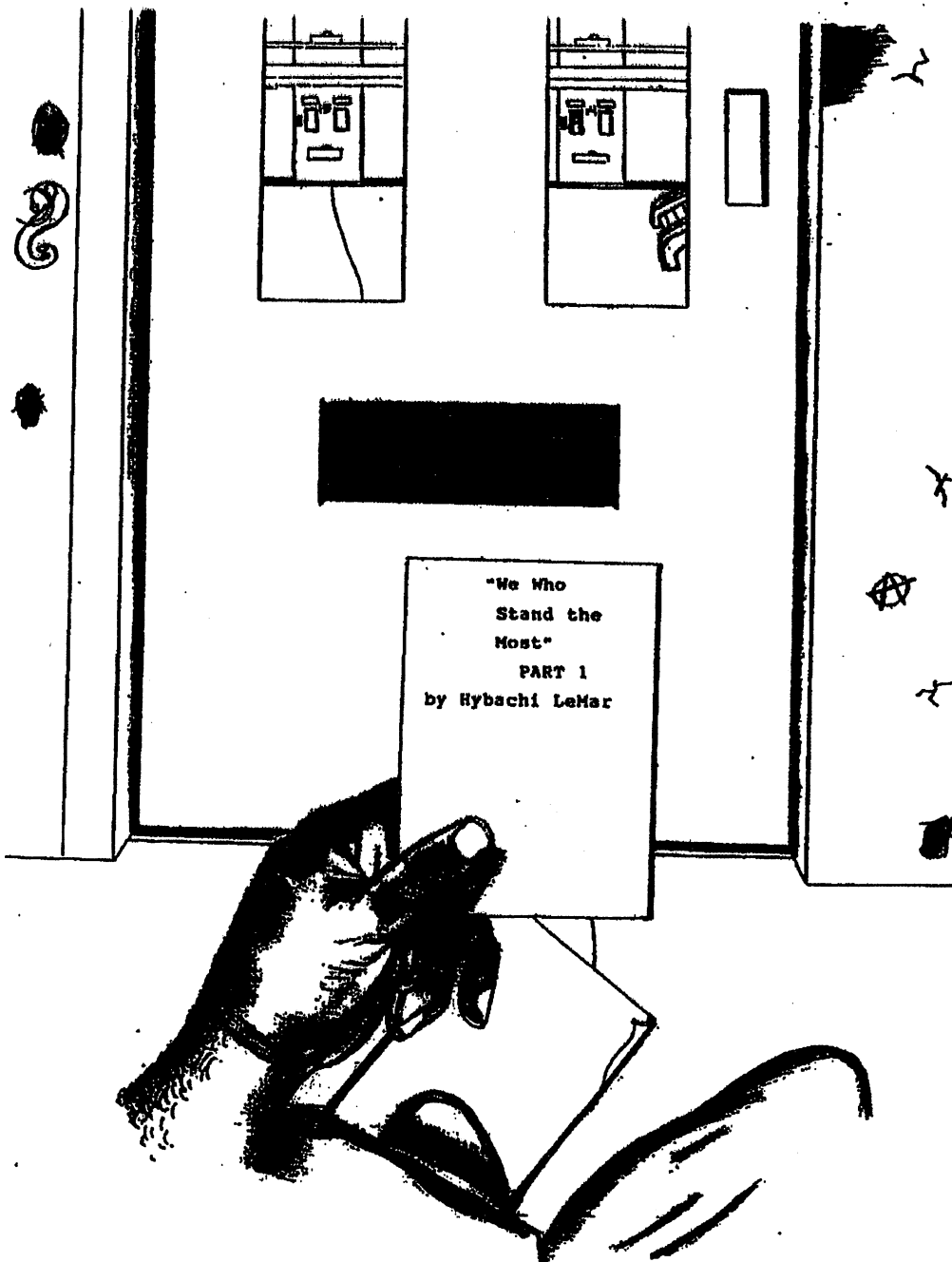


We Who Stand the Most



By, Hybachi LeMar

INTRODUCTION

In 2008, Hybachi came out with a wonderful "breath of fresh air" zine entitled: *When All Else Feels Lost.* Here was a brilliant young Afrikan prisoner expressing himself as a dedicated and conscious anarchist – straight from the hood!

