 Germantown Ave

Stantec

1500 Spring Garden Suite 1100

American Water

Currently located in Voorhees, and will be moving to either Camden or the Navy Yard in coming years

Deloitte

1700 Market St.

WSP Parsons Brinckerhoff

1600 John F Kennedy Blvd. Suite 700

ch2m

1717 Arch St. Suite 4400

The Northeast ONG Marketplace

Collaborated with Philadelphia Energy Solutions at 1735 Market St. 10th Floor

Philadelphia Chamber of Congress

The Bellevue, 200 S Broad St. Suite 700

The Courtyard Philadelphia Downtown

The Philadelphia Marriot Downtown

Shale Insight	Sponsorship Inquiries	Exhibit Inquiries	Registration Inquiries	Marcellus Shale	MSC Membership
General Inquiries	Helen J. Goodman	Lara Fitts Gamache	Registration Customer	Coalition	Information
412-706-5160	Conference and Events	Exhibit Manager	Support	412-706-5160	Dave Brocious
	Director	312-541-0567 ext. 639	888-980-8839		Business Development
	412-706-5160 ext. 124				and Membership
					Director
					412-706-5160 ext. 107

WHO POISONS OUR WATER?

[*ANTI-AUTHORITARIANS & FRIENDS CONT*] Yet the failures can represent the shortcomings of activism, and it's inability to understand and thwart the counter-insurgency methods deployed by the state. On the contrary these failures also represent the traps many Philly anti-authoritarians have found themselves in. The trap of total absence of building relationships and maintaining a relevant presence in the streets. Many think, "protests in Philly are liberal, small and usually don't lead to anything more" which may arguably be the case in most instances. The problem stems from the failure to realize our own potential in shaping things through participation, through actually making things happen. If things are going to be done they must be done with a sense of tact. Success in action builds trust, and appeals to those who have the same desires. Know that even if an action holds the spirit of insurrection, if not executed properly it will fail to resonate beyond the participants themselves and even then participants could be discouraged by easily avoidable failures. Maybe this is part of what has happened here. A few failures to connect, and a few more shady call-outs with no direction in mind could have meant a few steps back. A lesson learned is more effective when moving forward as opposed to when remaining stagnant after the fact. Since then we have seen people attempting to break this silence, which shows a few positive steps, but it isn't enough.

Here are a few points on opening up space in the streets in the future –

1. The activist groups, NGOs and other Leftist organizations in Philly actually do not hold the means to draw the numbers people would assume they have. Many liberal-leaning organizations call for demos and see a few hundred at their peak. Anything extending beyond the smaller parades isn't exactly representative of the numbers an activist group holds or has direct influence over. More so it always represents that particular demo being the only thing occurring combined with a timing when mad people feeling uncontrollably heated over pigs murdering black folks.

With this in mind it shouldn't be considered strategic to wait around or to latch onto the organizing efforts of those structures. The nature of liberalism, and certain aspects of activism have worked to actively kill energy rather than amp it up – many times over the past year we have seen people rip megaphones from black women antagonizing police, people discourage youth from masking up and marching on their own path, we have seen people fight each other physically over decisions to begin pushing police lines. Rather than constantly finding ourselves within structures that have allowed these things to reproduce themselves in the streets over and over again, we should create and build alternatives, which leads us to the second and the final

point.

2. Street actions that commemorate and/or capture the spirit and history of gentrifying/gentrified neighborhoods while maintaining a sense of hostility and opposition to policing are an obtainable goal. You do not have to expect or prepare for instant escalation of conflict. This would be unrealistic. Especially in a city with not much recent history of militancy. Instead... for starters don't be the presence that discourages kids from masking up when they take interest, but instead be the presence that shares with everyone the importance of it. Be the presence that cheers on the angry black women, while denouncing anyone who would take the mic from them. In terms of street politics capacity can increase with small successes like this. In many places monthly marches have occurred at some point in time. Not all of them involved a direct heightened conflict, but their occurrence definitely opened up space for stronger relationships to form in the streets – it helped to create a space where media wasn't welcomed, and staying anonymous was encouraged as the new norm. It helped encourage everyone to see themselves as a participant. It opened up the potential for more people to act with autonomy in the immediate future. Events that encourage art, banner making, and flag-making amongst close friends, or in a public space/event. Gathering to do smaller things, to promo a certain event works to maintain hype & trust around a future occurrence in general, whether it be passing out flyers, giving antagonistic speeches, banner making, or more. These are all things to keep in mind when making sure past mistakes aren't repeated.

