



Out For Blood

*Richard Williams And Tom Manning
Back On Trial In New Jersey*

On January 2nd, 1991 anti-imperialist political prisoners Tom Manning and Richard Williams appeared in New Jersey superior court for a hearing to decide legal issues before Williams' retrial for the self-defense killing of a state trooper in 1981.

Manning and Williams are accused of being members of the United Freedom Front (UFF), which claimed responsibility for the bombings of corporations supporting the fascist regime in South Africa, of major arms developers for the illegal u.s. wars in Central America, and of u.s. military installations during the 1980s. Manning and Williams, together with comrades Ray Levasseur, Pat Gros-Levasseur, Carol Manning, Barbara Curzi-Laaman, and Jaan Laaman, form the group known as the OHIO 7.

The two stood trial for the shooting during 1986-87. Manning was convicted and sentenced to life plus 30 years. The jury in Williams' trial was divided, with the majority voting for acquittal. Manning has maintained throughout that Williams was not with him on the night of the shooting. However, the state is now preparing for Williams' retrial.

During this hearing, the state was seeking permission to take blood samples which they could then compare with blood found in Manning's car after the shoot-out. The state hopes to use a dubious new DNA test to try and link Williams' to the shooting.

Manning's lawyers argued that a sample of his blood is irrelevant to Williams' retrial since Manning has already been convicted of the shooting. The defence contends that the state really wants the blood to compare with that found at the scene of an armoured car expropriation in New York which they suspect was a UFF action.

The judge ruled that a hearing would be held at a later date to determine the reliability of the blood test, which has never been used in a New Jersey court. After this determination, the judge said he would decide whether a blood sample from Manning was warranted. However, prison officials forcibly took blood samples from both men, despite their physical resistance.

Williams' lawyer was successful in forcing the public defender's office to pay for the expert witnesses necessary for his defence. This was a precedent setting decision because Williams is being defended by his own lawyer, Lynn Stewart, who is donating her services. Both Manning and Williams see this as an important decision which may help with future cases against revolutionaries and other activists.

However, the implications of this decision for Williams' defence have been extremely curtailed by the state, who are only providing \$2000 to pay for his expert



(L-R) Jaan Laaman, Richard Williams, Barbara Curzi-Laaman, Carol Manning, Tom Manning, Pat Gros-Levasseur, Ray Luc Levasseur

witnesses. Given that scientific experts routinely charge upwards of \$150 per hour for their services, this sum is obviously unacceptable and will not cover even two weeks of court costs. What little is left of the facade of "justice" completely crumbles away when we realize that the state itself is spending hundreds of thousands of dollars on their own experts. It is clear that an overall lack of money is not the case here. Rather it is part of the a continuing attempt to deny Williams the resources necessary for his defence against this vindictive prosecution.

The New Jersey prosecutors are also trying to bring the case to court as soon as possible, arguing the

necessity of a speedy trial. The fact that the state of New Jersey was quite happy to turn Williams over to the feds for four years during the sedition trial in Springfield makes a mockery of this claim. It is again an obvious attempt to limit the preparation time of Williams' and his attorney.

In other OHIO 7 news, Barbara Curzi-Laaman has been approved for parole and is expected to be released in November, 1991. However, Carol Manning, who received the identical sentence as Curzi-Laaman, was denied parole after refusing to assist prosecutors with their case against Williams. She is not expected to be released until she completes her sentence in 1994.

Alarm Clock Trial Winds Down Ingrid Is Finally Free!

The following article on Ingrid Strobl is somewhat dated in that she was sentenced in October/90, well over 7 months ago. But we've decided, for a number of reasons, that it was important to print it. We are one of the few publications in North America that covers armed struggle within advanced capitalist countries and consequently one of the few that would cover Ingrid's case, as well as the struggles taking place in Europe. In past issues we have included information on Ingrid's situation and therefore we felt that it was important to follow-up on it. The fact that virtually no one else has reported on this final trial (other publications have covered earlier parts of her and Ulla's situation) also contributed to this.

In the afternoon of October 2/90 the court in Dusseldorf announced the final judgement in the process against the writer/journalist from Koln, Ingrid Strobl: 3 years for being an accessory to a bomb attack and two-thirds of all trial costs.

Ingrid has already served 2 1/2 years under special custody according to 129a, including isolation in a windowless cell and visits separated by a wall. The

remaining period of 1/2 year has been suspended. Ingrid therefore remains free and does not have to go back to prison. One observer at the court case commented that "First, I was very happy, for I had prepared myself that they would perhaps throw her back into jail". This is the feeling that overcame us all when on October 22 we heard this on the news. Yet still, we were also furious. Furious because it is and remains literally a terrorizing judgement, one which without 129a would not have been possible. Still we are happy because the ongoing threat of our friend and fellow fighter being jailed has been lifted and the whole issue is at last ended: almost 3 years of solidarity work, prison visits, court visits, demonstrations, letters, manifestations, much work and many worries about Ingrid, and always the impotent anger with the judges, with the prosecutors, some media people, anger with the armed security service pigs at the court, and more. With every means at their disposal, the security service authorities had tried to turn Ingrid into a symbol of the proto-terrorist: the ice-cold smiling feminist who from her elegant 3 bedroom house would

...continued on the back page

We Have A New Address:

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The Reason Is Simple Enough: Why I Fight

by Raymond Luc Levasseur

I also think it's a good idea not to have any fixed notions in one's head. I don't want any one to tell me where I should out my attention first. If down the line we can try to respect each other according to the principle of self-determination then we can begin to move forward. There are enough of us to go around and you don't have to do what I do and vice versa. I do this and you do that, there is plenty of room.