It was an affirmation for me, as I have stated all along that the most oppressed will embrace the concepts of anarchism and adapt them to their struggle, but only *once they have been provided them!!* This is a very important point. How can you expect anyone to be turned onto something without ever knowing about it? Yeah, a lot of Brothers and Sisters, inside and out have managed to get hipped, either through the internet or AK Press, and to a lesser extent by zine distros such as the one I run. But tell me: how are prisoners supposed to find out about all this, seeing as they are overwhelmingly indigent and not allowed to have access to websites??? Did the Spaniards *not* publish or something???

It is up to conscious anarchists to provide the means by which prisoners, thirsting for knowledge and guidance, can absorb these liberating ideas, break them down in a language that they can understand and that is relevant to their situation, so that they can use these empowering tools to develop their own style of liberation! The most oppressed, the massively incarcerated Afrikans, especially, but also Chicanos, Natives, the poor and destitute of all kinds, implicitly know who the enemy is and what racism and brutality and injustice are all about, as they are forced to subsist amidst it every single day of their lives.

As Hybachi talks about in this excellent little zine, the ideas of anarchism, the undying thirst for freedom, beat in the hearts of every last one of us. Most everybody has been bludgeoned into submission and a self-denying and self-defeating mindset, ever since they were a young child, as far as taking their natural curiosity and sense of right and wrong and living by the voice of their own souls, as to determine how they would live their lives. Would they strive to see past the boring lies droned out through the idiot box or in the hideous textbooks they were forced to plod through in school?

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"The dirtiest death is preferable to the daintiest of slavery."

/Seneca

I. The Inherent Ambition of (Wo)Mankind.

Revolutionary greetings, sistas, brothas, comrades.

There was a time in the not-so-distant past when the notion of living free of governments and coercive authority was mainly an image limited to that of a d.i.y. anarcho-punker, or a "bomber" with a radical belief too irrational and outlandish to endeavor taking a closer look into.

But as the uncanny course of history evolves, and philosophies are introduced and re-introduced into society, a fundamental desire is irrefutably (and universally) refound embedded in the core of the human essence, and that desire is to be free from an undesirable condition or state.

It's a desire oppressed and exploited people of all ethnic backgrounds and genders have historically - and at present - struggled after; be it economically, physically, psychically, or otherwise.

Even when one wishes to be not free, say, as a masochist, the masochist must first consider his/her condition of what others may conceive as "freedom" as "undesirable"; and hence, desires to be free from that "undesirable" condition.

However, this too is an act of volition and is (self) gratifying. (note: and self-gratification can be good.) A gratification embraced only when one has the liberty of freedom, which is non-invasive and respectfully mindful of free will.

The desire to be liberated from an undesirable state or condition expresses itself to us in the way we drink when our mouths grow dry; in the intensifying passion bottled-up before the act of lovemaking; and in the revolutions we undertake in life - individually, and socially, as well.

This unavoidable desire-once caressed by a philosophy as passionate and a natural as anarchism-awakens an inextractable integrity in the soul that becomes disillusioned from the indoctrinated thought-patterns which the governing forces of society impose.

and in environments where socio-economic conditions are most intense and inequality is most blatantly obvious; and in hostile environments where the use of force against society's have-nots is most concentrated-which, in Amerika are the prisons and urban communities-that desire is all the more unsubduably ached after.

It's Dignity, undomesticated.

It's "life," unleashed.

It is the inherent ambition toward which wo/man kind ceaselessly moves.

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II. From the 'hood to the gulags in the sticks & the woods.

"The anarchist movement today contains virtually no Blacks, Hispanics, Native Americans or children...even tho in theory such genuinely oppressed groups stand the most from any anti-authoritarian revolt."

Hakim Bey (1991)

What Bey analyzed near the closing of the last century was an impetus waiting to be freed from the asphyxiating grip of Nativety here in the prisons & the "struggle to make ends meet" streets of Amerika. An impetus waiting for the rebellious breath of clarity and of non-compulsive guidance from an ideal which is now materializing itself-not only in a growing number of the government-forsaken 'hoods we struggle to survive in-but everywhere the marginalized have-nots of society become introduced to the unfabricated, unbutchered, and socially relevant philosophy of Anarchism.

