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U.S. Intervention in Venezuela

BY COMRADE SCARY LARRY

The United States military action in Venezuela, wherein President Maduro and his wife were abducted and taken to the U.S., was a dangerous violation of international law. The United States has a long history of illegal, obscured, and surreptitious interventions targeting non-allied countries with large oil reserves. Iran, which has the third- most oil reserves in the world, was the target of a CIA-backed coup in the 1950's after the country nationalized its oil. (Allen-Ebrahimian, 2017) In the 1990's, after Iraq invaded Kuwait, the U.S. intervened militarily. Those two nations collectively hold nearly 14% of the world's oil reserves. Moreover, after the 2001 September 11 attacks in 2001, the U.S. invaded Iraq, which holds over 8% of the world's

Citations:
Bethany Allen-Ebrahimian June 20, 2017. 64 Years Later, CIA Finally Releases Details of Iranian Coup. <https://web.archive.org/web/20191012084608/https://foreignpolicy.com/2017/06/20/64-years-later-cia-finally-releases-details-of-iranian-coup-iran-tehran-oil/>
<https://www.worldometers.info/oil/oil-reserves-by-country/>

oil reserves, under the guise of fighting terrorism. Venezuela has the most oil of any country, followed by Saudi Arabia and Iran. In fact, the combined oil reserves of Iran and Venezuela total 30% of the world's oil!

Reviewing the 1945 United Nations Charter, we can find 3 obvious violations of international law. These are the 'threat or use of force' against another state, intervention in another state's affairs, and the violation of the head of state's immunity. (United Nations, 1945)

The official charges of "narco-terrorism" seem to be a farce to gain control of Venezuela's oil reserves. Despite the late 2025 attacks on suspected drug trafficking boats, the amount of cocaine seized at the US-Mexican border increased.

<https://www.un.org/en/about-us/un-charter/full-text>
John Otis. January 27, 2026. U.S. strikes on alleged drug boats have done little to stop the flow of illegal drugs. <https://www.npr.org/2026/01/27/nx-s1-5688765/boat-strikes-us-cocaine-venezuela-fishermen>
Adam Isacson, John Walsh. (July 24 2026). Killing Spree: Extrajudicial executions in the U.S. boat strikes campaign

(Otis, 2026) Additionally, the 200+ deaths that resulted from the boat attacks "are murder under domestic law and extrajudicial killings under international human rights law. They are the result of the executive branch's reckless use of the "terrorist" label to enable employing the U.S. military to target civilians." (Isacson, 2026)

The criminal accusations continue to stack up against the U.S., but it looks like the administration got what it really wanted, over half of Venezuela's oil, committed just over a week ago in what Trump called the "biggest oil deal in the world." (Simon, 2026) Unfortunately, it does not seem that any of this is helping everyday Americans. Our gas prices have only increased, and cocaine is still coming across the border. ■

<https://www.wola.org/analysis/killing-spree-extrajudicial-executions-in-the-u-s-boat-strikes-campaign/#sec-4>
Julia Simon. (August 31, 2026) The U.S.-Venezuela oil deal will not lower your gas prices. Here is what you need to know
<https://www.npr.org/2026/08/31/nx-s1-5949407/us-venezuelan-oil-deal>

The Brink's Robbery

BY SUBCOMADANTE RONNIE

October 20, 2026 marks the 45th anniversary of the infamous 1981 Brink's armored-truck robbery in Rockland County, New York. The action remains one of the most consequential, and among the last major, operations of the militant underground revolutionary movements that emerged in the US during the 1960s and 70s.

The operation was carried out by the Black Liberation Army, with cooperation from former members of the Weather Underground, as the May 19th Communist Organization. It targeted a Brink's armored truck carrying \$1.6 million in cash (\$5.7 million in 2026 currency). The participants described their objective as an "expropriation": seizing funds to support underground revolutionary activity, obtain weapons, and continue the black liberation struggle.

