We all love conflagrations. When the sky changes color, it is a dead man’s passing.
Plain Words is a website and publication that focuses on spreading news and developing analyses of struggles in and around Bloomington, Indiana. As anarchists, we approach these struggles from an anti-state, anti-capitalist perspective. However, we aren’t interested in developing a specific party line—even an anarchist one—and instead value the diverse forms of resistance that can take. Our anarchism is vibrant, undogmatic, and finds common cause with all others who fight for a world without the state, capital, and all structures of domination.

All texts and images in Plain Words are taken from the internet or submitted to us by others. We are not an organization or specific group, but simply a vehicle for spreading words and actions of resistance in Bloomington.

As such, we actively seek collaboration. If you have news, images, reportbacks of actions and demonstrations, communiques, event information, publications, analyses of local trends and situations, updates on projects and campaigns, or anything else coming from an anti-authoritarian, anti-capitalist perspective, please get in touch.

If you have comments on or critiques of anything we’ve printed that you’d like us to publish, feel free to send them our way.

The Electoral Circus

Election time is here again and the leftist clowns are honking away! The socialist jesters pile into their tiny car. Beep, do you know how to get to the polling station? The past months have been a flurry of activity on the campus of the clown college. The stand-bys of the past two years—Drumpf, Cheeto-in-Chief, small hands—just wouldn’t cut it anymore. The old tall tale was exhumed from the chest-of-drawers: this election is just too important, we have to vote. Dust it off. Mend its edges with some fine new silk: the fascist state, left unity, revolutionary reformism.

I voted. Don’t add your sticker proudly beside his Scaramouche Against Scaramucci button. I vote. The work of voting is exhausting. Some of our guffawing gagmen, worked into a fever over their brave acts of subversion, have begun to sweat, transforming the sidewalk into a mess of pancake makeup and crimson noses-come-unglued. That’s the sacrifice we make, thinks Pennywise. A progressive clown’s job is never done.

In the Time It Takes to Vote, You Can...

is to call the jail. We’re primarily trying to figure out a few things: charges, holds, bail, and the condition of the person arrested. Some jails are more forthcoming than others. I find that in Bloomington you generally don’t need a person’s D.O.B to inquire about them, but in some places you do. If the person appears to have been injured during the arrest, or if you know they have any medical conditions, you need to call to inquire about them, but in some places you do. If the person appears to have been injured during the arrest, or if you know they have any medical conditions, you need to call to inquire about them, but in some places you do. If the person appears to have been injured during the arrest, or if you know they have any medical conditions, you need to call to inquire about them, but in some places you do. 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In most cases, after a few months of hearings, a plea deal will eventually be offered by the prosecution, or negotiated between the prosecution and the defense. Sometimes the charges will be dismissed outright, or the defendant could be offered a pretrial diversion. The vast majority of criminal cases are settled with pleas and never go to trial. Sometimes a defendant can hold out for a better plea, but there’s obviously some risk to that, so that’s a conversation to be had between them, their lawyer, and their supporters. It’s important to say that many pleas are non-cooperating, but not all of them are. Sometimes the state will want to get someone to admit to a better deal. There’s been much written on the dirty tactics of prosecutors and the state so we won’t get into that here, but it’s something to keep out for.

If no acceptable plea is offered, the case will go to trial. It could be a bench trial (presented only to the judge) or a jury trial. Trial support is a whole other thing, so I recommend looking into that more deeply if a friend is going to trial. But I will emphasize, again, the importance of not throwing your support behind the defendant and not considering any relationship in deciding how to conduct oneself in court and on trial the individual, large, and personal and political convictions, to name a few.

Now that we’ve got a general road map to facing charges, I want to talk about a few key considerations. The first is respecting the wishes of the defendant. This can be hard when people don’t know what they want or if it is difficult to communicate with them in jail. One good practice is to make arrest plans with your friends before someone gets arrested. Do you want to be bailed out? Who should or shouldn’t be contacted? Are there any medications we should try to get to you if you’re in jail? Talk through these things with the people who are close to you to who will have your back if you get popped. However, people rarely have arrest

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Some Notes on Populism

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Annal: A COMMUNITY OF BETTENERS

some notes on populism

1. There are probably people excited/outraged/motivated around the cause of the day. A break-out march from a liberal rally might reveal to them the existence of options besides voting and liberalism.