While the end of WWII signaled a drastic decline in the visibility of anarchism (and, consequentially, her people of color in Amerika), our history preceding it includes some of the most passionately defiant figures the nature of liberation has ever elpquenced; such as Lucy Parsons, and, the apturous Voltaire DeCleyre. Indeed, our cultural (anarchist) legacy is not only enamored with philosophical gems, love, and ingeniously novel how-to" manuals of historical merit (a history which is suppressed by government-regulated school districts as seditious), but can greatly inspire an intimate sense of familiarity rarely found in corporate book-tories, when such classics are picked up.

With the advanced technology of the internet now accessible, the range of anarchist interest and propaganda can be seen expanding among people of color in the U.S. in a way which was unimagined merely a decade ago when the main media outlets to the common citizen were the t.v., paper, and radio.

As of 2010, street resistant rebels of various complexions can be found U-tubin' their enthusiasm with unprecedented libertarian clarity, from Pittsburgh to Seattle. §

The organ A.P.O.C. (Anarchist People Of Color) is swelling to over 1,000 members-internationally, alone.

In prisons across Amerika-where non-whites over populate society overwhelmingly anti-copyright zines and solidarity-gearred newsletters are found creeping their way under the cell doors of the disempowered-and not only in this country, but in prison cells as far as London, due largely to such dedicated comrades as Anthony Rayson who educate & agitate in various ABC chapters.

Among the most reverberating voices circulating the underground includes Lorenzo Kon'boa Ervin, author of the must-read "Manifesto to the International Anarchist Movement," and his empathetically relevant "Anarchism and the Black Revolution;" the anarchist Panther, Ashanti Alston-whose experience in growing up in the Black Panther movement provides crucial insight through his story in his "Anarchist Panther...Journey Into the Life," and "Black Anarchism;" and comrade Coyote, who not only "ups" the struggle with his writings, but has also founded an ABC chapter for the state of Nevada, while yet confined within the sensorily deprived anus of the multi-billion dollar prison industry's restricted housing unit.

The inter-cellular bonding with affiliating agitators, such as the Rising Sun Press; the Books 4 Prisoners Crew; Burning River ABC and Zabalaza Books in Johannesburg, South Afrika-a revolutionary hub publishing such essays as Sam Mbah & I.E. Igeriwey's "Afrikan Socialism: an Anarchist Critique," and the seditiously fueled "Manifesto of September 23, 1911," by Flores Magon & the Organizing Junta of the Mexican Liberal Party-reflects an internationally charged movement of resistance which is picking up momentum with undeniable fervor.

Resistance against the Government and coercive authority isn't some new phenomena, however, among us "blacks," "hispanics," "women" (as previously noted), "chicanos", "Natives" & many poor "whites" in Amerika. Open rebellion protests, and defiance against its establishment has played a part in our (and our ancestor's) lives in this country since the times when the Sioux Indians resisted the invasive forces of the colonists who fought to displace them on the Great Plains. Since the desperate attempt of the 1st runaway slave; and demands for equality among the Irish poor who migrated after the horrors of the potato famine & were so cruelly treated. Since Haymarket and the fight for the 8-hour workday!

The "rub" lies in the fact that we-who struggle living hand-to-mouth in this "evpived" society, this "advanced," so-called "first world" country which is imprisoning close to 2.4 million human lives-are rich with the experience of trial & error more than ever before.

We're intimately aware of the betrayal and magnitude of physical destruction

that comes with a "patriotic Spirit;" of the Disharmony that comes in the name of Nationalism-be it "revolutionary," or "reactionary."

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We visibly see and are acutely aware that having a "black president" doesn't equate to liberation from exploitation; and, it's only rational that the more liberally these irrefutable truths are revealed and exercised in the lives of the under privileged masses-the more the resolve to revolt against the state machine becomes strengthened.

Yes, we are anti-authoritarians with anti-supremacist veins that courses through the disempowered body of a rebellious spirit. Whether "white," "black," "puerto rican," or "asian," we are the complexion of the universally brutalized, the melanin of an insuppressible ideal and are burgeoning into an anti-force coalition to reckon with!

III. The Cost Of The Prison Industry

In "free" society

The amount of damage the prison industry is costing us is undeniably 'out of pocket'!

Then we consider the fact that it costs taxpayers between \$20,000-40,000 a year for every prisoner it confines and that there are over 2.3 million prisoners) behind lock and key, we see that economics play an enormous role in the operation of the "legal system."

