

SHRAPNEL

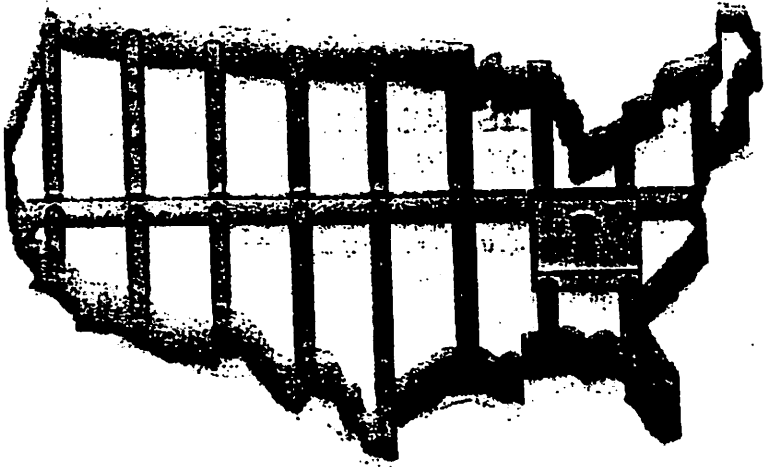
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BOMB FRAGMENTS  
FOR THE MIND

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## "Rebel With A Cause"

A flower cannot be a flower if the sun, wind and rain choose to neglect, and power cannot be power if the people subversively reject. No cause for all these laws, no need for applause, just think for a 3 minute and stop the pause, ponder and reflect.

If you want to be a rebel my friend, then educate yourself and give your life to lend, if you want to be rebel my pal, then educate others, assist, teach and show them how. This is a system that deprives us of truth and education, keeping us wary and dull so we don't take it upon ourselves to reach for liberation.

Be a flower in the sun, fuck the power, be the barrel of the gun, aim your bullets, giving death to ignorant obedience, and birth to radical ingenious...be a rebel with a cause, be a rebel for the cause. Uplift yourself, apply yourself, love yourself, educate yourself, free yourself, and all that you do for yourself, strive to do it for others too.

Be a blessing, not a burden, be the change you want to see, be the reason, be the cause, the effect and the purpose, give your life purpose, bring purpose to life and give life to others. Exist in this world, know the truth, be the truth. Be a rebel with a cause, know your cause, learn your cause, and teach your cause because the cause cannot be until you cause it to be. Be real, be true, be thoughtful, be alive, and be good. Let the sun shine in your life. Pull back the curtains, open the windows of your mind and let the breeze in. be like the breeze, be a breeze in other people's lives, be breezy, be free, have fun, live life.

- Coyote

## "Ten Words of Nahuatl"

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1. Pani- On top
2. Neltiliztli- Truth
3. Maquiza-To escape
4. Coyoctic- Hole
5. Tzintli- Base
6. Poctli- Smoke
7. Nehcaliliztli-Battle
8. Tlazohcamati- Thank you
9. Pohuilia- Count, to count something
10. Quiza- To come out

Ryan and everybody-

Got your last letter, and were all caught up. The mailing with "last act" was supposed to be from another source but it apparently didn't happen. I'll look into it.

So, check it out. You said in your last letter that you think probably the point where we might diverge is on the question of violence and you wanted me to expound my views a bit more. And that's cool, but before I do, I think I'd better give some background and give you my views on nonviolence.

First, some background. Before I became an Anarchist and before I was a revolutionary, I started off as a suburban mall rat. I accepted what I was spoon-fed. I was the product of public schools and cub scouts and the local Methodist church and even a two year stint in the army. I was a typical American idiot. I was probably a typical cheerleader for the fascist order of things-until the Nazis came and took me away.