2. Organizing a demonstration where we walk down the street could be an opportunity for us to meet said newly excited/outraged/motivated people, and for them to meet each other.

Do these arguments hold water? Break-out marches and street demonstrations, if that’s all they remain, fall under freedom of expression. You’re making your voice heard, that’s it. What makes them different from liberal rallies? That they’re sometimes in the street!

As long as we’re marching downtown, the BPD leaves us alone. The city government seems to have caught on that we marching in the street is our version of attending a rally at The Square to listen to people talking or politicians. It’s the radical way of feeling like we’re doing something.

The dogmatic frogs of societarianism and the gooses of the ideal created, but that leaves only someone with one heart with intoxication and distill poisons in my work.

I’ve discovered the theoretical and philosophical chattering of the ruling pheasant “wisdom” no longer moves me, just like the photographic demonstrations of starving mobs or those of the people cheering new re-deeming Jesuses no longer move me....

I don’t deny to anyone the beauty of their ideas, the strength of their dream, and the truth of their thought. I know that everyone may lock within himself precious mines filled with unknown treasures; I know that where a human being lives there is—or can be—a world with all its lands and seas, its joys and sorrows, its sun and stars, its loves and hates.

Let each human being therefore work—if he thinks this way—at the discovery of his own I, at the realization of his own dream, at the complete integration of his full development of his own individuality.

I’m guided by an instinct, by a feeling, by a dream, that are only the trilogy composing my will and my power; I have been able to take possession of my “uniqueness.”

I'm not a lawyer. I've learned all this stuff from being in court rooms and sometimes reading stuff on the internet.

I one could write volumes on legal proceedings and responding to state repression, so this piece is mea

If you’re present or you just suspect it. The next step is to gather your thoughts and then decide on what kind of support they might need.

Ok, so somebody has been arrested. Maybe you saw it, maybe you heard it. Maybe you’re just an eyewitness. Whatever the circumstances and the behavior of the arrest can be very helpful for understanding the police’s actions and for the defense of the person.

COURT SUPPORT?

If you’re present on pretrial support hearings such as bond, or other factors. While I’ll focus mostly on post-conviction hearings such as sentence modifications or appeals, or civil cases.

Court support can start before we ever get to the court room.

Witnessing an arrest can be very helpful for understanding the circumstances and the behavior of the cops. Filming the police has become a bit of a thing lately. Sometimes it’s a good idea, sometimes it isn’t. Think about whether that person would want the arrest and possibly preceding events to be on tape, and potentially end up in discovery. If you’re present for the arrest, you can ask the cops what they’re arresting this person for, on what charges. There’s a decent chance that whatever the state actually charges someone with will be different from anything the cops tell you, since that’s the decision of the prosecutor, but it’s helpful to have an indication of what you’re dealing with. In Bloomington, there’s only one place an arrest is going to be taken, but if you’re in a bigger city with multiple police stations and jails, it’s a good idea to ask where they’re taking them.

Also, if they seem to have closer friends or family around, talk to them. Get a name, ideally a birth date, and whatever you can on what kind of support they might need.

Ok, so somebody has been arrested. Maybe you saw it, maybe you heard about it, or you just suspect it. The next step is to gather your thoughts and then decide on what kind of support they might need.
Rigo Novatore was born Abele Rizieri Ferrari on May 12, 1890, to Arrolla, Italy. A rebellious child from peasant stock, he rejected formalized schooling immediately, favoring self-education. Fleeing labor on his father’s farm, he sold fruit and vegetables in order to purchase books, and through this studied theory, fiction, drama, and poetry. From Max Stirner, Friedrich Nietzsche, Oscar Wilde, Charles Baudelaire, and Henrik Ibsen, he loathed critiques of mass society and its herdlike behavior, formulating for himself, through theory’s grand soirée with the unique individual – straight temptuous of the oppressed, while Novatore’s writings appear to many to be elitist and condescending, he participated in an anarcho-futurist collective, pushing it to join with the Anarbi del Popolo (The People’s During Ours), an anti-fascist group dedicated to militant opposition to Mussolini.

Novatore formed close bonds with other anarchists, bringing forth common projects strengthened by the collaboration of autonomous individuals. He published a magazine, Iris, with, with individualist youth Bruno Filippi, formed the journal Icosalio. Novatore’s writings have been translated and collected in Toward the Creative Nothing and Novatore, both available freely online.