For this, correspondingly, demonstrates that by taking 2.3 million (as a round number, as there are more) prisoners into account and multiply that number by the amount of money it costs to confine each prisoner (\$20,000-40,000/per year)-the result reveals that the prison industrial complex cost the economy between \$46 billion-\$92 billion a year. (And this isn't to mention how the expansion rate of prison growth compounds interest.)

Moreover, this capitalist enterprise is incomprehensibly costly to society's most precious-our children, who grow up in broken homes as a result from it & who are disproportionately those of afrikan and hispanic (lowest income)ethnic groups, who become significantly exposed to the effects of the system from early on.

Behind lock and key

Every command slaps liberty in the face."

-Mikhail Bakunin

blatant violation of the 13th Amendment which condemns the practice of lavery and involuntary servitude, prisoner are forced to work for pennies, with the failure of doing so being deemed as a failure to obey a direct order or command-a misconduct punishable by placement into solitary confinement ("the hole"), where s/he is stripped/cavity searched, humiliated,

with any possibility of making parole & embracing their loved ones virtually:
kissed Good-bye.

(2nd PA) As of 2010-whereas the minimum wage for the employed on the other
side of the barbed wire pays a meager \$7.35/hr.-the minimum wage for a
prisoner producing the same (and often most dangerous and unhealthy) labor
is an even more meager .19 cents, with .72 cents being the highest pay
promotable-and this, only after years of "misconduct free" servitude.
In other words, prisoners are paid not twice as less nor even three times
as less than a free employee; but, between a demeaningly unfeasible
38 to 12 times less for the production of their labor.

While the sweatshop-labor pay in the penal colony doesn't budge, the price
of commissary items/necessities remains in a constant state of inflation,
as does the cost to be seen by the medical department for non-chronic
medical issues.

If but for the mere fact alone that prison expansion & recidivism are- and
have been since its inception-an irredeemable "constant"--it can only be
concluded that the prison industry isn't a Department of Corrections; but,
rather, a "Department of Collections" worth resisting by all who are so
remorsely exploited by the rich and governing few.

A comrade/prison rebel confined in SCI-Greene recently asked me in a letter,
if I think the conditions are ripe for a social revolution; but, before I had
the opportunity to respond however, I was rearrested as a "parole violator."
I've asked myself the same question & I'm sure more and more people strugglin'
each day, each month, year after year are beginning to ask, as well.

Well, I agree with what Anthony Rayson said, in that as of now too many
people would side with the government. This mainly is due to fear.

Obedience to coercive authority is a conditioned reflex set in motion by fear.
To live in fear is to live in a state of terror, which victims of spousal abuse
can attest to whole-heartedly. In other words, obedience to coercive authority
is derived from a certain degree of "terrorism;" and we need to irreconcilably
divorce ourselves from this monster (the state), entirely.

IV. On Anarchism, Individualism, and their relationship to the Liberation Movement of the Marginalized.

In order to make this happen, it's imperative that we continue to disseminate &

propagandize information necessary for survival pending revolution; and being that prisoners live each day in the eye of Oppression's storm, its not only a human necessity - but, I feel, theresponsibility of every freedom fighter to assist in "transforming the iron houses of oppression into schools of Liberation."

My comrade (and good friend) Tom Big Warrior hipped me to a "dialectic" one day before dropping me off at my apartment from a demonstration we were preparing for. He told me that "Quantitative leaps give rise to qualitative changes." When I asked him to break it down for me, he began to use the crystallization of H2O

as an analogy.

He related how "ice" - when left in an environment where the temperature rises (the quantitative leap) - the ice melts & makes a "qualitative change" into water. And furthermore, that, water, when confined in an environment where the temperature rises to a certain degree (the quantitative leap of conditions), the makes a "qualitative Change" into steam; and how the same Science applies when the conditions are reversed.

It is my belief that this dialectic is applicable to the "individual" as well. Though I write through the perspective of a 21st century anarchist, I would like the reader (if you haven't yet) to pick up "On Anarchists, Individualists as Related to Revolutionary Struggle and the Black Liberation Movement," by Huey P. Newton (available at Rising Sun Press). Though the number of anarchists of color has greatly multiplied over the decades, his critique should be understood and studied by all.