June Jordan

My first act of sabotage was committed when I was seventeen years old - several years before my military service and tour in Viet Nam, several years before the Viet Nam experience jolted my consciousness and propelled me into a lifetime of political activism.

I was shown how to temporarily disable machinery by French-Canadian workers. The objective was to draw the line at how many shoe heels we could produce per hour, beyond which it became exhaustive and dangerous. A short respite in a non-union shop which had pitifully low wages. The object lesson was that we could penetrate the veneer of omnipotence that the company maintained. We had our dignity - dispelling, in some small way, the shadow of the mills that dominated our lives.

U.S. imperialism is the most powerful and violent system on the face of the earth. In 1967, in Viet Nam, this was brought home to me. In 1991, its being rammed home to the people of Iraq and Palestine. The entire history of the U.S. is built on theft and violence. Within U.S. borders is found its legacy - the fractured nations of Native Americans, Mexico, New Afrika, and Puerto Rico.

It is not only the violence of the bomb and the bullet that is bullishly american, it is also the violence of the spirit; the violence of a warped economic/political system that forces one generation after another to watch their children die from starvation, malnutrition, disease and social neglect. A violence which demoralizes and debilitates people whose human potential evaporates before their very eyes. An imperialism that has always savoured particularly violent action against people of color.

My own life experiences have left the taste of sweat and blood indelibly stamped in my mind: the conditions of work. Low paying non-union, ass-busting hazardous jobs in mills, factories, fields and construction sites; military service and carnage in Viet Nam; police violence - the first of which I was subjected to in Boston's Dorchester neighborhoods; prisons, where I've been in some of the nation's worst. My identity as a worker/revolutionary permits me no retreat from the suffering of others, be it in El Salvador, South Africa, Palestine, Puerto Rico, or the South Bronx. From a vantage point inside the belly of imperialism, I feel compelled and duty bound to act. Not as I once did - an armed soldier of the U.S. military, oiling and operating the machinery of war. This time as a worker armed. A soldier still at war, operating from whatever level of resistance that can be mustered to challenge those who exploit and kill for profit.

I have been identified with acts of armed resistance that include the bombing of U.S. military facilities, corporations doing business with the apartheid regime of South Africa and colonized Puerto Rico, and the research facilities of war profiteers. In the wake of the Soweto uprising and massacre, with the wholesale massacres of Salvadoran people, the United Freedom Front responded with armed propaganda. U.S. military

facilities were extensively damaged.

These actions were intended to bring to the attention of the American people the crimes committed by their own governments and U.S. corporations. They were to serve as an example that the system is not invincible. That the demands of the oppressed must be heard.

I do believe that such acts of resistance are a political necessity if we are to develop a capacity to respond to the violence of the State that is more than simply symbolic. It is necessary, if we are to build a resistance movement that will lead to our own emancipation, rather than merely creating a movement for a revolution others will make. Such acts see their legality confirmed in international law, such as the Nuremberg decisions.

Within the context of exposing and preventing the commission of heinous crimes against humanity, we can't all be expected to function within the parameters of what is considered "clean" and acceptable political activity. Nor should we wait for everyone's ideas of the proper objective conditions to be in place. Some of us will step out of the realm of subjective conditions and get "dirty" and bloodied while engaging the enemy. History is rife with examples. This is a dangerous and difficult task given the powerful security apparatus of the State, the compliant and collaborating news media, and a relatively weak Left.

In other parts of the world, liberation movements' key focus is freedom; with most U.S. left/progressive movements the focus is non-violence. It is not only criticism of our actions and ourselves which comes from the Left - it is condemnation. However, I've not heard condemnation coming forth from Soweto, Morazón Province, Ponce, or the ghettos and barrios of Amerika. Nor would I anticipate any condemnation by the people of Iraq and Palestine should there have been a more forceful response within this country to imperialism's latest adventure. Many leftists and progressives recently opted for the slogan "support the troops, not the war" virtually absolving American soldiers for any responsibility in their actions. Yet these same folks abandon political prisoners/pow's in the U.S., holding us responsible for political/military actions they don't approve of. If they are even aware of our existence.

The more sectarian organizations respond negatively to armed actions. They don't recognize anything

that isn't on their agenda or under their control. But there is something more insidious at work with political movements as a whole, composed in large part by white, middle-class activists. How is it that they can dictate to the most oppressed people in Amerika the methods they will use to obtain their liberation? (Amerika's longest held political prisoners are from the Black Liberation struggle.) Are we expected to wait, before we resist, for some illuminating end to white supremacy and class co-optation/collaboration? And what of those millions subjected to police violence and grinding poverty, downpressed in the streets and prisons of all kinds, who will die tomorrow, next week, and next year. Are we to be relegated to inferiority in the movements, the way we have been in society? Amerika has a way of turning on itself, of abusing its young and devouring its elders. We live in a country where people support the nuclear destruction of Hiroshima and Nagasaki, the invasions of Grenada and Panama. The Mid-East War. The murder in Central America. Simply put, the difficulty of winning hearts and minds should not preclude uncompromising acts of armed resistance.