I believed in voting and in working inside the system and democracy equals freedom and blah blah blah. My real political education came after my appeals were exhausted and I was here and met another prisoner, former sixties radical, a socialist, who made it clear I was part of the problem if I was not dedicating myself to the cause. We formed a reformist group—a successful one that successfully lobbied for legislative reforms of the parole board and I served on the advisory board of CURE- Ohio (Citizens United for the Rehabilitation of Errants). I believed the system could be fixed, it was only a matter of the squeaky wheel getting greased, a question of mass participation. 5

The key senator who sponsored parole reform legislation resigned in scandal for campaign fraud. The bill got twisted into something useless. Despite a membership drive for CURE (between 3 other prisoners and myself, we managed to foster the largest single political membership drive that ever happened in the Ohio prison system, and at the peak of it one in every 5 prisoners was a member of CURE) everything died. Nothing substantive changed.

Up until 2004, I was an avid pacifist. I was a member of Pax Christi, a catholic peace group. I believed in the superior morality of the Gandhian method of social change. To this day, I still have a dog-eared copy of Gene Sharps "politics of Nonviolent action, vol. I-III," a nonviolence movement starter-kit.

I no longer hold the view that strictly nonviolent methods are the only legitimate means for achieving social change. And what has persuaded me away from that is an understanding that life and survival involve violence. Look, I am alive today because I ate. We need fuel to stay alive and that fuel is organic. What you eat used to be alive. So, for you to survive, something else must die. Everything in the world that lives is food for something else. Including us. Survival is a matter of eating food instead of becoming food. That is the basis of survival.

Now, we're in a situation where a small group of bastards have hijacked the world and subjected us all to slavery. It's a world where our basic human needs are not met. That's why we get distorted by this pathological order. That's why the population is

depressed, stressed, lonely, distracted, flipped-out with road rage, taking pills to get up, taking pills to go to bed, self medication with alcohol, resorting to the distractions and escapes of drugs and porn and adrenalin and shopping and power-tripping. We live in an order where our social and human needs are unmet because we are units, slaves, subjects whose purpose in being alive is to drag stones up the side of a fucking pyramid. 6

3 million years of human survival in sustainable communities that did not lead to ecological destruction and genocide and mass murder and poverty and starvation is a good indication that this way of life imposed on us is not right. It serves the needs of a small group who run everything. It fucks the rest of us. All of us. It fucks some of us a greater degree than others.

Now, I don't know how you feel about that. Being that your part of the Burning River Anarchist Black Cross, that gives me an indication that you're not too cool with that. Me, I call this situation violence. Capitalism is violence, subjecting millions to poverty and hunger and exploitation, to the sweatshop foreman's whip. Laws imposed by a government that has troops with guns, a government with prisons and enforcers to impose THEIR way of life on everyone else whether they like it or not—that's violence.

The US is a system run by the wealthy elite who own parties who own candidates who take power and serve the wealthy while indoctrination us in public schools to believe were free and there's nothing better than lugging stones up the side of the rich bastards pyramid, so get with program... or else.

Anytime somebody adds, "or else", that's violence. You are forced to go along by force, by threat. The fascist order is the bully taking our lunch money. If I give it to him without getting punched in the nose and I don't punch him in the nose, don't get confused and think that this situation is peaceful. It isn't. Just because there was no overt violence, it is an atmosphere of violence because there is oppression. My reaction in not punching the bully in the nose is not necessarily anymore more or less moral than if I would have punched him in the nose. In

fact, by paying him without resistance, I may be emboldening him to victimize more poor kids.

It might even be safe to say I have a moral duty to punch him in the nose, to resist, and to hinder his will to oppress. It may be that violence is the more moral response.

The system of capital, the covertly-fascist system of rule is the IS and, by extension, the world, is oppressive and it is violent. It is not socially healthy. It is not ecologically sustainable. It is violent. Its laws, its hierarchy, its imposition is what creates the social ill we see today.

I want to live another way. I want to live without hierarchy or exploitation of human by human. I want to live in peace and want others to have the same freedom as I have, so they can live the way they want to live too. They don't have to live like me. When others ask me what anarchy looks like, I can't really answer them because I have to ask them how they want to live. Generally, anarchy allows for what they want and need. So, they may not live in the same tribe as me or in the same gang or the same cult or the same commune or the same collective or the same village or the same enclave or the same monastery, or whatever. I won't impose my way of living on them. My tribe will live over here the way we live. But, don't try to impose your hierarchy and Puritanism and prohibition upon me. That's violence. Imposing is violence. Its force. You can have capitalism and empire and all that pathology, but keep it in your own yard. You bring it into my yard, and it will come up stinking. Somebody will find your capitalism and empire wrapped in a rug on the side of a country road.