It is my belief that the quantitative leap toward anti-authoritarian principles can give rise to qualitative change in the lives of the exploited. For, Anarchism is opposition to all forms of social hierarchy, supremacy (white supremacy, black supremacy, etc.) and to oppression received as well as given. It isn't a philosophy of dogma, neither is it a religion; for:

"We bow the knee neither to Kropotkin, nor Reclus, but debate their ideas, accepting them where they evoke a response from us and rejection them where they do not."-(Emile Henry)

(There are many who believe in God and many who happen not to); It is a practical approach to a theory which resents coercive authority & exploitation which has historically been imposed upon the governed many by a governing elite as a result from it.

There are variant forms of anarchism, which includes (but is not limited to) anarcho-communism; anarcho feminism -which emphasizes the fact that the inequality of governments is evidenced in its patriarchal dominance, with an unambiguous appeal for Equality to the masses; and, anarcho-individualism;

Concerning the latter, the fact that certain anarchists may be individualists doesn't mean that every individualist is an anarchist.

While we have Max Stirner (author of "The Ego and His Own") whose writings not only inspire a sense of self-worth, but warn of the conformity which comes in government-fed education as well, we also have on the other hand, the Ayn Rand (founder of the Objectivist Philosophy) of the world whose views may vary somewhat from the anarchist individualist's.

While Collectivism effectively demonstrates its anarchist potential in the "so-called" free world (as in Spain, 1936; AK Press! etc.), and while workshop collectives can be (and ingeniously are) instrumental behind lock and key, the immoral effects that the prison industry has on the individual are devastating & should be considered more generously in our concern for our brothas & sistas in these gulags.

For the individual -this new reality of perrenial subjection and compliance to humiliation; involuntary servitude; inoutpaceable serveillance; and ruthless detachment from civility offsprings, accordingly; a generation of moral degradation; undocumentable despair; paranoia and unlenient alienation.

<u>Cause</u>	<u>Effect</u>
perrenial subjection and compliance to humiliation	a generation of moral degradation
involuntary servitude	undocumentable despair
inoutpaceable serveillance	paranoia
the ruthless detachment from civility	unlenient alienation

Man is a social animal and prisons-being anti-social constructs-are consequentially, incubators of anti-social behavior. It's an environment so physically anti-social in its construction that it becomes "2nd nature" to live with your back to the wall and, this is largely due to the fact that- frankly speaking-ve're literally (and unambiguously) surrounded by them (walls).

With this in mind, a concrete analysis of anarcho-individualist education should be paved as much as collectivism should, as a resourceful avenue of understanding for the imprisoned; as the former places a unique emphasis on the necessity for individual liberation in conditions (such as solitary confinement) where the individual is left to her/himself for 23 (& often 24) hours a day/ 7 days a week. as it nurtures the sense of self where interaction with a collective is limited.

*"The government of man by man is slavery."
- Pierre-Joseph Proudhon*

This isn't to insinuate that we should become "hermits" who "X" ourselves from the rest of the world, when isolated.

As early as 1907, it was clearly emphasized that:

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"There is no way to pretend that anarchism, by its very principles, could not countenance organization. The self-proclaimed individualist makes no radical condemnation of association between individuals." (emphasis mine)

-K. Vohryzek, at the
International Anarchist
Congress in Amsterdam

Further more, considering the individual's role in a productive society in general, H. Croiset proclaimed at the same congress:

[C]ombination, organization ought never, on any account, to become a constraint upon him who enters freely into it. The individual was not made for society; instead, it is society that was made for the individual."

As pawns of this capitalist society which makes the reverse & unnatural to be enforced (i.e., that it is for us to serve their high-societal interests /our labor, and as 5-digit commodities), it can be easy for the individual, as prisoner, to have the nerve beaten out of him in resisting being so oppressed, or having a "nervous breakdown," as many put it. It's crucial that our brothas, sistas, homeboy, homegirl be reminded of their individual relevance as well as the relevance of questioning things in life as an individual!

It's imperative the unliberated individual be reminded that NON-RESISTANCE & FORCED CONFINEMENT IS UNNATURAL. For, the inclination to resist oppression is a reflex as "natural" as that of the knee when carefully tapped in the examination of a kneeling physician.

Through empathy, the individual can understand & relate to how the cause & effects of the prison environment (and recidivism as well) proves how brutally counter-effective a theory that desensitizing a human to bring him back to his senses truly is. The Government knows this—just as they understand that treating a social ill & then releasing it back into society doesn't cure humanity of its social ills, and would do anything they can—within reason—to prevent it, lest such an "epidemic" would claim them of their lives.