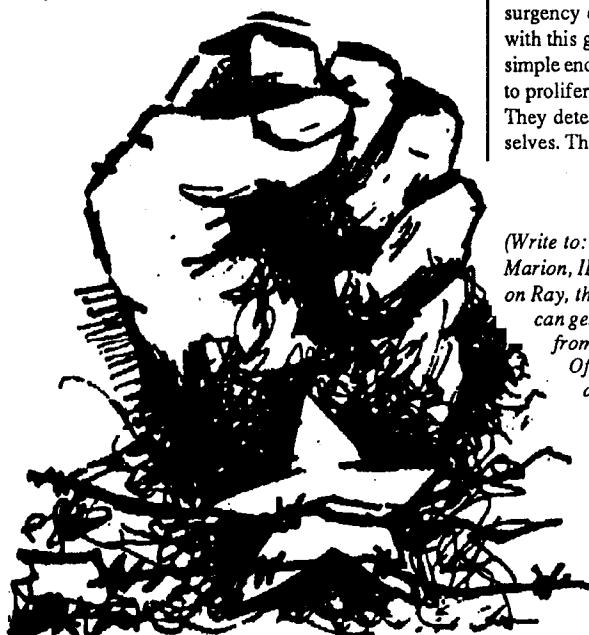
A single spark can start a prairie fire - assuming there's a bit of dry tinder about. There are examples of Native American resistance, Nat Turner's revolt, John Brown's raid, El Grito de Lares, Puerto Rico - even the legendary Boston Tea Expropriation. There are thousands of other examples throughout the history of common people. They are fragmented, divided by time, groups, and issues, but armed resistance is a real part of our history. It was in the 60's, 70's and 80's and will be again in the future. It doesn't have to be a chapter or even a footnote in the books to realize that such resistance has provided some degree of inspiration and direction to many whose lives were levelled by oppression.

Many of the Sam Melville-Jonathan Jackson Unit/United Freedom Front actions were done in solidarity with struggles subjected to the full force of U.S. imperialism. Movements fighting for the very lives of their people. These rearguard actions were a small thread of support within the larger context. None of these actions were to the detriment of the struggles they supported, nor to the activities of those organizations which work in the general public. Anti-imperialism requires a multi-dimensional, multi-level approach.

The government, of course, has responded to militant and armed resistance with extensive counterinsurgency efforts. This should surprise no one familiar with this governments' criminal activity. The reason is simple enough: they fear the potential of such resistance to proliferate and develop into formidable movements. They detest the example as much as the actions themselves. They fully realize the potential of the oppressed.

Marion Prison, April 1991

(Write to: Ray Levasseur #10376-016, P.O. Box 1000, Marion, IL, 62959 USA. If you want more information on Ray, the Ohio 7 and political prisoners/pow's you can get the following books, booklets and pamphlets from us: "Until All Are Free: The Trial Statement Of Ray Luc Levasseur" (\$1.00 plus \$0.75 for postage), "Ohio 7: On Trial" (FREE plus \$0.75 postage), "Can't Jail The Spirit: Political Prisoners In The U.S." (\$12.00 plus \$3.00 postage). We also carry other books on armed struggle, anti-imperialism and more. Our full mailorder list should be available shortly. Remember we can't cash cheques, and money orders must not be made out to Arm The Spirit, just leave them blank. We prefer cash but conceal it well.)



“You've got to struggle on all levels, with weapons or with leaflets, and with ideas...”

An Interview With Tom Manning

April 12th and 19th, 1991

Could you trace your own development as a revolutionary - the development of your own political consciousness - and particularly what motivated your decision to move from above-ground community organizing and political activity to clandestine activity.

The need for revolution is obvious depending on where you're from. If you're sitting in a suburban house with a two car garage and a birdbath in the back, with your 25" TV telling you that you're OK and the world's OK, that's one thing. Myself I came up from the projects. I grew up in the housing projects in the city. With the lack of things we needed in the family and in the community it was always obvious that something was wrong. But with the conditioning you get from the system, it's hard to make an analysis at that time why you're inside that kind of situation.

When I got out into the world, basically joining the service, just being around people from all around the country, it was almost like, at first, that I was dropped from the moon into the middle of this population that had no idea what or where I came from, or vice versa. It was because of that conditioning, of growing up in the inner-city in the projects, always basically on the edge...it was an on-the-edge existence.

As the time passed in the service I started meeting other people from different cities, inner-city situations - New York, New Jersey, Philadelphia, Oakland - and I started to make the realization that there are two cultures within the one, the haves and the have-nots. That's how we used to identify. We used to associate together along those lines in the service.

Once I got to Vietnam, being really aware of the different backgrounds in people, when I got to Vietnam the contrasts were so clear of America and what America expected, what it claimed and what was actually happening over in Vietnam. So all of that added up.

Coming back to the States after Vietnam it wasn't long before I ended up in state prison. It's a place where a lot of Vietnam veterans ended up at that time. That's when I first started putting all of this in some kind of perspective, and also seeing what was going on on the outside. I was in prison during the late '60s, from '66 on, when all the demonstrations were happening, basically around the war but there was still something of the civil rights movement going on then.

Then came 1968, with Martin Luther King being executed and the uprisings in the cities, stuff got really militant inside. We took part in a lot of work strikes and hungerstrikes and things like that, and all the beatings and ship-outs and everything that goes along with that kind of stuff.

