



Crackdown in Italy

anti-repression anarchist dialogue

Presenting a series of open letters on the recent raids and jailings of anarchists in the dark heart of Europe, plus a provocative text about refusal of the judicial system by Edizioni Cerbero.

Open letter of Stefano Gabriele Fosco to the anarchist movement

With due respect for the individual choices of comrades struck by the repression, I have always criticised anarchists who decided not to pronounce themselves concerning the accusations when they were arrested. Sure, it's always good not to provide any information that could be useful to the investigations, but these silences have often come to affect solidarity itself.

If a comrade is accused of participating in some kind of direct action, for example, and the defence intends to demonstrate that they have nothing to do with the actions attributed to them, then it does not make sense for the movement to come out with the usual phrase *"solidarity if innocent, even more if guilty."*

It is in this spirit that, on the contrary, I appreciated the choice of the Greek comrades of **Revolutionary Struggle** and of the **Cells of Fire** to claim their belonging to their respective organizations. It changes little at the procedural level because in the raids and subsequent mega-trials comrades totally unrelated to these organizations are always included, but within the movement it helps to interpret certain phenomena, avoiding dangerous misunderstandings.

Well, concerning what is being said in the "Ardire" operation I feel the need to confess to the anarchist movement, which for decades I have proudly belonged to:

I am not the ideologue of the Informal Anarchist Federation

I have never participated in any of the actions claimed by the FAI (Informal)

I never created or modified the symbol of the FAI / IRF

Isolation, nearly two months, and censorship have prevented me from having an open discussion with my co-defendants, some of whom I do not even know. Therefore, I speak only for myself. I want the anarchist movement to know my position concerning the charges against me, however, so that there can be no shadow of doubt.

My defence will seek to demonstrate the falsity of the accusations, the bugging and telephone eavesdropping and the blatant distortion of reality.

A prime example is the genesis of the symbol that I neither created or modified. A careful reading of the (manipulated) interceptions would suffice to understand the truth concerning that symbol. They are also in possession of information-technology evidence that incontrovertibly refutes the ridiculous reconstruction of my repressors. In time I will make all this data public. And, anyway, it is worth noting that this symbol was never used in the actions claimed by the FAI / IRF that I have been charged with.

I could go on refuting all the ridiculous speculation, because there is no proof that would lead to myself being

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The Key-Code of Order #3 (Edizioni Cerbero)

ANARCHIST AMORAL ANTI-JURIDISM

INTRODUCTION

In this text, and in a continued Egoist Polemic, I'm going to dwell on the complex mechanisms of comparison between individual and law. Nothing complete or already written – by saying so I intend to enunciate the fairytale of the concreteness of the juridical anarchist – and the Nihilist holds a dagger in his hand, which destroys certitudes! In the fragments we moved on a ground of egoist experimentation of the metaphor. In this text metaphor is present in part – to specify the fragmentation that 'occurs' when one oversteps a metaphorical labyrinth.

In developing an anti-juridical non-trajectory with texts experienced with blood along with my proud and affinity comrade Maurizio, we posed the annihilator attack on the use of the law. As specified above, sometimes the

Cont. overleaf

complex mechanism of the law in society does not allow one to carry out a lucid and specific examination of the complementary rules in an integration subordinating the individual in living the procedural and programmatic essence inherent to the community-order. This text also talks about the investigation of nun Comodi – which also concerns me for 270bis.

I want to specify that for no reason and in no way will I abdicate and transform an investigation into a mere instrument of salvation by choosing a technical or a political trial – as the latter is a device of assimilation in the complying use of the Parabola Ope-Legis.

The Nihilist attack does not know borders that knits one's own path, and in the continuous search for a willing movement that – in the chosen moment – denies the law – by colliding with the authority in charge of the law – with the legally recognized citizen – and with those who choose jurisprudence as forma mentis in the ethical defence of their redemption.

I dedicate these lines to the attackers of the Informal Anarchist Federation Olga Nucleus! Long live the Black International!