So, I want to live another way. A way without material obsession, without capitalism, a way that meets peoples human needs. I don't want to make product and buy product, I want to give the human support and receive support. I want to collect others who have been broken by this awful system and we can run away and join the same circus. Or we can build our own right where we are. One where the people have value for what they are instead of what they own or who they play golf with.

And at the basis of this is a rejection of the pathological culture

bombarding us with nonsense. It is an embrace of another way. An alternative. And that isn't violent. It isn't violent at all. And if it was that simple, I'd be down for that. I'd be down for forging new social relations, new ways of structuring small, human communities in sustainable and meaningful ways. The problem is, it would be an alternative way of life. An alternative. And that brings us a problem.

For the last 10,000 years, this way of life, this pathological <sup>8</sup> culture, has developed as the result of imposing. From its inception with the agricultural revolution, this has been an expansionist system and it wages genocide against any other way of life that gets in the way. Look at the American Indian. They didn't live the one right way. They were in the way. Genocide. There's no talking, no live and let live. Its, "get with the program or you will be assimilated". You will live this way. You will lug stones for hours a day. You will make product and buy product. You will know your place. You will follow the rules pushed down on you by the rich fucks who own the pyramid. You will go along even if you don't like it and it distorts you. We don't care if you're happy. We just care if you're producing. Besides, everybody knows this is the one right way to live, your social studies teacher told you. So did Ronald Regan. Case closed. Those rampant suicide rates don't mean anything. The only reason is this system maintains itself, keeps the people lugging stones, keeps them duped into thinking there's nothing better, is that this fascist system silences all alternatives. If you set yourself up as an alternative, another way to live, one outside the system of capital and hierarchy, one outside their control, then you shatter the lie. There is another way to live... and it don't look half bad. You might start getting converts. People will "jump the wall", so to speak, will abandon the pyramid construction crew and will come live with you. So, Ryan- what do you think the owners of the pyramid are going to think about that> when you forge new social relationships that pull their slaves into a new way of living? You think they will toss their accumulated wealth into the fireplace and join you? I think not. I think they will react the same way the Chicago

police reacted to Fred Hampton. I think they will react the same way the Philadelphia police reacted to MOVE. I think they will try to destroy you the same way they destroyed the Black Panther Party Free Breakfast Program in the bay area. I think they will round you up the way they rounded up runaway slaves. I think they'll scalp you the way they scalped Native Americans. I think they'll burn you out and gun you down like they did at Waco and ruby Ridge.

Fascists have a history of being just a hint intolerant. They will not let you disrupt the pyramid construction with naïve and lofty ideals of freedom and mutual aid and collective cooperation. And you'll know just as soon as you become a blip on their radar. You'll know because they'll crack your skull. They'll impose themselves with violence and they will outlaw you. If no law exists to outlaw you, they'll make one. They can't afford to have an alternative. Their fascist, pathological system continues only because there is no other alternative, nothing anyone else can see.

So, don't get me wrong. I'm down with community-building, the bottom up self organization of people, with the whole empowerment thing. I'm down with creating an alternative to this twisted, pathological disorder of exploitation and suffering and violence. But I'm not down for a course of action that leaves me lying on the curb where the dogs and birds can eat me. I don't want to be food for something else. I want to survive. And I want my way of living; they say that develops as an alternative, to keep going. I don't want to be Fred Hampton.

I'm a revolutionary. I believe in revolution. I don't think anything short of that can "fix" things. I used to think that, but experience has shown me differently. I don't believe the world will be right if we just implement this program or that one, if we just save the whales or give inner-city kids a decent breakfast or get a city council to fund some program or get computer in the schools. All of that is rearranging the deck chairs on the titanic. And those in power won't let you do it unless it benefits them in some way. So, being a revolutionary, I've come to the conclusion that power must switch hands. It must be taken from the fascists, who own