That's when I started making a decision on where I was going to be, on what side of the struggles that were going on. At the same time there were a lot of racial problems inside, white prisoners fighting against Black prisoners, etc., and basically I made some choices then, with the reading I was doing and the people that I was getting locked up with in segregation, that there was a need for revolutionaries out there and if and when I got out of the joint, that's what I was going to do. Take it to the streets, basically.

After getting out in '71... I started looking for people to hook up with to do some kind of political work, not knowing for sure what exactly I wanted to do. I was attracted to the very militant stance of the Panthers and

the things that the Weather Underground were doing. I wasn't really clear on what the Weather Underground was about but I liked that way, clandestine resistance. It took me a couple of years to find people who had the same affinity for those kinds of activities, but eventually we did hook up.

Part of the pattern of armed resistance which we've seen over the past 20 years, specifically by white anti-imperialists, are actions done in solidarity with or in support of anti-colonial struggles and liberation struggles in the "Third World" (Latin America, Africa, Southeast Asia, etc.). What is the relationship between armed resistance in North America and the revolutionary struggles around the world?

Let me speak just from my own experience. I started struggling from a self need, from the experiences of what I grew up in and what I knew and felt those needs were, not in solidarity with anybody else. It's not as though I started from some kind of intellectual abstraction. I knew where I came from and I knew the people I was working with.

When I was doing above-ground work, was going down to the welfare office and jumping on the desks for families who needed heating oil to get through the winter, those kinds of things. We were doing a lot of prison support work, fighting for prisoners' rights inside and fighting for support for the families outside. Most families outside are poor people, working and poor people. So that's the basis of where I come from. It's more from an inside out kind of perspective than outside in - an in support or in sympathy kind of perspective.

It was basically a realization that my struggle and the struggles of where I'm coming from are similar to the struggles of people in places like El Salvador. They don't want to take over the world or anything like that, they just want to improve their lot to the point where it's livable and has some kind of hope and some kind of future to it. That's all we were fighting for in the communities. It's just a matter of realizing that your community is the same as their community, and that makes both of these communities our community.

You and your comrades, the OHIO 7, are among the more than 200 political prisoners and prisoners of war currently held in U.S. prisons. Do you feel that there is an increasing awareness of the existence of PP/POWs in the U.S.?

There is an increasing awareness of political prisoners and why there are political prisoners, but not as much as we would like to think. We tend to have a lot of contact with each other, and with people who have been involved for a long time newly coming together to organize around PP/POWs, so it gives us the feeling that we're reaching out and we're really getting somewhere. But then I have contact with other people around the country and they don't even know there are political prisoners. It amazes me when I'm in touch with someone doing political work somewhere, like down in Kentucky or somewhere. All of a sudden I find this new connection and here's someone who's been doing community work for fifteen years and they've never heard of any of the political prisoners except the ones who've been on "60 Minutes". It amazes me with all the energy I see going into this political prisoner support work and awareness

work, it amazes me that it hasn't really gotten out into the community, into the wider community. You have the movement community and then you have the rest of the world, and it seems like we're not getting out there.

During the past few years we've seen increasing attempts by the U.S. government to criminalize resistance. The state has been using things like anti-racketeering (RICO) laws, originally designed to fight organized crime, and seditious conspiracy laws to prosecute clandestine activists. We certainly saw this in the case of you and your comrades. It's also been used extensively against Puerto Rican independentistas. What do you see as the state's agenda in using these laws and do you think they pose a threat to above-ground organizing as well?

First of all, I think the use of RICO against the Puerto Ricans and then against us is basically an attempt to deny the fact that there are political prisoners, and ultimately that there is a need for political struggle in this country or in those areas which this country tries to dominate. The first aspect of criminalization is denying the justness of the struggle.

The use of RICO against us, and originally against the Puerto Rican comrades, is a test. They used it successfully against the Puerto Ricans. They got convictions. They got big time. The next step, once you've used it successfully against people of colour, is to see if you can use it against white people. Basically, I think that's what their progression was. If they can successfully use it against us, this small group of white people being the OHIO 7, the next step would be to use it against people in above-ground work. They can tailor it. All they've got to do is find two acts that have some kind of aspect to them that they can classify as "criminal". If they can find those two acts, then they can make a conspiracy out of any kind of organizing that you can imagine. Anywhere where you're putting out a message and an agenda, if they can attach two acts together that they can justify as "criminal" then they've got a RICO conspiracy.

Do you think that the left as a whole in the U.S. is aware of this threat and are taking it seriously?

Not the left as a whole, but I don't think the left as a whole in this country has ever come to any kind of consensus on anything. There are people who are taking it seriously, and that's why we got as much support as we did around that trial. We didn't get as wide a range of support as we would have liked to have had. One of the things with the OHIO 7 is that we've always tried to reach out and be as inclusive as possible in everything we did or said, even while we were underground, in our communiques and stuff. But the support we did get around the trial was people who understood what they were struggling against. They weren't supporting personalities or anything like that. They understood the seriousness and the potential enormity of what was coming down there in Springfield.

It seemed like in both the OHIO 7 Seditious Conspiracy trial, and also the recent Resistance Conspiracy Case, there was, in many ways, a successful attempt by the government to isolate the clandestine activists from the above-ground activists by throwing around accusations of "terrorism", trying to intimidate people and stop them from doing support work.