—
'The law, the radically different formulation of certain conditions of conservation of a community, forbids certain actions turning to a defined direction, that is to say when they turn to the detriment of the community: it does not forbid the disposition of mind generating these actions – because it needs such actions, but only if they turn to another direction, i.e. against the enemies of the community.'

'A critique of supreme values' –
'Will to power', **F. Nietzsche**

The misanthropic advancing of destruction is the discordant pivot of the Nihilist action:
The Centric-Ego is the transmitter of Singular power.

Irregular beginning of pleasure – the Nihilist action of attack does not identify the normalizing retreat of the anarchist exculpatory determinism in a judicial context.

Instable flux in an incessant tension – it longs for perseverant conflict, debauchery that denies the law.

The adjoining of what can be communicated is the enemy to be annihilated in the search for collision and penetration of the vacuous and indeterminable organic-structural juridical body.

The metaphors expressed in the texts Amoral Anti-judicial- 'The temple of prophecy' and 'Impeding Rigor Mortis' stand out in a vacuous horizon consumed in a correctional right to defence:

The complete spelling out of the stepping in the labyrinth of identifying codes places the individual in front of the underwriting formulation of 'Defendant'.
Every time the threshold is crossed – the depersonalizing act of the metaphorical court-labyrinth recurs and occurs – and the epigraph appears in running the State-forced individual.
To escape with mind and body becomes a sterile and useless succession of penetration in an epideictic formulary of procedure.

The underwriting instance in the 'crossing' is the condition that manifests itself in an instance aimed at achieving the compensatory punishment of repentance.
To enter and to go beyond the mazy net of codes-orders predetermines the procedural scansion in codified rules.

Any present/absent redemptive cell appears deformed and unrecognizable in the act of overstepping, in a desire to conform that longs for the assumption of the leading key:
The key opens- the key closes.

In a succession of performed acts the representations of the leading

form and of the Demiurge appear in reflections concatenating the coveted object:
The key closes by opening.

The event determines the eventuality of moving inside the labyrinth.

The time and place of the procession for the removal of any amoral fragment are the affirmation-synthesis decided by those who redeem the sins.

The affirmation is the concrete complementary reciprocal interpretation between an elected time and a given place.

The principle in device is the structure of rules governing the criminal code.

The individual under judgement moves towards the solving rite and goes through the paths of the web of code-order in the labyrinth of the law.

The issued order appears harmonious in a pyramid-shaped structure.
Any parameter incurs in the representation prescribed by the Demiurge.

The conditions of appearance affirm the complete formulation of the law – in a succumbing and definite 'body'.

The ceremonial procedure is in a balance harmonized in an imbalance-speculated vision of the individual as a prisoner in the metaphor of the Temple of prophecy.
The parabola Ope-Legis becomes the meaning and concept in an elected time in the event of the ostensive ceremony.
Importantly the structure establishes acts of judicial-disposed definition in the 'prophesized' individual.

Exposition and transmutation in paths established inside a continuous cycle of 'side' roads (but the choice of legal defence is already a choice 'according' to the assumption of stability) – preponderant to the core of the essence of the prophetic Temple – create the chained concentration in a process identified as a backward-

considered the ideologue and the executor of the actions claimed by the Informal Anarchist Federation. The truth is that with this anti-anarchist repression they wanted to strike the anarchist blog **Culmine** for the role it had taken on an international level in the spreading of communications of direct action and of anarchist prisoners from around the world. This is the first major repressive manoeuvre against an anarchist blog, a blog, which like dozens of others publishes communiqués that are often taken from the newspapers of the regime in the light of the sun – without resorting to silly “hidden” levels .

As already mentioned in my first communication from prison, this is my fifth *270bis* (conspiracy to subvert the democratic order of the State) in 10 years, an average of one every two years. Everybody knows that whoever is under investigation for this kind of associative offence is subjected to obsessive shadowing, phonetapping and raids. Well, in these 10 years that the ROS [*special operations unit of the carabinieri paramilitary police*] and DIGOS [*political police*] throughout Italy have kept me under tight control , it has not been possible to prevent one single attack of those claimed by the FAI (informal). Is there any logical explanation? Only one (unfortunately for my repressors) is the truth: I am totally unrelated to the FAI / IRF project.