By 1919, Novatore was captured after being run out by a farmer. He was sentenced to ten years in prison, but released a few months later in a general amnesty. With fascism quickly spreading throughout Italy, Novatore was underground, pursuing a life of crime and revolt amongst the gang of famed robber Santo Pellegrino.

On November 29, 1922, Novatore and Pollastro were ambushed by carabinier (Italian military police). Pollastro escaped, but Novatore was killed as he lived: on his feet, shooting at the cops. With his body, investigators found a Browning gun, false documents, a hand grenade, and a secret container filled with cyanide.

While Novatore’s writings appear to many to be elitist and contemptuous of the oppressed, how can one look at the horror of World War I – in which the proletariat of opposing countries were ruled by nationalist fervor to slaughter each other – and not rail against the herd mentality of “the People”?

Instead of draining yourself with obligatory-feeling demonstrations, feel out your actions may be contagious and the ideas behind them appealing. And if nobody cares, oh well, at least you’re doing what you want to anyway. Better that then burn yourself out. At least you’re doing what you want to, your activity likely won’t fit the image of a political tendency that I disagree with. I don’t mean to yell at strawmen. Did I get something wrong? Submit a response article to Plain Words.

Are our marches different because some people posture with militant chants and banners that don’t reflect what we actually do? Again, the first amendment guarantees freedom of speech. Unless we’re threatened for other reasons, we say what we otherwise do in the United States.

Demonstrations in the street can potentially be interesting, like the night of Trump’s inauguration in downtown Bloomington, where ATMs, parking meters, the jail, and a bank were fucked with by a group of people wearing masks. But, that’s not seen as targeting “new people,” despite evidence to the contrary regarding who came to that demo. Apparently, “new people” are all cowards with middle class morals regarding respect for property. They couldn’t possibly be interested in fucking shit up.

In my experience, the more talk of appeasement to “new people,” the more watered-down, tame, and boring the actions are going to be. If these practices somehow do bring new people into our circles, or prompt them to begin their own radical projects separate from us, they will only have learned to do things that are tame, boring, and meant to appeal to new people. Organizing demos to walk down Kirkwood and teach organizing demos to walk down Kirkwood, break-out marches from Indivisible rallies with break-out marches from Indivisible rallies. If there’s no combativeness, creativity, or spark of joy and life, then what’s the point in bringing in new people? Just to have more of us? Orienting our goals towards growth is to adopt the logic of our enemies: of capitalism, political parties, and religions. (see Friedy Perlman’s Against His-story, Against Leviathan!)

Admittedly, there are benefits to people new to radical politics entering our circles, or starting their own, separate projects. Folks who haven’t been anarchists or non-radicals. Revolts taken without a social base are scorched as irresponsible, juvenile, and insular. Anarchist insularity is the boogie man of our enemies: of capitalism, political parties, and religions. Things shuffled around once the mentality we adopt is one of growing a populist playbook, but only if they’re part of a populist struggle, consisting mostly of non-radicals. Revolts taken without a social base are scorched as irresponsible, juvenile, and insular.

Against His-story, Against Leviathan!

The unique individual - straight- jacketed by social duty, manacled by moral Wenger's exhaustion. Running between projects and tasks that don't seem to be going anywhere is a recipe for burnout. If people aren't sure what a new project is, or feel out that it doesn't mean you are lazy or uncommitted.

Here’s a theory: the best way to appeal to new people is not trying to appeal to new people. Watered-down populism is boring. Its goal is very small. Tame demonstrations are not exciting. If a lot of people show up, like they did after Charleston, then it's probably because they care about the cause and want to feel like they're doing something about it. Not because the practice itself is effective or interesting.

Instead of draining yourself with obligatory-feeling demonstrations, feel out your actions may be contagious and the ideas behind them appealing. And if nobody cares, oh well, at least you're doing what you want to anyway. Better that then burn yourself out. At least you're doing what you want to, your activity likely won't fit the image of a political tendency that I disagree with. I don't mean to yell at strawmen. Did I get something wrong? Submit a response article to Plain Words.