I think a lot of the isolation was done while we were still underground. I think they accomplished that to a good degree, between their propaganda and their terrorizing of the community. Once we had been captured - we were totally isolated when we were first captured - any breakthroughs we made at all were major victories. It

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Tom Manning interview continued...

was a constantly progressing thing, and it still is, that we are getting out of that isolation and we are reaching out. What we were about when we were active in the field and what we still are about, even though we can only work in a limited fashion now. It's constant. Anybody who takes the time to listen to it and who takes the time to make all the connections that we've always made understands where we're coming from. If they're not geared for that mode of operation, then at least they can support it and understand it. Armed struggle against the same enemy, no matter what your geographic or geopolitical borders are, has the same needs.

In the upcoming trial that you and your comrade, Richard Williams, are involved in in New Jersey, the state is attempting to introduce a new blood screening technique. You and Richard have been struggling, both physically and legally, to defeat the introduction of this testing. What is this test and what threat do you and Richard think it poses as a prosecution tool, particularly in political cases?

First to speak to that physical struggle. Each time they've taken the blood - going all the way back to the day after I was captured when they wanted hair samples, and it took fifteen FBI agents and city detectives in Norfolk, Virginia to get that - we've taken a position of non-collaboration, not passive non-collaboration but aggressive non-collaboration. Anything I can make them work harder for to get I will, even though they'll ultimately get it anyway. That's just consistent with my position on armed struggle. I'll fight these people any way I can, by any means necessary. Richard has the same position.

As far as the legal thing - I hate to say legal because that puts the connotation of legality on the trial, but for the sake of getting the conversation going we'll go with the word "legal" - we can test that as much as we can test anything else in this trial. Basically, what happened out on the road was a self-defense armed confrontation between me and a cop, who I look at as a front line soldier

for the system that I'm struggling against. They [the state] are trying to get more bite for their buck out of this trial. Anything they try to get over on us in this trial we will contest. That goes equally for the blood test.

I don't want to give the blood any specific significance. It's an unproven, new scientific test. It's been used in roughly 400 trials in this country to one degree or another, successfully or unsuccessfully. As people understand the newness of it, and as it develops, it's like anything else. The more you learn about it the more you realize how little you knew about it yesterday. That's what is happening with this technology. It's just like voiceprints or lie-detectors that they thought were all-powerful and convincing ten years ago. You can't get lie-detector testimony in a courtroom these days. I think that's eventually what's going to happen with this blood test. On that aspect, that's how we're challenging it.

Just to wrap up, given the ever-increasing state of repression in North America, what do you see as the role of clandestine revolutionary organizations in the U.S. and Canada during the coming years?

They're coming to take this phone right now, so I'll be real quick. Basically, the role of armed struggle anywhere is conditioned by time and place. At some point, in places like El Salvador, it becomes the main thrust. Right now, armed struggle in this country is basically armed propaganda, a demonstration tool. For people as a whole, armed struggle gives them another option to fight the system with.

You've got to struggle on all levels, with weapons or with leaflets, and with ideas...

Write to Tom and the rest of the Ohio 7:

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Editorial Notes

Here we are with yet another issue and as people may have noticed we have a new address. The reason for this is that our group has undergone some changes, with some comrades leaving to do other political work. The old address will continue to be active and we encourage people to continue to send mail there. Sometime in the near future a new publication called "Into The Streets" should be coming out from this address (Box 475, 253 College St., Toronto, Ont., MST 1R5, Canada). We, on the other hand, will continue our work within an internationalist perspective and we once again ask that comrades send us information on the struggles going on in their part of the world. As well we're continuing to work on our other projects, particularly the magazine version of *Arm The Spirit*. A chronic shortage of money continues to be a problem, so once again any help would be appreciated.

Finally, we would like to say that we give many thanks to a comrade from Toronto for the Ohio 7 article and the Tom Manning interview.

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(Ray Levasseur's address is on pg. 2 and Pat Gross-Levasseur is no longer imprisoned.)

Thanks For Your Solidarity

I would very much like to come get you, one to one, in the streets, in the towns, in the countryside... gather you and tell you that I also feel sadness for the pain that the loss of your friend, your comrade, caused you...; but my condemnation is extensive, as always for a revolutionary.

I would very much like to shake your hands, one to one, and whisper while looking in your eyes, your eyes that know how to express everything deep inside, thank you, THANK YOU FOR SUCH SOLIDARITY! But thick walls, watched by guards armed with machine guns separate us.

I would very much like to invite you, one to one, to come see me and thus meet you, talk to you of all the doors that the loss of your comrade opened, but if you are a friend of a revolutionary prisoner you are not allowed to look into his eyes.

I would very much like to write each of you a long letter full of hopes and dreams, but the mail box of each political prisoner is so small that only two censored letters and telegrams fit per week.

SO MUCH FURY!

They don't even let you walk in the prison courtyard, because to do so you must show the guard your clothes and your body and allow yourself to be molested, before and after one or two lousy hours in the courtyard per day. In a courtyard that isn't even twenty feet.

They don't even let you speak to your family, to your children, because to do this you must put up with everything that you say during those damn twenty minutes (in the best instances) that you're allotted being listened to, written down and recorded.

You can't even have your children spend a few hours with you, because they must be searched before and after their visit.

They don't even let you live with your comrades, WITH WHOM YOU SHARE LIFE AND DEATH, because they say that even disarmed, we are more dangerous when we are together. What an illusion!

They know very well that that is not true, that the goal is not security (that we be well protected) but the goal is something else, the annihilation of our ideals. But their calculations have failed, for we too know how to "protect" our ideals.