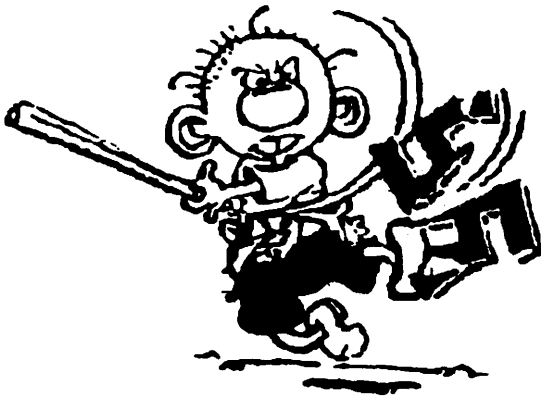
the pyramid, and the pyramid must be torn down and all social relationships from that point forward, at least in my corner of the world, will all be horizontal.

I can't live in some compromise situation. I can't live under fascist pathology, lugging stones up the side of the pyramid, flipping burgers and making the enemy of all humankind wealthy off my labor and exploitation. I can't give the bully my lunch money and pretend that's peaceful coexistence with him, submitting like a fuckin coward because I'm afraid the bully will punch me in the nose if I offer resistance.

I can't. I have to live in an alternative to that. An alternative to the pyramid scheme. My eyes are open and I see the sickness of capitalism and bourgeois democracy for what it is and I can't live in it. I have to find another way and I have to find others who want to live the same way.

But. The fascists won't let us bail out. They will impose themselves on us, they will respond with violence. So, again, were back to that. If we're an alternative, we end up like Fred Hampton.

So, I came to a conclusion. A thoughtful one. Not one out of some romantic notion of a violent revolutionary. I've come to the conclusion that I have a duty to myself and a duty to everyone else to resist this fascist system effectively. I have to get the bully to stop taking my lunch money



effectively. I have to open up free space where they can't come fucking with me, where people are free. And I know of only one way to open up free space and take that space away from the fascists. It's called guerrilla warfare.

There's only one way to get the bully to stop taking your lunch money. You have to hurt him. You have to hurt him so fuckin bad that he won't come looking for you again. You have to make it a loose-situation for him. Make it not worth his time and effort and loss of blood from his nose. You have to kick a dent in him.

I'm no socialist, but look at the example of Cuba. They engaged in guerrilla warfare. Started with 12 people. In 18 months, they defeated an armed, technologically advanced military of 80,000 troops and collapsed the ruling regime. They opened up free space (how "free" is debatable, but it's free of direct American interference). Cuba said, "you can have your system. You can have it in your yard. But if you bring it here, you'll find your capitalism and your empire wrapped in a rug on the side of a country road"...

Look at the example of the Zapatistas. They have their own free space. The Mexican government doesn't venture in there. Not without taking losses. In order to establish a lasting, enduring way of life that is an alternative to capitalism and bourgeois democracy, you must first establish a free zone of operations. One argument you raised is the conditions argument. That conditions are not right for revolution. By that, I'm guessing that you mean the subjective conditions- that there isn't the consciousness for revolution, that people aren't at the point where they are screaming, "I'm mad as hell and I'm not gonna take it anymore."

These conditions are never going to be present. Never. The fascists know just how much shit most people will take. George Jackson said that it will never happen unless those in control have an uncharacteristic bout of insanity and let the conditions arise, and he didn't see that happening. I don't either. For subjective conditions to be present, the enemy must "drop the ball".

In the history of revolutions, in most instances, subjective

conditions were greatly lacking when the revolutions took place. The revolutions in Great Britain, France, Russia, the US, in Cuba, Nicaragua, in southern Mexico. I read somewhere that the percentage of population that fought in the American Revolution -on both sides- was about 5% that means 95% of the people at the time didn't pick up a rifle. They were not moved to 12 participate. In the Cuban Revolution, the Guerrilla forces never numbered more than 3,000 at any time and the enemy was 80,000 strong on an island of millions. What was it-4 million? 5? If revolutionaries wait for the subjective conditions to be right, we would still be in the rule of Britain, and it would be a monarch, as would all of Europe- an every place else in the world would be colonized. If subjective conditions were necessary, George Washington would be a traitor, Benedict Arnold a hero of the British Crown, and Fidel Castro would be a minor footnote in English language history classes in Cuba.

