



captured in East Germany and had heard more about when I was eventually thrown into prison in the United States.

Prison and Anarchism

Prison is a place where one continually thinks about his other past life, including the examination of new or contrary ideas, I began to think about what I had seen in the Black movement, along with my mistreatment in Cuba, my capture and escape in Czechoslovakia, and my final capture in East Germany. I replayed all this over and over in my head. I was first introduced to Anarchism in 1969, immediately after I was brought back to the U.S. and was placed in the federal lockup in New York City, where I met Martin Sostre who told me about how to survive in prison, the importance of fighting for prisoners' democratic rights, and about Anarchism. This short course in Anarchism did not stick however, even though I greatly respected Sostre personally, because I did not understand the theoretical concepts.

Finally around 1973, after I had been locked up for about three years, I started receiving Anarchist literature and correspondence from Anarchists who had heard about my case. This began my slow metamorphosis to a confirmed Anarchist, and in fact it was not until a few years later that I came over. During the late 1970s, I was adopted by Anarchist Black Cross-England and also by a Dutch Anarchist group called HAPOTOC (Help A Prisoner Oppose Torture Organizing Committee) which organised an instrumental defense campaign. This proved crucial in ultimately getting people all over the world to write the U. S. government to demand my release.

I wrote a succession of articles for the Anarchist press, and was a member of the Social Revolutionary Anarchist Federation, the IWW, and a number of other Anarchist groups in the U.S. and around the world. But I became disheartened by the Anarchist movement's failure to fight white supremacy and its lack of class struggle politics. So, in 1979, I wrote a pamphlet called "Anarchism and the Black Revolution," to act as a guide to the discussion of these matters by our movement. Finally, in 1983, I was released from prison, after having served almost 15 years.

For all these years, the pamphlet influenced a number of Anarchists who were opposed to racism and also wanted a more class struggle-oriented approach than the movement then afforded. Meanwhile I had fallen away from the Anarchist movement in disgust, and it was not until 1992 when I was working in my hometown of Chattanooga, Tennessee, as an anti-racist community organizer, that I ran into an Anarchist named John Johnson and once again made contact. He gave me an issue of Love and Rage newspaper, and as a result, I contacted Chris