During the robbery, a Brink's guard was killed playing lapdog for his gods. As the participants attempted to escape, a confrontation with police at a roadblock led to a fire-fight in which two pigs were killed. Four participants were arrested in connection with the roadblock confrontation, while others were captured over the following years.

Kuwasi Balagoon was living underground after his second prison escape when he took part in the operation.

He had also been involved in the 1979 action that liberated Assata Shakur from a New Jersey prison. Shakur later reached Cuba, where she lived in political asylum until her death in 2025.* Balagoon died in 1986 while serving a life sentence for the bold expropriation.

Sekou Odinga was also involved in the operation. He was imprisoned for his conviction in the Brink's case until his release in 2014. He died in 2024.**

Rest in Power all, you are ancestors of this organization.

The Brink's Robbery remains a landmark event because it brought together members of multiple revolutionary organizations that law enforcement had largely believed were no longer operational. The investigation that followed became an early model of federal, state, and local counter-terrorism cooperation, expanding surveillance and repression against black liberation and other radical movements. Investigators traced connections among underground networks, associated robberies, safe houses, weapons,



and fugitives. The prosecutions that followed resulted in numerous convictions and helped dismantle much of the network. This high tide of militant revolutionary organization and activity in the US has ended, with the Brinks Robbery generally considered the last gasp. For now mothers and fuckers. ■

* *Rest in Power, Assata Shakur — Mutual Aid Monthly October 2025*

** *We Mourn Our Lost Elders — Mutual Aid Monthly March 2024*

Des Moines Mutual Aid’s Points of Unity

O We believe in working shoulder to shoulder and standing in solidarity with all oppressed communities. We ourselves are oppressed, and our mutual aid work is a fight for our collective liberation. We do not believe in a top-down model of charity. Instead, we contrast our efforts at horizontal mutual aid, the fostering of mutually beneficial relationships and communities, to dehumanizing and colonizing charity.

1 We believe in community autonomy. We believe that the communities we live and organize in have been largely excluded from state social services, but intensely surveilled and policed by the state repressive apparatus. Capitalism is fundamentally unable to meet people’s needs. We want to build self-sustaining communities that are independent of the capitalist state, both materially and ideologically, and can resist its repression.

2 We are police and prison abolitionists. Abolition and the mutual aid that we practice are inextricably linked. We don’t rely on capitalist institutions or the police to do our work. We believe in building strong and resilient communities which make police obsolete, including community systems of accountability and crisis intervention.

3 We work to raise the political consciousness of our communities. Part of political education is connecting people’s lived experiences to a broader political perspective. Another component is working to ensure that people can meet their basic needs. It is difficult to organize for future liberation when someone is entrenched in day-to-day struggle.

4 We have open disagreements with each other about ideas and practices. We believe there is no formula for resolving our ideological differences other than working towards our common aims, engaging with each other in a comradely manner, and respecting one another, whether or not we can hash out disagreements in the process.

5 We are a revolutionary organization. We are united in a basic agreement that the ultimate goal of revolution is the abolition of the state and of social classes, and that the state’s institutions are not a means to achieving that end. We are against participation in electoral politics, because we are for the development of mutual aid as an alternative and widespread institution.

If you have read and agree with our points of unity and are looking to get involved, please reach out to Des Moines Mutual aid via instagram, or inquire about membership via email at desmoinesmutualaid@protonmail.com ■



A Visitation in Van Meter

BY COMRADE PATRICK

There is something uniquely American about the cryptid, a creature whose existence cannot be explained through Western ideology or science. The Jersey Devil, Bigfoot, and Jackalopes exist at the very edge of capitalist civilization, populating the space in the settler imagination once occupied by natives. America pushed its frontier from the coast of Massachusetts to the Mississippi river, then to the Pacific Coast and the Philippines. When it ran out of land on earth, it planted its flag on the moon. America it seems, cannot exist without a frontier—or without a feared other to haunt it.