"These people (the United States government) have the power to do right; why don't they do right? Imagine when the Amerikan public is gonna wake up to the fact that the people who own

& run this country don't wanna do right ? They know they'll have everyone in this country afraid of them. People don't love this country so much- they're afraid of what their own country will do to 'em."))

-Georgia Jackson (after her son, George Jackson's murder by a prison guard's bullet on the yard at San Quinten)

(Their "reasonable" alternative on dealing with freedom fighters & movement-minded activists, in fact, is to do with such individuals what they're doing to Mumia, & what they fearfully do to all die-hard lovers and advocates of the oppressed like Fred Hampton, Mark Clark, George & Jonathan Jackson & The Haymarket martyrs; which is either to confine us or kill us.)

Elridge Cleaver-who referred to Bakunin & Mezhayev's Revolutionary Catechism as his "bible" while in Folsom-understood prison in his uninhibitedly raw "Soul On Ice," as:

"Years and years of bitter looks;"

expressing how:

"Individuality is not nourished in prison, neither by the officials nor by the convicts. It is a deep hole out of which to climb."

How very true!

Finally, it should be disseminated to every individual prisoner that while there are various philosophical models of anarchism one may feel drawn to on a personal level, Voltarine DeCleyre-who herself was a self-avowed individualist anarchist-wrote that in society as a whole, there are three types of people: the "turn backs" (or, conservatives), the "rush heads" (radicals), and the "indifferents."

"It is the radical," she coined (in "Crime and Punishment"), "who always wins at last."

The Breaking Point

Rulership of any sort lies at the root of every inequality.

For where rulership is present, its very hierarchy connotes that all men are not equal. From the creepy appetite of its thirsty roots spawn branches which remain clinging to it for life upon which they've merched until a nation of branches is formed:

Twisted, the branches eventually reach - as if struggling for a way out of a life sapped of an existence it realizes is not its own until the unstrainable forces of nature causes them to snap, one by one with a break-taking. **RELEASE!**

On Methods Concerning Survival Pending Revolution

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While the ideals of our most immediate revolutionary predecessors (the Panthers-black, brown, & white) were communistic, to ignore the tactics they employed to resist oppression would be a disadvantage to us all and shouldn't be overlooked -the "come-ups" as well as the pitfalls, in this pivotal stage of survival pending revolution.

Participation in hands-on community projects, such as the "STP" (serve The People), and "Free Breakfast for Children," programs (which the government dubbed as the greatest threat to nation all security) are to be highlighted in our recipe for revolution. CPR classes; the providing of medical care for the sick & the elderly, and becoming a media center unto themselves. went a long way; and their uncompromisable defiance made the establishment acutely aware of our potential-should the oppressed take up arms in amerika; defend ourselves.

Additionally, trial & error harshly teaches us the dangers & infrastructural strife that comes with having hierarchy (as opposed to no-archy; i.e.: anarchy) in organization; and the devastating, lethal lessons of COINTELPRO.

Furthermore, Lorenzo Kou'bos Ervin tactically reminds us that:

"Boycotts, mass demonstrations, rent strikes, picketing, work strikes, sit-ins and other such protests have been used by the Black Movement at different times in its history, along with armed defense and open rebellion."

also believe that modern times call for novel ideas.

Considering the unprecedented surge of the prison (over) population today, this couldn't be emphasized more. With that said, the following consists of methods we can employ to further the struggle (from behind the wall):

Uplift the sick in street hospitals by sending hand-made Get-well cards through a 3rd party (with contact info. provided)

(if bi-lingual) you can begin translating classic (as well as modern) zines for domestic-as well as international distribution. (if not bi-lingual) you can ask someone you may know (who writes bi-lingually) if that person could be of assistance.

The issuing of a manifesto (if you feel the time is ripe to issue one):

- The manifesto should be socio-politically fueled with an appeal to the conscience of the masses; and correspondingly, humanity as a whole. However; short concise & irrefutably effective. Its message should be clear.

- . All media channels are to be considered for (potential) outlets of propaganda.
 - . The manifesto should be (at least) bi-lingual, depending on the 2 most spoken languages in the range of distribution.
- For many of our communities, blacks, hispanics & poor whites live shoulder to shoulder, & especially in the prisons. If we all get our head together no repressive force could subdue nor withstand our clinched fist of solidarity.