They can isolate us for days, weeks, months... they can threaten us, hit us, even

take away our right to re-unification through the hungerstrike by strapping us to beds. But the ideals, they don't reach them.

You, Kepa (a GRAPO prisoner who died during a previous hungerstrike - ed.), you can explain it, because you know it well, we know you well and we know that you wanted to LIVE, LIVE AND LIVE! And you Sevi who was next. They let you die, and it's certain that when you saw death approaching, in your soul etched itself the eyes of your children, the people you loved the most, the colours, the flowers, the countryside, the towns, the people, the music, the dances, the laughter, the kisses, the embraces, the celebrations. LIFE! But you didn't give up, you didn't give them the pleasure of touching your ideals of LOVE and REVOLUTION, of DIGNITY and REVOLUTION, of STRUGGLE and REVOLUTION.

Kepa, you didn't see your little daughter grow into a woman. Sevi, three days before they pronounced you dead, while you were struggling to keep your heart beating, I received a telegram for the 3rd birthday of our little Aida:

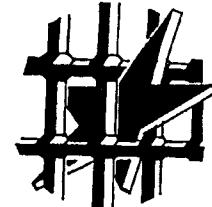
"...And every 13th of May
our flower grows taller
and the most beautiful coloured petals
and the softest and sweetest scents..."
- Sevi

They never let you kiss our little dancer.

They took away our most basic human rights like they've done to all revolutionaries, but they never succeeded in taking away our revolutionary ideas. NEVER, COMRADES, NEVER! IT IS THAT WHICH IS OUR COLOSSAL VICTORY!

**LOVE AND STRENGTH!
WE WILL WIN!**

Rosario Narvaez
GRAPO political prisoner
Yserias, Spain



(Reprinted from Correspondances Revolutionaires)

Alarm Clock Trial Winds Down *continued...*

blow up mercilessly those poor little defenders of the Lufthansa; the leader of a terrorist group who goes around blowing things up and firing at everybody; the alarm clock buyer who was trapped by those unbelievably shrewd (male) sleuths of the Bundeskriminalamt (Federal Criminal Investigation Bureau - ed.); a women who was stupid enough not to tell anyone for whom she had purchased the alarm clock, etc. It is difficult to defend yourself against so many lies and not let yourself become intimidated. Never did Ingrid live in an elegant 3 room house. Nor are the Revolutionary Cells a killer-commando a la Rebmann's (Federal State Prosecutor - ed.) nightmare.

On the contrary the truth is, as before, that Ingrid lives in a Köln house consisting of 2 1/2 little rooms, and alarm clocks are by definition "instruments of everyday

December 1987 was in any case well-planned and aimed at pre-judgement and conviction ("The Rote Zora and their Alarm Clock" was what it said in Stern magazine for example after the arrest of Ingrid and Ulla in December 1987, and this article spoke about the tremendous detection successes).

Well, they did not succeed in that! And we can drink to that everywhere, in the kitchens, and in the "conspiratorial backrooms"; and drink again to Ingrid that it may go well with her outside from the prison she sat in for 2 1/2 years too many; and drink again to us all together, to everyone who refused to go along with the arrest of Ulla and Ingrid and who opposed it; who wrote to Ingrid in jail in spite of mail-monitoring, who attended court in spite of I.D. copying, who demonstrated in spite of the hordes of pigs armed with dogs; who protested to the official government institutions and sometimes only

around it and if that was achieved, then we also achieve something for each other, at least in part, and for someone in jail the difference between 3 and 5 is considerable. Thousands of people did something to oppose the arrests of Ingrid and Ulla, especially in the circle of women there remained a large potential for opposition. This protest is best described with a quote from Ulrike Meinhof: "Protest is if I say 'I no longer accept this or that.' Resistance is if I see to it that that which I don't accept no longer occurs." That is exactly what we sort of achieved during this campaign. We have no power, we know that, but we are not powerless for we are many if we want to be, and in this way we can develop, as a minimum, a publicly workable presence which is able to establish itself in spite of the security-service led, multi-media and helicopter-protected pre-judgements. That gives a good feeling: to imagine the rage of the Lord-accusers in Karlsruhe about the mass attendance at Ingrid's court-case in spite of all the controls; their fury about every letter of protest and every newspaper article that did not suit them; their fury about the women and men who in 1989 is spite of threats of torture would not provide personal testimony; their fury over every \$10 bill contributed to the solidarity account; their fury over our versatility and strength

Besides all our mixed emotions over the judgement against Ingrid, we know that it would have been worse if we had done nothing. We have learned a lot from our solidarity work with Ingrid, and this runs from a loss of illusions about this State, to take pleasure in the experience of our own strength. And what we have learned here should be applied to the many other suspects who with similar circumstances as Ingrid were arrested and condemned, but who largely without all this public attention have landed in jail for years. Therefore, the sticker from Hamburg: "Ingrid is out! How do we get the next one out?" is not naive fake opportunism as 'Konkret' put it. This is an opportunity for us to fight with solidarity and fury for the cancellation of 129a and also for the freedom of all political prisoners and fighting prisoners. This is for us an absolute, acute requirement worthy to carry on with.