Philly Anti-Authoritarians should definitely consider the question of "What is Next?". If leftist, reformist, and liberal elements are out there, what are we doing? Why aren't we "out there"? There is no excuse of "we don't have the numbers" because it is clear that even the most reformist elements in this city barely have the numbers, and they still manage to do their thing. Capacity comes from steady efforts and successful action. Instead of dreaming of the perfect moment it is time to begin shaping each moment we are already given. It is time to act with what we have and to see where that can potentially lead. Otherwise it is likely any future ruptures will dwindle down, and channel themselves within Philly's liberal structures until they are no longer a threat. If those "perfect moments" so many people seem to dream of are to extend beyond a a single day or night then every single one of us must spring out of inaction towards more action. Or we could return to each of our own comfortable circles, and social cliques. We could remain in our bubble of irrelevancy. We could continue to observe the constant function of policing and capital dominating the city uncontested. Then... on the other hand, we could begin to develop a force worth mentioning in the struggle. The choice is up to every single last one of us. Let's start moving forward. Let's start doing things, and doing them in a legit way.★

[BALTIMORE SOLIDARITY] anarchists have relevant experiences that can add to the power and longevity of revolt. Having the knowledges and skills to keep track of someone as they move through precincts and jails, to explain the importance of masking up to people taking risks in the streets, to provide water, food and other often overlooked forms of support, can all bring sustainability to a riotous situation. Anarchists who have experiences that seem relevant can attempt to generalize relevant tactics by explanation, example or both. All that said, humility is always important when showing up to another city; anarchists should expect to encounter unfamiliar situations, take into account racial dynamics and hierarchies, learn from those around them, and create reciprocal relations with others in struggle, as well as bring what they learned back home to share with comrades here.

Anarchists and other radicals can be prepared to call our own solidarity demonstrations, regardless of the innocence or guilt of the accused cops. Many of the demonstrations called for by the liberal left frustrate us and others who show up with similar intentions or energies. By organizing our own demonstrations, we can leave behind issues of innocence or guilt, ideas of legal justice or other ideas that still cling to a judicial morality, and instead aim at the state and white supremacy as a whole. When we create our own space to show solidarity we can decide for ourselves what is the best way to connect our struggle with comrades in Baltimore, we're limited only by our ability to outmaneuver those outside the demonstration who would stop us, whereas in most demonstrations we are faced with the exasperating task of dealing with self-policing protestors and police. This option for solidarity action is the most difficult, it requires that we self-organize, trust our friends and comrades and potentially reach beyond them, but in the medium and long term developing these skills will only increase our capacity to act.

No matter how we choose to show our solidarity with Baltimore (or anything we support) it's important to find ways that both play on our strengths while create moments we can learn and grow from, whether we're meeting accomplices, building trust amongst ourselves, or learning new strategies to fight domination. ★

[LABOR CONTINUED] Some of these anarchists have even told me that *the people* are more inclined to sacrifice for larger gains themselves when they have won some smaller ones in the meantime — that revolution becomes possible when reforms are attained. But I am reminded of the formal abolition of slavery, children being taken out of mines and put into schools, the establishment of minimum wages and maximum hours, the formation of weekend and health care laws for workers. These all reformed brutal working conditions, and also aimed to further

suppress outright desire and impose acceptance of the wage labor forced onto its subjects. The inherently coercive wage relation was accepted in exchange for commodity and currency engagement, for the sake of so many needs and wants that never necessitated any capital in the first place (money may not grow on trees, for instance, but food and shelter certainly do). I am reminded of revolutions that never happened, were subverted by masses of people, or only succeeded in replacing one ruler for another.

I am not inclined to concern myself with the increased benevolence of any ruler or a job that will grant me happiness. I desire freedom from imposed authorities and the labor that maintains the functioning of this society. Work is not freedom; at best it is a longer chain. I seek to refuse work, reject begging authority for my meals, and skip straight on to taking my means of survival directly out of the hands of every oligarch that lords over others, until that break and other substantial breaks free those means of survival to all those who desire them. As such, theft from the the rich and institutions such as banks is the least compromised method of attaining capital for survival for the anarchist, or else supporting those illegalists as an act of mutual aid that catapults us all toward freedom, engaging a shared reciprocity, the more precarious though it may be.

This is why we print mention of local bank robberies -- frantic hands grasping the federally insured monies of the corporate financiers -- not that this fairly traditional method is even the most prudent, but because it speaks volumes in a static echo chamber of constant remorse.