As proof, just read the posts of **Culmine** and **Iconoclasta** in which I have openly criticized the language of armed struggle, the use of abbreviations and acronyms, the use of federations, fronts or named organizations, even before the raid on March 29, 2012 . Clearly not enough, because the repressors accuse me of being behind the dangerous “Italo-Greek axis”. Well, in open letters sent to the prisoners of the Conspiracy of Cells of Fire, I – signing with my full name – openly criticized their armed-struggle[ist] language, while maintaining my anarchist solidarity towards them. *Culmine ha addirittura osato citare Benito Mussolini in risposta ad un’infelice citazione della CCF* . And this would be the dangerous “Italo-Greek axis”?

Before my arrest, I was dealing with the legal defence of the Greek comrades – five of the CCF and two unrelated to this organization – concerning the allegations by the prosecutor of Bologna, in the knowledge that the comrades of the CCF did not wish to defend themselves against such accusations. I strongly claim this support in solidarity with the anarchist prisoners. It’s what I have always done in the last decades of my existence. I got in contact with anarchist and libertarian prisoners around the world.

And, when I had the chance, I also went to visit them, as happened with Marcelo in Chile and Gabriel in Germany.

In fact, an odious aspect of this anti-anarchist *manoeuvre* is that it strikes our prisoners, locked up for decades under the pretext that they would not see any solidarity actions done for them. This has been happening for centuries, and not only in the anarchist movement. It is pure idiocy to assume that with communications – in which we were quite sure of being intercepted – I and the comrade Gabriel were planning attacks and that then, once the call ended, I went and carried them out. And the repressors that were controlling me, tailing me and spying on me 24 hours out of 24, where were they?

The truth is something else, and has to do with the interpretation that an anarchist blog was trying to give to a whole new phenomenon within the anarchism of action. A phenomenon still to be deciphered, to the point that it does not even have a name that is accepted by all. There are indeed numerous writings, letters, posts that show how I had been working to decipher what was happening in the world over recent months.

In all this international debate, Culmine has faced other blogs, newspapers, anarchist prisoners and individualities.

Throughout this debate Culmine has sharply criticized the use of terms such as federations, fronts or organizations – something that has been deliberately omitted in the sea of tampered-with interceptions. The reason is quite simple: I have always been an individualist anarchist and for me individualism is necessarily anti-organisational. I could never be part of any associative pact, not even that of the FAI (informal). The situation is different concerning my personal assessment of the actions claimed by the FAI (informal) or by other organizations, but here we enter the field of opinion.

As further proof of my being estranged from this , I invite all anarchist comrades to read what I

forward escape of impeding Rigor Mortis.

To be present through vehicular media becomes the observation of the Demiurge, who exposes his encoded rite through ‘images’ attached to the ‘wall’ (it has yet to be determined: what intrinsic meaning does this other metaphor have in a criminal procedure?) of the concentric and illusory wall in a non-centric vision of the metaphorical court-labyrinth.

Multiple and imaginative adulating abilities make the structure of the labyrinth an induction in stratified formulations of a present-absent in the process annihilating the individual on criminal trial.

The synthetic process of assimilation modulates the belonging of the defendant in a necessary mediation-meditation through the disturbing and allusive power of the Demiurge.

The reflex of the concentric wall in a non centric hallucination breaks into the essence of the subordinated body in the ceremonial rite.

The reflex seen by the defendant does not reflect his being sensitive and only denotes the effect given by the producing reflex of the power of the Demiurge.

In going through the metaphorical court-labyrinth:

passage from the limit giving a border to practicability’.

The symptom of the cure while entering the labyrinth of the law is being specifically defined ‘defendant’.

The event composes the phases consequential to the cure that it imposes on those who have subjectively subordinated to juridical discipline in a foundation of objectivity.

Going beyond is to claim an assumption that composes the time complying with the establishment of the regulation of the chosen path – in a prone prostrating oneself in the terms established by jurisdictional conformity in a moving and unwillingly line.