(Taken from Clockwork 129a, an anti-repression magazine from the FRG. For more information on Ingrid Strobl and Ulla Penselein, Rote Zora and the Revolutionary Cells, and other struggles in Germany you can get the following books and pamphlets from us: "West German Repression Of The Women's Movement: The Patriarchy's War For Control Of The Womb" (\$3.00 plus \$1.50 postage), "A Herstory Of The Revolutionary Cells And Rote Zora: Armed Resistance In West Germany" (\$1.00 plus \$0.75 postage), "Red Army Fraction: Documents And Chronology" (\$2.00 plus \$1.00 postage), "Political Prisoners On Hungerstrike In West Germany" (\$2.00 plus \$1.00 postage), "West Germany 1986" (\$1.50 plus \$1.00 postage) and "Squatting In West Berlin" (\$4.00 plus \$2.00 postage).)

PLAKATGRUPPE EIFFLERSTRASSE

Die moderne Hexenverfolgung endet in Isolationshaft.

...und beginnt bei Schönheitsidealen - fraueneindlicher Werbung Diskriminierung am Arbeitsplatz § 218 Frauen als Sexobjekt Verhinderung radikaler Kritik an bestehenden Verhältnissen

Freiheit für Ulla und Ingrid!

terror which day after day in millions of bedrooms loudly tear from their sleep the student and the worker, some even out of dreams about a better world".

The truth as far as the Revolutionary Cells and their sister women's organization Rote Zora is that these are one of the few still militant and armed groups in the ex-BRD who do not simply advance over a road of corpses but often attack the system creatively and shrewdly and above all distinguish themselves because they are against all social-christian democratic-green-realistic politics, and defend the accommodation of asylum politics; this may be old-fashioned in the Great Germany of the year 2000, but not therefore necessarily bad.

The truth is that also the accusers from the house of Rebmann in Karlsruhe wanted to give a clear signal, in the form of an investigative success, to all the activists and other serious critics of German asylum and settlement policies. The house-searches and the campaign to criminalize Ingrid and Ulla and many other women in

screamed in fury at this whole pig mess. All of us together ensured that Ingrid served not 5, but only 2 1/2 years in their prison. 3 years and a tremendous sum of court costs is an extremely high punishment for someone whose only misdeed is to have bought an alarm clock and who refuses to give information about its whereabouts. Doubt argues in the favour of the accused; this is what it reads in the still current school books, of course this is just one of the normal 'fuck the children' tactics. But this should not deter us from holding this up as a standard for justice in the ex-BRD and the present Great Germany; especially for those who suffer under all these lies.

IN SPITE OF IT ALL KEEP FIGHTING

This is the important conclusion from the Strobl court-case! Many quite different people have worked

Arm The Spirit is an information collective focusing on militant and revolutionary struggles. Our perspective is autonomous but we see a need to discuss and analyse all forms of left resistance in order to contribute to a revolutionary process. We welcome and encourage others to join us in our work.

La Lucha Continua!

Subscriptions for this bulletin are \$10.00 for 10 issues. We will also be publishing a magazine that will expand upon what we cover in the bulletin. At this moment we have no subscription rate for it but we hope to publish it at least twice a year. The bulletin will come out at least 10 times a year on a near monthly basis. We are also in the process of setting up a small mailorder literature service. Please send \$1 for the mailorder list. We accept cash (conceal it well) or money orders but no cheques. If sending a money order please do not put 'Arm The Spirit' just leave it blank. We look forward to hearing from you.

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RAF Action

On April 1/91, in Dusseldorf, Germany, the Red Army Fraction assassinated Detlev Rohwedder, the head of the government agency responsible for the economic restructuring of eastern Germany. The government trust, which he headed, is responsible for the privatization of over 8000 state companies of the former DDR. The privatization process has resulted in unemployment for hundreds of thousands of east German workers. We hope to have the communique in our next issue.

Tom Manning interview continued...

was a constantly progressing thing, and it still is, that we are getting out of that isolation and we are reaching out. What we were about when we were active in the field and what we still are about, even though we can only work in a limited fashion now. It's constant. Anybody who takes the time to listen to it and who takes the time to make all the connections that we've always made understands where we're coming from. If they're not geared for that mode of operation, then at least they can support it and understand it. Armed struggle against the same enemy, no matter what your geographic or geopolitical borders are, has the same needs.

In the upcoming trial that you and your comrade, Richard Williams, are involved in in New Jersey, the state is attempting to introduce a new blood screening technique. You and Richard have been struggling, both physically and legally, to defeat the introduction of this testing. What is this test and what threat do you and Richard think it poses as a prosecution tool, particularly in political cases?

First to speak to that physical struggle. Each time they've taken the blood - going all the way back to the day after I was captured when they wanted hair samples, and it took fifteen FBI agents and city detectives in Norfolk, Virginia to get that - we've taken a position of non-collaboration, not passive non-collaboration but aggressive non-collaboration. Anything I can make them work harder for to get I will, even though they'll ultimately get it anyway. That's just consistent with my position on armed struggle. I'll fight these people any way I can, by any means necessary. Richard has the same position.

As far as the legal thing - I hate to say legal because that puts the connotation of legality on the trial, but for the sake of getting the conversation going we'll go with the word "legal" - we can test that as much as we can test anything else in this trial. Basically, what happened out on the road was a self-defense armed confrontation between me and a cop, who I look at as a front line soldier

for the system that I'm struggling against. They [the state] are trying to get more bite for their buck out of this trial. Anything they try to get over on us in this trial we will contest. That goes equally for the blood test.