Such action is in fact the starkest contrast to the German origins of this phrase "work will set you free," as it was coined as a method to reform criminals well before the Nazis who later used it even came into the picture. For it was those who refused wage labor that were among the earliest criminals, when the concept first came into being and for whom the first penitentiaries were built. Ultimately many of the avenues available to enterprising criminals face the same subjugation to the market as any entrepreneur or self-managed worker (outside of the direct expropriation of capital from the wealthy, to a different degree, being your own boss still pits you against a boss and the larger forces of capitalism), but criminality at least provides a substantial break with certain notions of conformity and a well needed jump-start to the imagination.

Otherwise we find it hard to imagine a path outside of the patterns of the union bureaucrats-cum-corporate functionaries, the syndicalists that can't maintain a closed shop union attempting to orchestrate the maintaining of a technologically-advanced/globalized mass society, *[concluded on the back page]*

[LABOR CONCLUDED] or even the libertarian capitalists who think an absolutely free market might grant them freedom in life without abolishing the hierarchy of boss and worker. Such arguments, built upon house-of-card foundations painted to resemble brick, were not so long ago spoken of on the local website *Anarchadelphia*:

I've seen many union workers struggling to make it to 55 so they can live out their retirement on pensions with broken bodies and broken spirits, fed up with unions, and more than a few failing to drag out those last few years only to settle for disability and early deaths after giving their lives to the machine.

I myself have been a witness to this: herniated discs, pending hip replacements, and lung failure after the better part of a lifetime of gutting buildings that spew toxic material into the air. Let's remember that safer conditions are not even entirely attainable so long as progress is pursued, industrial and otherwise. For example, while the use of asbestos is restricted or banned in many places, it is workers that still have to deal with it in older buildings, and it is workers that continue to mine it elsewhere.

Despite all his apologies for the proliferation of his message after the suppression of widespread armed revolt, let us remember Bonanno's *Armed Joy* and "*refuse work before a new sophist tells you, 'work makes you free.'*"

For the abolition of work and the destruction of currency. ★

ACTION IN YOUR NEIGHBORHOOD

As a part of the week of solidarity with anarchist prisoners in August, posters for international prisoners were pasted up around different neighborhoods in West Philly, Grey's Ferry, the Italian Market and around their corresponding consulates in Center City. Those posters were in solidarity with Tamara Sol and those arrested in the security Case in Chile, Alfredo and Nicola, and Gianluca in Italy, as well as a general poster about multiple kinds of repression in Mexico.

There was also a screening of *The Chicago Conspiracy* about repression and resistance in Chile on September 11th, the day of the US backed coup by the dictator Pinochet, followed by flag burning and discussion.

On September 1st, protestors interrupted a speech by Philadelphia Police Commissioner Charles Ramsey, shouting him down during an event at Eastern State Penitentiary which was actually on the topic of improving police relations with the community in the wake of Baltimore, Ferguson and Staten

LEIF ERIKSON DAY IS COMING

Anti-fascists get ready, Leif Erikson day is taking place next month. It's a day that white power groups and white separatist groups (namely the Keystone State Skinheads) use to celebrate colonialism and the spread of white supremacy. Although the actual "holiday" takes place on October 9th, opposition has made it harder for the KSS to celebrate openly, resorting to discreet gatherings days or weeks later.

The location of this neo-nazi convergence has remained the same however, starting at a gazebo east of Kelly Dr in Fairmount Park and marching west to the statue of Thorfinn Karlsefni (who isn't Leif Erikson) just north of Boathouse Row. All of these places are a bit south of Girard Ave in Fairmount Park, close to the water.

Years of embarrassment and attempts at disruption has kept white power groups from gaining much of a foothold in Philly. We see Leif Erikson day not only as a moment to interrupt fascist organizing, but also as an opportunity to creatively plan small autonomous actions to build the affinity and trust we'll need if we want to end white supremacy once and for all.

For more information on Leif Erikson day and local opposition to fascism we recommend checking out phillyantifa.noblogs.org

Island. Commissioner Ramsey at first tried joking, then waiting them out, but their chants continued, even as he left. The demonstrators continued outside, calling for justice for Brandon Tate-Brown and others.

A banner appeared on a fence on 43rd St across from Clark Park declaring, "NO CONDOS ON BALTIMORE AVE/NO CONDOS ANYWHERE," earlier in August.

Following the *No New Animal Lab* event at Grindcore House, there were a few brief, noisy demos at Skanska executive's homes in the suburbs outside of Philadelphia late in the night. ★

I do not know if at this point the ecological crisis is preventable. However, we still must do everything in our power to tackle its root cause and stop it.

This requires a thorough re-examination of the epistemology that drives civilization and hence the abolition of all forms of coercion and incarceration including, or perhaps rather starting with, schools.

- Layla AbdelRahim