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Becoming a media unto ourselves from behind the wall- documenting the conditions & every human right (as well as 'constitutional' right) we acknowledge is being violated and forwarding the information on (at least) a quarterly basis to prison-abolition minded coalitions who provide internet exposure for public awareness.

If you don't know of any such coalitions in your area, you can write to:

Human Rights Coalition (HRC)
5125 Penn ave.
Pittsburgh, PA 15224
(phone: 412-654-9070).

As far as a quarterly basis, by documenting a page or so worth of whats been going on in the institution we're confined & forwarding our page(s) to South Chicago ABC, it can be compiled in zine/newsletter-like format.

Quarterly dates: March 21
June 21
Sept. 22
Dec. 21

(mark these dates on your calendar)

I'll be forwarding mine & look forward to reading what's going on in your facility as well, comrade.

(for supporters/comrades on the out-side of the wall):

we also need to rebuild a state-wide underground environment of safe-houses, etc. for paroled comrades who may need revolutionary asylum.

* The Revolution has for allies all who suffer oppression and exploitation:
let it appear and the unknown structure is sure to it.
(Pierre-Joseph Proudhon)

friends, we're compartmentally warehoused as prisoners of a political war or the production of labor at slave-wage pay, with no benefit other than to serve the interest of a capitalist economy in every shape, way and form and as prisoners of this political war with nothing else much left to lose but our chains). it is we who stand the most to gain.

it is all who perpetually struggle beneath the unyielding yoke of government who stand the most in removing it from life's very neck.

for a better life; a life off the leash,

Hyakshi Zetter



In every living soul lies a key with an insignia unique to the possessor of his own liberation.

A key to the ability of unshakable certainty of a culture within which no dogmatic religion, and neither law nor

No demagogue, no prison guard, no saint, no social taboos can shake you once you've unlocked the key to that indestructible source which you were conceived on this ground you which instantly protects her secrets on your liberation.

Where your individuality was surrendered to the realm which know your

A culture with one's will, the will to the liberation of the masses of Revolution, conceived in 1917, and permeated in its burning reverberations of our most glorious of moments.

It doesn't really matter what they say, nor matter beneath their vice-like grips and gestures of loathsome they seek to demoralize you with, as long as it's you, my a generous friend, that understands who you are in this life and what you stand for.

For within you lies the key of your glorious liberation, and every

Guard it with thy mind and with thy life.



Where are people supposed to learn how to think, if a society is class-based and the ruling class has a stranglehold on what pathetically passes for "education?" This is an ¹⁵ indictment of my fellow anarchists who sit on their ass and do nothing to bring this wonderful world of the truth to the people. Shame on the allegedly "conscious" doing nothing!

For, as exemplified by Hybachi LeMar and countless others, once the young men and women are given a chance to process liberating ideas, they know what to do with them. And what they do is this: They teach us about what is going down in the evil, dark corridors of ho-hum everyday Ameriklan fascism! They thrill us with their brilliant insights and joyous poetry of survival and revolt! They hip us to what anarchism is truly all about – a living, breathing, call to unrestrained action, even though they are destitute, are shackled, subsist in the 7th rung of control unit hell or, are recently released and spilled out into the glare of this police state economic depression, where anyone with something real and meaningful to say is labeled a "terrorist!"

Hybachi got out of prison a few months ago and he was looking to get involved – politically. Like a lot of people freshly out of prison, anxious to join the "struggle on the outs" he was disappointed at the ½-assed efforts he saw being put out by so-called "anarchists." He hooked up Tom Big Warrior, who is a brilliant and dedicated Marxist. He made sure he was active, because he is a genuine and serious anarchist! Other "anarchists" are you listening???

Hybachi was involved in street demonstrations and publishing. He was writing for various publications and created his own newsletter, entitled, *The Flame: From the Back Alleys of the Valley*. In it, he talked about the homeless and how the police negatively impact his community. He had a picture of himself, his wife and her daughter. It was real and it was the truth.

Well, this proved to be his latest "crime." For, at a meeting with his parole officer, they got their hands on this piece of common sense "sedition" and immediately, re-incarcerated him and threw him in the hole. Meanwhile, the P.O. got his wife's landlord to harass her and threaten to throw them out of the apartment, have their pets taken, etc.

I'd say, it's high time for A's to get to work! @nthony



*When All Else Feels
Lost*

by : Hybachi Lemar

2008



anarchist writings



South Chicago ABC

Zine Distro

P.O. Box 721

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