Digression is the border probed in search of a structural form that becomes and extends its foundations between a time limit and a limiting term of a limbo in a prophesized temporality'

The labyrinth-metaphor extends the inoculation of the form-guide that becomes the directional form, in which the demolition of the subjective object of the key that closes by opening is made void by the occurring chosen event (criminal procedure is the symbol expressing the going towards the occlusion of any willingly motion) that tends to marginalize any glimmer of escape from the event itself.

The choice is not optional but it is subordinated to the relational form instituted by the form-guide and the impenetrable Demiurge – where time is limited to the foundation of objectivity of the key that closes by opening and of a closure of the codes of conduct consequent to the trial.

A criminal trial establishes a path chosen by those who transform themselves into 'defendants' – in the temporal centre of the prophetic Temple.

Now the axiom is decomposed.

'Now the identity structure stays at the "centre" of a fatal ceremony, is visible in a perceptive manner, expresses the clarifying signs in the essence of the representation of a symbolic representation in the immanence of the coming prophecy.'

What a person on criminal trial 'sees' as a defendant? Once it has been inoculated the complex and diffused penal code (this unknown book of prophecy secretly kept by human society – but incomprehensible to those who are anarchists and rely on the cure of their doctor-lawyer) nullifies the essence of the 'Ope-Legis' nucleus and all motions involving singularity.

In his thwarted effect a defendant is sure he has the key opening redemptive hope in his hands – but as written in the metaphor the

key, if it opens, closes-occludes any act attempting one's conscience; and even if it opens an acquittal it closes the dissolution of any fundamental value of morality.

The closer the end of the trial the more the intrusion of medication assumes - in relevant importance – any fibre of the individual who has chosen to go beyond the entrance of the labyrinth.

Escape is necessary – escape from the chosen event – but escaping is no longer comparable to the definition of 'escaping' in negation of the code-law; but it is escaping from one's own choices, which the moment of becoming in the chosen form in a paradox in collision makes stable and effective.

The objective criterion resides in the identification nucleus of the subject who is 'defendant'. The present transforms the nightmare of the past into the becoming of a complexity of expressive-logic modulations in choosing a chosen path.

The key that closes by opening in an escape inside the unwillingly-willingly assimilates the totalizing 'substance' arranged by the form-guide.

The key opens the labyrinth where the becoming of principles and concepts is the closure code of the law in an integrated formulation synchronic to the act of going beyond.

criminal procedural law' (this book unknown to the judicial anarchist), the investigated individual acquires the assumption of the characteristic of 'defendant'. Identification is the formula corresponding to the assumption of being characterized.

How can one get out of this assumption of acquired responsibility?

In the Egoist paper *Vertice Abisso* the articulated attempt at annihilating the value of the law is exposed through texts and

wrote in *Culmine* after the publication of the non-claim of the Olga nucleus by "*Il Corriere della Sera*". *Culmine*, in fact, was the only instrument of anarchist counter-information to raise a strong doubt on the reliability of that non-claim, pointing out a serious omission. That *Culmine's* remark was not without foundation is shown by the fact that in the Greek translation of that statement made by prisoners of the CCF themselves, that omission was corrected, with square brackets (Source: Athens Indymedia; in English '**CCF – Bullets of words for the bullets of FAI/ FRI**'). To claim that the Italian journalists noticed that omission, which led them to alarm the country about the next 7 (and not 8) objectives, is pure utopia! Sure, why should they question the official story made up by the Interior Ministry. It's the same argument of the "smoking gun" (quotation from a leftwing rag of the regime) about the symbol never used.

This is a sensational falsity, and I shall demonstrate it.

If I have spoken extensively of the communique of the Olga nucleus it is because it is for that communique (I repeat non-claim, anyone who knows the history of the armed movements knows what I mean when I put the non-) that my high level of social danger was established, or rather my pre-trial detention for months or years.

With this investigation they want to establish that a blogger would be criminally liable for the communiqués they publish, even when it is a copy-paste from newspapers of the regime.

In addition they would like anarchist prisoners to have to spend the time of their imprisonment in silence, preferably in isolation.

There will never succeed, even isolated and censored I continue to translate communiqués and to be in contact with anarchist prisoners all over the world.