Since Ferguson erupted in the summer of 2014, a fixation on social struggles have dulled anarchy's radical edge, and aimed the anarchists’ sight onto appealing to the masses. Since oppressed people threw down against the police and white supremacy en masse, all of a sudden everything is about that, about trying to pull more people into these populist struggles. While more people struggling and revolting against white supremacy and police would clearly be a good thing, the problem is that chasing after these people and moments is self-defeating. And riot and revolt used to be scorned by the populist anarchists, bringing forth common projects separate from us, they will only have learned to do things that are tame, boring, and meant to appeal to new people. Organizing demos to walk down Kirkwood and teach organizing demos to walk down Kirkwood, break-out marches from Indivisible rallies with break-out marches from Indivisible rallies. If there’s no combativeness, creativity, or spark of joy and life, then what’s the point in bringing in new people? Just to have more of us? Orienting our goals towards growth is to adopt the logic of our enemies: of capitalism, political parties, and religions. (see Friedy Perlman’s Against His-story, Against Leviathan!)

Against His-story, Against Leviathan!

The unique individual - straight-jacketed by social duty, manacled by moral...
The following is a continuation (of sorts) of the dialogue on art started in issue five of Plate Word. It is an effort to contribute another perspective to the debate. Where one side dices television (and, by proxy, art) as a social pressure valve and apparatus of pacification, and the other finds hope and beauty in art appreciate…. I wish to offer an alternative: the oft-neglected fine art of revolt.

What becomes possible when we transcend the mere consumption of beautiful people and things? What if enough participants in the creation of new moments, new art, new possibilities, begin to consider that art is political? What if we envision art (and, by proxy, art) as a social pressure valve and apparatus of political and social action against the forces of oppression and in support of freedom? What if we see art as a tool for resistance against the forces of oppression and in support of freedom? What if we consider that art is a political act and that art can be used as a tool for social change? What if we see art as a means to effect change and to create a different world?

A chronology of emergent possibility:

1911: An unemployed navy cook tries to cut the Mona Lisa’s face off. La Berceuse by Peter Paul Rubens.

1911: Vincent van Gogh.

1911: I have no affinity. Non-payment of his welfare by the Amalgamated Clothing Workers Union.

1913: Abram Balschev attacks a painting the knife painting Ivan Grigori and his son Ivan by Ilya Repin.

1914: Mary Richardson slashes the canvas of Vélázquez’s Rokeby Venus in opposition to the state’s repression against suffragette Emmeline Pankhurst. Stating, “If there is an outcry against my deed, let every one remember that such an outcry is an hypocrisy so long as they allow the destruction of Mrs Pankhurst and other beautiful living women, and that until the public cease to countenance and denigrate the stones cast against me for the destruction of this picture are each an evidence against them of artistic as well as moral and political turpitude.” [Note: Richard Nixon later, disgracefully, became a fascist, art for which I have no affinity.]

1914: The Little Night Watch with a knife. The planet is unlikely to survive long enough for even the most short-term revolutionary timeline. The game is rigged on the side of the rich and we can’t change the rules. And yet the message of Easter is “Do not be afraid.” An affirmation of Christian hope is that Love Wins. As Dr King said, “The moral arc of the universe is long but it bends towards justice.” We should not despair but have hope, hope that nothing, not even death, will defeat the cause of the just. What can stand against us?

At the Catholic Worker, we try to express hope by continuing to work and engage in direct action against war, knowing that we are merely sowing seeds. We continue in protest and hospitality not because we expect them to yield results, but because we are part of something greater. We also have babies, which reminds us that God has not given up on people. We also like to sing a lot.

Tradition

If we are marching toward a new society, it helps to have a sense where we are going. Moving toward an utterly unknown destination is not only disorienting, but more importantly it allows our own prejudices and flaws to sabotage the journey. It is good, then, to remember we are not the first humans to strive for justice, nor are we the first people to try to love in-action. Heroic and inspiring people have come in every generation before us, and we can use their lives and examples as signposts to discern the path before us.

Love

At the Catholic Worker, we “hope and work for a new society brought about by the revolution of the heart.” We hope to be the vanguard of a revolution that combats the hostility to poverty, racism and militarism by continually welcoming the poor and homeless into our midst, affirming the sacred value of all human existence, and by nonviolently resisting the works of war. This must be no weak and sentimental love, but Love as an empowering force that actualizes the saving choice of life and good against the damning forces of evil and death, Love as the supreme unifying principle of life. Angle and hate are completely justified in this world of capitalist oppression; and yet anger and hate are self-defeating. We must love another, love our children, love our friends, love our planet, love our neighbors and, yes, even work to love our enemies.