I don't want to give the blood any specific significance. It's an unproven, new scientific test. It's been used in roughly 400 trials in this country to one degree or another, successfully or unsuccessfully. As people understand the newness of it, and as it develops, it's like anything else. The more you learn about it the more you realize how little you knew about it yesterday. That's what is happening with this technology. It's just like voiceprints or lie-detectors that they thought were all-powerful and convincing ten years ago. You can't get lie-detector testimony in a courtroom these days. I think that's eventually what's going to happen with this blood test. On that aspect, that's how we're challenging it.

Just to wrap up, given the ever-increasing state of repression in North America, what do you see as the role of clandestine revolutionary organizations in the u.s. and Canada during the coming years?

They're coming to take this phone right now, so I'll be real quick. Basically, the role of armed struggle anywhere is conditioned by time and place. At some point, in places like El Salvador, it becomes the main thrust. Right now, armed struggle in this country is basically armed propaganda, a demonstration tool. For people as a whole, armed struggle gives them another option to fight the system with.

You've got to struggle on all levels, with weapons or with leaflets, and with ideas...

Write to Tom and the rest of the Ohio 7:

Jaan Laaman #10372-016
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Leavenworth, KS
66048 USA

Editorial Notes

Here we are with yet another issue and as people may have noticed we have a new address. The reason for this is that our group has undergone some changes, with some comrades leaving to do other political work. The old address will continue to be active and we encourage people to continue to send mail there. Sometime in the near future a new publication called "Into The Streets" should be coming out from this address (Box 475, 253 College St., Toronto, Ont., M5T 1R5, Canada). We, on the other hand, will continue our work within an internationalist perspective and we once again ask that comrades send us information on the struggles going on in their part of the world. As well we're continuing to work on our other projects, particularly the magazine version of *Arm The Spirit*. A chronic shortage of money continues to be a problem, so once again any help would be appreciated.

Finally, we would like to say that we give many thanks to a comrade from Toronto for the *Ohio 7* article and the Tom Manning interview.

Tom Manning #202873 - 4B
Richard Williams #79372 - SH
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CN 861
Trenton, NJ
08625 USA

Barbara Curzi-Laaman #18213-053
Carol Manning #10375-016
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Lexington, KY
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(Ray Levasseur's address is on pg. 2 and Pat Gross-Levasseur is no longer imprisoned.)

Thanks For Your Solidarity

I would very much like to come get you, one to one, in the streets, in the towns, in the countryside... gather you and tell you that I also feel sadness for the pain that the loss of your friend, your comrade, caused you...; but my condemnation is extensive, as always for a revolutionary.

I would very much like to shake your hands, one to one, and whisper while looking in your eyes, your eyes that know how to express everything deep inside, thank you, THANK YOU FOR SUCH SOLIDARITY! But thick walls, watched by guards armed with machine guns separate us.

I would very much like to invite you, one to one, to come see me and thus meet you, talk to you of all the doors that the loss of your comrade opened, but if you are a friend of a revolutionary prisoner you are not allowed to look into his eyes.

I would very much like to write each of you a long letter full of hopes and dreams, but the mail box of each political prisoner is so small that only two censored letters and telegrams fit per week.

SO MUCH FURY!

They don't even let you walk in the prison courtyard, because to do so you must show the guard your clothes and your body and allow yourself to be molested, before and after one or two lousy hours in the courtyard per day. In a courtyard that isn't even twenty feet.

They don't even let you speak to your family, to your children, because to do this you must put up with everything that you say during those damn twenty minutes (in the best instances) that you're allotted being listened to, written down and recorded.

You can't even have your children spend a few hours with you, because they must be searched before and after their visit.

They don't even let you live with your comrades, WITH WHOM YOU SHARE LIFE AND DEATH, because they say that even disarmed, we are more dangerous when we are together. What an illusion!

They know very well that that is not true, that the goal is not security (that we be well protected) but the goal is something else, the annihilation of our ideals. But their calculations have failed, for we too know how to "protect" our ideals.

They can isolate us for days, weeks, months... they can threaten us, hit us, even

take away our right to re-unification through the hungerstrike by strapping us to beds. But the ideals, they don't reach them.

You, Kepa (a GRAPO prisoner who died during a previous hungerstrike - ed.), you can explain it, because you know it well, we know you well and we know that you wanted to LIVE, LIVE AND LIVE! And you Sevi who was next. They let you die, and it's certain that when you saw death approaching, in your soul etched itself the eyes of your children, the people you loved the most, the colours, the flowers, the countryside, the towns, the people, the music, the dances, the laughter, the kisses, the embraces, the celebrations. LIFE! But you didn't give up, you didn't give them the pleasure of touching your ideals of LOVE and REVOLUTION, of DIGNITY and REVOLUTION, of STRUGGLE and REVOLUTION.

Kepa, you didn't see your little daughter grow into a woman. Sevi, three days before they pronounced you dead, while you were struggling to keep your heart beating, I received a telegram for the 3rd birthday of our little Aida:

"...And every 13th of May
our flower grows taller
and the most beautiful coloured petals
and the softest and sweetest scents..."
- Sevi

They never let you kiss our little dancer.

They took away our most basic human rights like they've done to all revolutionaries, but they never succeeded in taking away our revolutionary ideas. NEVER, COMRADES, NEVER! IT IS THAT WHICH IS OUR COLOSSAL VICTORY!

LOVE AND STRENGTH!
WE WILL WIN!

Rosario Narvaez
GRAPO political prisoner
Yesterias, Spain



(Reprinted from *Correspondances Revolutionnaires*)