For anarchy always.

Prison of Pisa, July 30, 2012
On 48th day of isolation
Stefano Gabriele Fosco

The anarchist-blog 'Culmine' is seized since the arrest of Stefano.
culmine.noblogs.org

Germany: Letter from imprisoned anarchist comrade Gabriel Pombo da Silva

Comrades,

That the mass media are an integral part of the power apparatus is clearer on this occasion than ever before. At least, I wondered: when a hundred policemen storm the houses (and other spaces of the movement) of dozens of comrades and their families (on 13th June), how is it possible that at the same time the text of an 'arrest warrant' is already available on crook Silvio Berlusconi's website, ready to be downloaded in PDF format? Especially if we consider that many of the accused had no possibility of knowing why they were being raided...

Long before this (accusatory) 'production' and on various occasions over recent years, other journalists servants of the regime (as well as 'elements' of the Italian, Swiss and German 'movement') pointed at me (and us) occasionally as the 'theorist' and at other times as the 'militant' and/or activist of the Informal Anarchist Federation etc, not to mention the insults and putting down inflicted by the 'movement': police informants, provocateurs, agents of reaction etc...

Obviously, in order to give some substance to such an 'accusation', it was necessary to invent and 'find' some 'accomplices' on Italian soil... and it is here that the search begins, still in the circles of the usual suspects, it couldn't be otherwise, the declared anarchists, impenitent individualists, unredeemed iconoclasts, solid and nihilist: certainly not the Tolstoy-like pacifist, in these days when (poor) pacifism imposes itself as ideological imperative in all 'isms'...

Certainly the servants of power were ordered to, focused and concentrated on striking several of my brothers and sisters on Italian soil... Comrades such as Elisa and Stefano, who for many years have taken care to fill 'my' cell with warmth and love, to have me participate in struggles that are going on all over the world, to send me reflections and discussions on the many questions that could interest us as anarchists, as well as texts, news, letters concerning our imprisoned brothers, news of the various frame-ups and repressive procedures in order for us to

learn from this and sharpen our weapons for the social (or antisocial) war in act.

Not to mention Giuseppe Lo Turco, incarcerated because he 'spreads and translates' texts of the 'movement's' counter-information! And what can one say about Sergio Maria Stefani and Alessandro Settepani, 'guilty' of having participated in a hunger strike! As for Paola, Katia and Giulia: what are they being 'accused' of, for Bakunin's beard?

After all, I'm not a lawyer and the technical and juridical aspects of the language of power are things that I openly despise and for this reason I'm not going to 'evaluate' the 'squabbles' of cops and tricksters.

CULMINE

I considered Culmine a home, a 'voice' in the digital world where fervor and hope could converge... A space where one could 'insult, curse and spit on' all those who make a show of the monopoly of 'information' and 'Violence'... And in these times of 'incertitude' and 'crisis' of various kinds, this is something that is more persecuted and 'punished' than satraps and corruption. (...)

Because today it is very 'dangerous' to spread and talk about anarchist ideology, the famous DO IT YOURSELF... Then you can't expect someone to put a collar on you and walk you like a 'trained dog' on a leash. Be poet and expropriator like Renzo Novatore.

To have done all this is another of the 'crimes' committed by Elisa and Stefano: a 'crime' made more serious by 'judicial isolation', systematic censorship and the most vile revenge that these rats in uniform have for those who use (abuse?) 'sacrosanct rights', which the 'citizens' of a 'democratic state' are supposed to have, like the right to information etc.

Yes... the prisons of democracy are characterized by their love for 'human rights', which its jailers defend with truncheons, isolation, censorship, theft, violence etc...

questions in a complexity of deepening.

The organic acquisition poses a desire in the negation of the value of the law as a continuous contradiction between unlimited Nihilist action of attack and an obvious return to a certain juridical event, unconceivable and non destructible.

Every time one gets out of the law one enters a 'given' limit. The metaphor of the 'key' is intrinsic material in a disciplined principle of forced redemption.

The right to the 'law' is the duty given by a plurality of rights.