Sometimes, that other still intrudes on unsettled lands. 103 years ago this month, the residents of a small town thirty miles west of Des Moines found themselves haunted. Newspaper accounts report that Van Meter was menaced by a great bat-winged visitor which emitted a beam of light from a horn in its head. Van Meterites did not suffer this being idly. A doctor retrieved a shotgun and fired at the creature before barricading himself in his office. Over the course of the next week, the town became a war zone as residents shot into the sky in an attempt to down what became known

as the Van Meter Visitor. Eventually, a posse tracked the creature to its home in an abandoned mine and succeeded in confining it there with more gunfire.

This history assumes a class dimension when we observe a fact often elided by bourgeois scholars: the abandoned mine (which was apparently the source of the Visitor) had been the site of a major labor clash in 1902, before the creature appeared. The miners working the site had gone on strike that year for better pay and safer conditions, but the coal company’s managers refused to bargain and simply shut down the still-profitable mine. The next year, the Visitor emerged from the shuttered mine.

In 1903, immediately after the last actual American Indians were forcibly confined in reservations, the residents of a small town formerly on the frontier conjured a new threat from the woods, and confronted it in the same way they would have a threat from native populations—with brutal violence and vigilantism. Mixed with the settler’s displaced fear of the native is a secondary “return of the repressed.” The demands of labor for a decent life were shuttered in a coal mine by capitalists but re-emerged years later, disfigured, as

a bat-winged collective delusion. The Visitor was a fantastic projection of turn-of-the-century America’s unconscious: the fear and guilt felt by those living in a settlement literally built over the dead bodies of natives and immigrant workers alike was displaced and then concentrated into a flying monster.

As Halloween nears, though, perhaps we can permit ourselves to entertain a less skeptical interpretation. Indigenous people survived an attempted genocide against all odds. Parts of the earth white men have never seen persist. There may be conceivably a survival of beings which bourgeois science cannot explain. We could lend last century’s denizens of Van Meter more credit. A whole town—including doctors, engineers, and experts of various kinds—believed itself to be under attack by an entity whose mere existence would compel the mind to reel. Faced with abomination, the community fought back instinctively, violently, and decisively. 103 years later, we are not so dissimilar to the put-upon people of Van Meter. Presented with our own abominations: in ICE uniforms, judicial robes, and City Council chambers, perhaps we could take notes—and fight back. ■

October Word Search

Word Bank:

- ANCESTORS
- ASSATA
- BALAGOON
- BLA
- BRINKS
- EXPROPRIATION
- KUWASI
- LIBERATION
- ODINGA
- OIL
- REVOLUTIONARY
- SEKOU
- SHAKUR
- STRUGGLE
- VENEZUELA

R	E	V	O	L	U	T	I	O	N	A	R	Y	U	D	R
E	X	P	R	O	P	R	I	A	T	I	O	N	D	O	E
P	K	V	F	E	K	U	W	A	S	I	L	S	O	B	P
A	H	S	T	A	S	S	A	T	A	F	I	B	L	L	A
V	E	N	E	Z	U	E	L	A	U	K	B	S	D	A	V
Y	I	Y	I	S	T	R	U	G	G	L	E	H	H	G	Y
W	T	O	I	L	B	U	A	O	D	W	R	A	N	N	W
S	M	F	K	S	A	C	N	R	K	O	A	K	D	U	S
E	S	O	D	N	L	T	C	E	F	H	T	U	V	P	E
K	V	D	J	O	A	E	T	B	Y	I	R	C	G	E	K
O	N	I	K	N	G	V	S	Q	R	X	O	E	U	Y	O
U	E	N	A	Y	O	V	T	N	I	X	N	Y	T	M	U
Q	S	G	S	A	O	F	O	V	N	C	Q	D	Q	B	Q
B	X	A	Z	J	N	T	R	M	K	Q	S	C	B	F	B
R	T	S	N	S	S	A	S	C	S	O	F	E	R	D	R