In terms of objective conditions, things are good. Empire so over expanded. Repression has gotten many to question the ruling regime. The vast majority of Americans are unhappy. Those in power are unpopular and the people are suspicious. The economy is not good. The war has jaded public opinion. The lessons of Cuba, Nicaragua, Southern Mexico. In all 3 instances, everyone said, "the conditions are not right. Revolution cannot happen here". Insurgente Marcos of the Zapatistas has recounted many times how everyone said it could happen somewhere else, but "not here". Always, "not here" wherever "here" is. That's what they said in Cuba until Castro made it happen. It's what they said in Nicaragua until Carlos Fonseca and Daniel Ortega and others made it happen. It's what they said in Grenada until Maurice Bishop. It's what they said in Mexico until the Zapatistas. Now, the country just south of the Empires border is quickly spiraling toward civil war. Again, I want to do what effective. History shows again and again that guerilla warfare is the method for successfully and quickly bringing political and social change. In place like Cuba and Nicaragua and Mexico, where the conditions for revolution were not present at the start of hostilities, guerrilla warfare

manufactured the conditions. Before long, the guerrilla wins sympathy and emboldens the populace to resist until that resistance reaches a kind of critical mass that brings about the end of the political system.

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And, ultimately, that's what we want right? That's what we need/ don't we need the bully to stop taking our lunch money? Don't we want free space to live as we want to live, with no hierarchy, no imposition of will, no exploitative system of capital? And don't we want a revolution?

I do. I want a revolution. And revolutions involve violence, violence in defense of people and life and freedom. That's what I see as a final goal: freedom. And I only see one way to get that, given that the ruling elite won't put down the shotgun peacefully and walk away. It isn't the liberation forces that initiate the violence. It isn't the kid who refuses to give up his lunch money who initiates violence. It's the bully.

Were in a situation of violence now. It's imposed upon us and we're accepting it passively. So, for me, it doesn't seem irresponsible to talk to prisoners about violence. It seems irresponsible to me if I don't. It would seem irresponsible to me if I would pretend they would get out of prison and lug stones for the fascists and accept butchered half-lives. It seems irresponsible to not devise an alternative. It seems irresponsible if I don't try and persuade everybody to take action now that I believe can change things. Change it now.

I'm not proposing violence for the sake of violence. I'm not proposing irresponsible violence. I'm not proposing violence against ordinary people. I'm not proposing violence of suicidal missions like that of Jonathan Jackson and his compatriots, however noble that was. And I already know not everybody is cut out for it, nor should they be. "Guerrilla" is not the only role in any revolution. But it is a necessary one, I think.

I've come to the conclusion that I'm a revolutionary. Revolutionaries want revolutions. Revolutions are violent. It would seem irresponsible to me to relate to people on any level and not be honest about that, to portray a happy world of Anarchy falling from the sky like manna from heaven, or to

can handle.

I share your fear that released prisoners won't be able to function normally and relate to friends and family who have not experienced the brutality of this state-sponsored mind-warp. I too believe prisoners come out filled with rage after being subjected to this. They should feel rage. Simply think there's a responsible way to channel that rage toward the power-brokers who distorted him for the maintenance of their own status quo. It sure beats leaving them to flounder around until they beat up their girlfriend, or pistol-whip a store clerk, or get drunk and crash into a family of six.

I would prefer seeing them knocking fences off of prisons. Or blowing up the enemy's infrastructure. Or taking political hostages and demanding millions in food to be delivered to the inner cities of Ohio. Something that wakes people up, wins them over, exposes the powerlessness of the fascists, and creates a new political dynamic, generating the subjective conditions for revolution like nothing else can.

Well, this is getting heavy (heavy in terms of gravity pulling on it, not heavy in terms of depth) so I better get this in the mail. In terms of Conditions Factory distribution, sharing a P.O. box is cool. At some point, I'd like to be able to fund our own and fund copies and mailing. At least subsidize it. In terms of mail, I wouldn't expect a lot but you never know. Forwarding it once a month would work. Ultimately, anybody who would get into what we've got going would end up writing one of us here directly anyway.