An infamous ruling court (and citizenship that becomes infamous by supporting justice), with the deference of a public prosecutor who is even more infamous, limits and delivers the faculty of being participants as 'defendants'.

The individual defendant has the right to be present at the trial – as well as the right not to be present. By choosing not to be present he exercises the right of 'choice' in the acquisition of his qualitative faculty.

The labyrinth intersection poses expressive code limits every time a 'choice' is being expressed. Does the relation between a free choice and the choice permitted by the law become the legitimacy of the criminal trial?

At the beginning of a discussion with *Edizioni Cerberus* and *Vertice Abisso* we had placed the first base for the revocation of one's lawyer or duty solicitor.

Does not one already see an antinomy in 'revocation' – as an acquired right?

Non participated acquisition becomes like going beyond the labyrinth as one wants to get out of it.

If one revokes one's lawyer, the law gives one the acquisition of becoming defendant rather than investigated – in an effective return to the chains of justice.

How can one get out of it once and for all?

We reproduce a passage of the 'compendium of criminal procedural law':

'A lawyer is a purely formal party in the sense that the substantial interest of a trial belongs to the client, who is the substantial party.'

Does this mean that to get a lawyer involves that in the end the latter is only an assistant of he who is on trial? In this way could the sacred anarchist church of redemption set the schematic organization chart in defence of the law (the Opes-Legis parabola-metaphor might come to the essential nucleus and to the defence and redemption of one's sins) as an alleged attack on the judicial body?

Does it mean that the comrades of the [Caso] 'Bombas' operation have basically attacked the judicial body?!

In no way can any attack be carried out by believing (belief is in the parabolas of the sacred church of redemptive anarchy) in the notes of a hyper-compendium.

The propensity produced in an analogy between a 'stretched' in claiming and 'leaning' towards the official liturgical ceremony prepares the simulation of the leading role in a dissimulation of the preparatory acts.'

The simulation complying with the result of a trial tends to show the fiction in claiming in a homogenization that corresponds to the role that extends the admissibility of the act communicated by the lawyer.

Let's go back to a specific passage of the 'compendium of criminal procedural law' regarding the right to get a lawyer (to get someone defined 'defender' is already significant in the redemption):

'The task of the lawyer, which is ontologically different from that of the public prosecutor, has recuperated a position of equal dialectic with the prosecution from the point of view of the court, possibly more favourable to his client.'

In sinking into the 'flesh' of concrete and judicious 'defence' total

what a beautiful democracy!
I hope they'll give me another 30 years so that I can be rehabilitated!

Don't cry if you don't see the sun because your tears will prevent you from seeing the stars...

Jacques Mesrine (Death Instinct)

(...) To me the object of this funny operation called '**Ardire**' is very clear: set up and orchestrated for the sake of the 'managers of media entertainment'; magistrates (like Ms Comodi) anxious to climb the ladder of their disgusting careers; criminals in uniform (like all criminals are!) like Gianpaolo Ganzer desperate to 'rehabilitate' himself after his past as 'camel'...

The goal is to remove those who disturb by spreading counter-information; to prevent communication about the new revolutionary anarchism and showing solidarity with both antagonist radical struggles and the anti-authoritarian prisoners who are so numerous in the world; to spread 'cutters' among the different realities of the movement in struggle so as to reduce us to becoming 'spectators' and 'consumers' of the alleged 'squabbles' that appear in their files, which have been taken out of context, manipulated, shilly-shallied, exaggerated, openly falsified; the fruit of phone tapping (of course we knew our phone calls were being tapped), correspondence and texts come out during years of numerous debates in an international context...

How great must be the frustration of these imbeciles of the Italian military intelligence and judiciary! In more than 10 YEARS they haven't managed to 'lock up' any of the comrades of the Informal Anarchist Federation (on Italian soil), nor have they managed to STOP the advancing of a proposal of struggle and organization which is as worthy and legitimate as others might be...

It is useless and absurd to assess and/or discuss the delirium and bullshit contained in these 277 pages... In other words, I wipe my ass with their warrant, just as in the past I did with the sentences of post-Franco judges...