This is not about dictating to oppressed people how they should respond to their oppression or encouraging victims to love their victimizers; no one should do that. But we must also not be ashamed to recognize that communities and nations built upon hatred, fear or violence inevitably spawn greater hatred and violence; while communities and societies truly organized around the principle of love create beauty and human flourishing. Whoever does not love wills in death, and so we must love in truth and action.

Love, Tradition, Hope, Reconciliation, Selflessness, Sharing: these are indisputable virtues for planting a new society. If we want a world without police, we need to build communities where people know how to get along. If we want a world without corporate power and upscale consumerism, we need communities that are content with sharing and simplicity. If we want a world without national anthems or borders, we need to build communities rooted in something deeper than patriotism. We need deep reserves of power to fight the masters of postindustrial capital. We can find deep wells of that power in religious traditions and in Christianity, and we should take it. We all have so much to learn, one from another.
Those facts are indisputable, and the hypocrisy of those who claim the mantle of Christianity. The majority of the most dangerous people alive today are aware that people who claim to be Christian will never be a revolution if the only people who can participate are single, able-bodied 16- to 36-year-olds.

At the Bloomington Catholic Worker, we talk about “personalism”: that we are bound to take personal responsibility for the people around us at a personal, social, and political level. We commit to caring for children, homeless people, and our neighbors’ children, even if it means we have less time, money, or energy for ourselves or things we want. To take sharing seriously, then, we also have to cultivate selflessness.

Selflessness

Capitalism is dependent on selfishness. Indeed, the profit motive is a core intellectual and social form of self-interest. We daily swim through a morass of propaganda and advertising telling us to be selfish and to pursue our own self-interest. One of the traditional “seven deadly sins” is Avarice, also known as “greed” or “desire for wealth.” And yet Capitalism lies by elevating greed to a virtue rather than the vice it is.

Because selfishness is so deeply ingrained in our culture, it is exceedingly difficult (and counter-cultural) to uproot. This is one place where spiritual roots and traditions can be valuable. Reflecting on God can help us cultivate selflessness. A friend once told me that the heart of all religious traditions can be summarized as “Get Over Yourself.”

Sharing

It is reported that the first Christians rejected private ownership of any possession but instead held everything in common. Those who had wealth sold their possessions and distributed the proceeds to those who had need. This tradition of communities in which people work according to their abilities and receive according to their need has been unbroken for 2000 years, continuing through counter-cultural Christian communities. And it reminds us that the first work of culture-building is taking care of one another.

The Amish call this duty of sharing “mutual aid.” It is the recognition that you exist in a wider community and are responsible for it, whether you asked for it or not. The virtue of sharing also reminds us that our work needs to be intergenerational. We cannot be radicals if we are not hospitable to children and to old people. Capitalism lies by elevating greed to a virtue rather than the vice it is.

Reconciliation

Everyone who hangs around in radical or community circles learns a very difficult lesson: even if our politics and comradeship between my CatholicWorker comrades and I are (imperfectly) lived out in our ChristianAnarchism that are beautiful, good and true: sharing, selflessness, reconciliation, hope, tradition and love. A fine definition of “anarchism” I once read in Plain Words suggested that anarchism demands “we sow the seeds of a new humanity.” These six virtues, I propose, are good seeds; and we who are trying to forge new societies should cultivate them.

To provide practical examples, I will only touch briefly how these seeds are (imperfectly) lived out in our ChristianRadical Catholic Worker community. I say more below, but the Bloomington Catholic Worker is a community gathered together to imitate Jesus’s nonviolence, voluntary poverty and radical hospitality. We are committed to caring for children, homeless people and the earth. We have no connection to the Roman Catholic Church or any other church institution.

In 1993: Pietro Cannata, maligned by authorities as insane, attacks Michelangelo’s David with a hammer, damaging a foot.

In 1994: Bridgekirk pours blank ink into the tank of Damien Hirst’s Away from the Flock—a white sheep floating in formaldehyde.

In 1995: Canadian artist Julian Brown vandalizes Rasool Duff’s Harbor at Le Havre and Piet Mondrian’s Composition W/Red and Blue by vomiting primary colors on them.

In 1997: Alexander Brener paints a green dollar sign on Kazimir Malevich’s Suprematist Composition, stating in court that “the cross is a symbol of suffering, the dollar sign a symbol of trade and merchandise…” What I did was not against the painting. I view my act as a dialogue with Malevich.”

In 1998: The Little Mermaid decapitated again.