I'll write more shortly to answer your other questions about organization, etc. and projects we've got in mind. One of them we need re-mailed so it can have the Conditions Factory return address on it. Anything I do like that, if you're cool with it, I'll send the envelope for remaining and leave it open so you can read it.

Gotta roll.

Stay dangerous.

Freedom,  
Sean Swain.

**"Fragments of a cultivated mind"**

The creations of the mind never cease to exist for those would know the suffer and agony of loneliness. The creations of the mind never cease to exist for those who dwindle and dwell in the dark corners of solitude.

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It is in these places and situations that we tend to turn inwards and get in touch with the depths of our inner thoughts, believe me, it can get scary at times, but it's worth the exploration, it's worth the torment, it's worth the suffer. To tap into the depths of your own mind and let the creations of your inner thoughts come out into the open is a powerful, spiritual experience! Do it! These are the shattered fragments, not of my imagination but of my mind's inner creation, you see? These are bomb fragments for the mind, bomb fragments for the heart, bomb fragments for the soul. What we imagine, we create. What we create goes far and wide, past the prison bars, past the concrete walls, past the razor-wire. What we create goes beyond what the mind imagines. The creations of the mind are never to be underestimated. What starts right here in a small, bathroom sized cell in a maximum security prison in the middle of rural nowhere, Nevada, goes long distances. If I can do it, you can do it. Tap into your mind, my friend, you'll be surprised with what you'll find.

Write me:

Coyote Sheff # 55671  
P.O. Box 1989  
Ely, Nevada  
89301-1989

Life is beautiful and these are the fragments of a cultivated mind,  
Coyote.

June 19<sup>th</sup>, 2008  
Ely State Prison

## The 2010 Georgia prisoner general strike.

On December 9, 2010 thousands of prisoners in various prisons across the state of Georgia went on strike uniting beyond racial divides and refusing to leave their cells and refusing to go to work. This protest was anything but spontaneous; it was carefully planned out and coordinated in advance by prisoners from many different prisons. Prisoners fed up with the current conditions of prisons in the state of Georgia decided to organize a planned peaceful protest in hopes to have the list of demands met. They are as follows:

- · A LIVING WAGE FOR WORK
- · EDUCATIONAL OPPORTUNITIES
- · DECENT HEALTH CARE
- · AN END TO CRUEL AND UNUSUAL PUNISHMENTS
- · DECENT LIVING CONDITIONS
- · NUTRITIONAL MEALS
- · VOCATIONAL AND SELF-IMPROVEMENT OPPORTUNITIES
- · ACCESS TO FAMILIES
- · JUST PAROLE DECISIONS

Organization of the strike was planned out with the use of contraband cell phones, and was intentionally scheduled to take place during the winter months where with cooler temperatures, would make it easier for all prisoners to keep tempers in check. Unfortunately (with no surprise) the reaction to this peaceful protest by the state was anything but peaceful, as was stated in a news release:

[Despite that the prisoners' protest remained non-violent, the Department of Corrections (DOC) violently attempted to force the men back to work—claiming it was "lawful" to order prisoners to work without pay, in defiance of the 13th Amendment's abolition of slavery. In Augusta State Prison, six or seven inmates were brutally ripped from their cells by CERT Team guards and beaten, resulting in broken ribs for several men, one man beaten beyond recognition. This brutality continues there. At Telfair, the Tactical Squad trashed all the property in inmate cells. At Macon State, the Tactical Squad has menaced the men for two days, removing some to the "hole," and the warden

ordered the heat and hot water turned off. Still, today, men at Macon, Smith, Augusta, Hays and Telfair State Prisons say they are committed to continuing the strike. Inmate leaders, representing blacks, Hispanics, whites, Muslims, Rastafarians, Christians, have stated the men will stay down until their demands are addressed. One issuing this statement:

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**"...Brothers, we have accomplished a major step in our struggle...We must continue what we have started...The only way to achieve our goals is to continue with our peaceful sit-down...I ask each and every one of my Brothers in this struggle to continue the fight. ON MONDAY MORNING, WHEN THE DOORS OPEN, CLOSE THEM.DO NOT GO TO WORK. They cannot do anything to us that they haven't already done at one time or another. Brothers, DON'T GIVE UP NOW. Make them come to the table. Be strong. DO NOT MAKE MONEY FOR THE STATE THAT THEY IN TURN USE TO KEEP US AS SLAVES...."**

When the strike began, prisoner leaders issued the following call: "No more slavery. Injustice in one place is injustice to all. Inform your family to support our cause. Lock down for liberty!")

After roughly a week the strike was called off by the inmates and they agreed to return to work. This was not done as an act of surrender but as a realization that their demands would never be met with the warden worrying about the prison on lockdown. The agreement to return to work was on the grounds that the demands made by the prisoners would be addressed.

["We've ended the protest," said Mike, a convicted armed robber who was one of the inmates who planned and coordinated the work stoppage. "We needed to come off lock down so we can go to the law library and start... the paperwork for a [prison conditions] lawsuit.]

[Mike said some inmates talked with the warden as he walked the institution Tuesday.

"He [the warden] said they were in the process of getting to the requests," said Mike, an inmate at Smith State Prison near Savannah. "We let them know if they didn't meet the requests,

the next time it would be pretty bad and it was not going to be inmate on inmate; it would be inmate on administration."

The prison system, which holds almost 53,000 inmates, declined to comment on the threat.

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"We did it peacefully and tried to do it the right way. But these guys are to the point that if this [the protest] don't work, they're going to go about it the way they know best [with violence]," Mike said. "They wanted to go about it that way the first time, but we let them know that was not the way to go."

"Wardens and administrators [will be] the ones they [inmates] will be trying to get a hold of if it does go violent," Mike said. "They feel like if they go past the guards and to the warden they will be taken more seriously... These guys have nothing to lose. They're going to spend their lives in prison."

"We know the tactical squad [riot team] cannot be at more than one prison Mike said. "If you have five prisons popping off, you can't send the tactical squad to all prisons. You'll have to send in the National Guard and by then it'll be too late."]

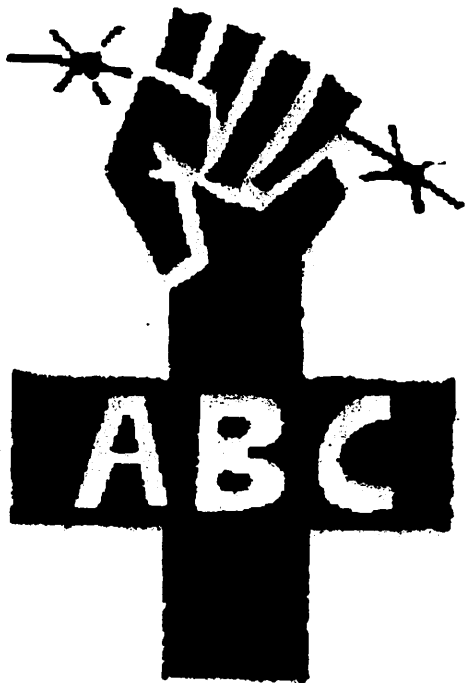
With no surprise the mainstream media did not widely publish this even. Word has been spread through online websites and smaller news groups. It is up to us to make sure that this story reaches around every inch on this planet. I'm sure we all know by now that when the largest prisoner strike in us history goes unnoticed, that the administration and the state realize how large of a threat to the prison industrial complex it could be if made public. Let's be that threat!

Until all are free.

Solidarity,

Chicago ABC

Shrapnel is a series and we always have more bomb fragments being created. We (Chicago ABC) just printed our new 2011 catalogs so make sure to ask for the most recent copy's of 19 shrapnel as they will be coming out all year if you don't see them listed in the catalog.





South Chicago ABC

Zine Distro

P.O. Box 721

Homewood, IL 60430

-El Coyote-  
Nevada Abc Prison Chapter



**El Coyote**

CHICAGO AEC  
ZINE DISTRD/PUBLISHER  
1321 N. MILWAUKEE AVE  
PMB 460  
CHICAGO IL 60622

CHICAGO ABC  
ZINE DISTRD/PUBLISHER  
1321 N. MILWAUKEE AVE  
PMB 460  
CHICAGO IL 60622

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