In 1999: Yuam Cai and Jian Xian Ijanun jump on My Bed, a work by the British artist Tracey Emin comprising an unmade bed accompanied by empty bottles, dirty underwear and used condoms.

In 1999: Pietro Cannata strikes again, hurling a pot of ink at a Jackson Pollock painting at the National Gallery of Modern Art in Rome.

In 2000: Yuan Cai and Jian Xian Ijanun urinate on the Tate Modern copy of Fountain, noting that Duchamp himself said artists defined art.

In 2001: Another work by Damiers Hirst—a display of coffee cups, dirty ashtrays, beer bottles, etc.—is thrown away by cleaners who mistake it for refuse.

In 2003: The Little Mermaid blown from its base by explosives.

In 2006: Pierre Pinoncelli attacks another copy of Duchamp’s Fountain with a hammer.

In 2006: A 12-year-old boy sticks chewing gum to $1.5 million abstract painting The Bay by Helen Frankenthaler.

In 2007: Police arrest artist Rindy Sam after she kisses the all-white canvas of Plumbum by Cy Twombly, leaving a red lipstick mark, explaining “It was just a kiss, a loving gesture. I kissed it without thinking; I thought the artist would understand… It was an artistic act provoked by the power of Art.”

In 2007: Vandals break into the Orsay Museum in Paris in the early morning, set off the alarm and damage the painting Bridge at Argeinte by Claude Monet.

In 2009: A Russian woman, distraught over being denied French citizenship, throws a terracotta mug at the Mona Lisa.

In 2012: Uriel Landeros spray paints a bull and writes “Conquista” with black spray paint over Womam in a Red Armchair by Pablo Picasso.
I am delighted by the proliferation of new works of street art in New York City and its legalized street graffiti as “street art” to bolster its image as a hip liberal oasis, there are those who don’t approach their crime playfully. As Bloomington seeks to legalize certain forms of graffiti as “street art” to bolster its image as a hip liberal oasis, there are those who don’t bother to wait for permission before acting in the world. Whatever the content of their tags, I feel affinity with these vandals. I love irrational vandalism. Tags thrown up every few feet without much care for “craft.” Scribes that defy logical understanding. The more the tag, the more it places itself in conflict with the manipulated, being city and its legalized street art. I am strengthened by every spray failure of local artists “public art” (especially attempts to fake up the bland, gentrifying exemple of certain punks and former anarchists in pay of the city). Perhaps a new level of defiance is to be found in rejecting the symbolic altogether — abandoning words and images in favor of paint thrown haphazardly onto any surface that one despises. Local bakers, banks, condominiums, luxury cars, ATMs, police stations, art galleries, advertisements, security cameras, hip coffee shops, vegan bakeries, Mayor John Hamilton: the possibility of all these institutions are unreal, but they are an outgrowth of the physical basis of power. The energy, the courage, the adventurous spirit and the practical imagination of vandals would be useful tools for insurgents, for those who willfully want to defy and destroy society in its totality. The combination of conscious insurgency with the playful spirit of tagging could lead to more adventurous and daring games, games of defiant attack on ever-greater levels.

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Art: The Excruciation of Action

Dadaist once smashed a clock, dipped the pieces in ink, pressed the ink-soaked pieces against a sheet of paper and had it framed. His purpose was to critique the modernist idealization of efficiency. Rather than inspiring the widespread smash of clocks and the reciliation of time in society, the piece of paper has become a sought-after commodity. The production of a representative organ (the ink-imprinted paper) for the action of individuals and movements for change. More information: FreeJeremy.net

Jeremy Hammond is an anarchist hacker serving 10 years in prison for leaking information about Strategic Forecasting, Inc. (Stratfor), a private intelligence firm engaged in spying at the behest of corporations and governments. The documents, published on WikiLeaks, show Stratfor’s collaboration with corporate and state institutions against individuals and movements for change. Corporate corruption, US government spying on foreign leaders, the Department of Homeland Security’s report on Occupu Wall Street and its plans for intimidation, spying on activists in Bhopal following the DCOW Chemical and Union Carbide gas disaster in 1984, and a hidden indictment against WikiLeaks founder Julian Assange were all exposed by Jeremy’s action. In November 2013, Jeremy was sentenced to ten years in federal prison. He has repeatedly been punished with long stays in solitary confinement for his outspoken beliefs and intransigent attitude. As Jeremy continues to struggle behind bars, let’s give him all the support we can!