An epic of love, ours

To play around the fire that makes superhuman efforts to burn us;

To fly like a butterfly around the flames;

To create danger;

To run down the most dangerous cliffs in order to train our muscles;

To create with strength;

And we always run with the same fervour, rhythm;

To act.

Beyond all criticism.

Beyond 'morals'.

Beyond life.

For life.

And we are just beginning.

Thus will we go towards the unattainable goal:

By creating,

Conquering.

Loving.

The impossible.

The intangible.

Life.

'In death for life'.

In death for love...

Severino Di Giovanni

(...)

As for what I'm accused of, I have never concealed (quite the opposite) my 'liking' and affection for informal (stable and with 'acronyms') organizations such as the **INFORMAL ANARCHIST FEDERATION**, the **CCF**, the **CARI - Praxedis G. Guerrero** (among the others) as well as the 'galaxy' of Insurrectionist Groups (some of them being sporadic in space and time) and individualities who made THEORY out of ACTION, and COMMUNICATION as a base and quintessence of one's own being; and from which and with which the system of dominion and its

repressive appendixes can be faced...

It won't be the almost 30 YEARS that I have spent as a hostage and/or their threats of more trials, prison and isolation to make me renounce my IDEAS and FEELINGS...

I want to clarify/specify that my IDEAS are based not 'only' on what I have read and discussed all these years alone or with others; but also and mainly on what I HAVE LIVED and OBSERVED in first person in their concentration and extermination camps for proletarians. I got all my strength, love and hatred from that... what the fuck should I 'repent' for? For having being a witness to all this exceptional wickedness and perversion? For having resisted (and still resisting) a system conceived to crush even the last breath of life? For dreaming, and within my limited possibilities saying and shouting: well, fuck off god and long live anarchy?

To disobey with words and actions; to go beyond the 'ideological' prisons that try to entrap us all like spiders webs, in order to absorb our individuality and make us 'parade' militarily with a 'flag' in our hands and empty heads full of fashionable slogans...

I know that for me (as well as for many others) there is no chance of getting out of jail by relying on their laws... because their legality requires that I renounce my political identity... and of course those who renounce their political identity not only betray themselves but also all those who preceded us on the long path for dignity and freedom.

There is nothing heroic or of the 'martyr' (the graveyards are full of them) in this consideration. I believe it sincerely and with all my heart and therefore I'm ready to accept to 'pay the price' for having being coherent with myself and what I think/feel... (...)

I would like the so-called operation 'Ardire' not to be confused with the alleged dismantling of the INFORMAL ANARCHIST FEDERATION; this is what the Ganzi-Comodi couple would like (in their wet dreams)!

I'm not aware of the fact I could be the responsible for the 'creation', 'organization' and 'planning' of the FAI/FRI and its 'campaigns' and 'actions'... but if this was true I'd say I'd be honoured and proud of it... (...)

I want to take advantage of these letters to

eradication of the parabola Ope-Legis occurs.

The reading of the above mentioned colourless notes clarifies what a defender is like, and in which the presence of a party to the proceedings is implicit:

The subject to be defended.

The appointment of a lawyer is the rejection of claimed actions of attack.

The relation with the reference link is the analogy with trials of the past such as the ORAI one, the 'Cervantes' case and the 'Bombas' case.

These trials all had a systematic and methodical organization chart (it must be pointed out, however, that some comrades involved in the investigation of infamous Marini revoked their legal defence and claimed to belong to a specific group) through acts of completion of a terminology compendium in assumed completion of the defence.

During a trial, the effectiveness of the concept of defence becomes a dynamic role that participates to the dialectics with the infamous public prosecutor.

The twisted and complex right to a 'right' penetrates the individual in a permeating way.

The modular core of the assumption of the law is a continuous penetration of the attribution of a concept intrinsic to the assumption of an explicitly penetrated 'quality' of the 'defendant':

The characterization of the defendant in equalization of the essence-nucleus of the 'law'.

The apologetic and complex penal law - of constitutional and juridical norms - is the traditional conception of behaviour according to the rules of human functioning.

Common sense gives an obligation-norm wedged in an

individual to the objectivity of the law.

The object of the law is compensation and penetration of the objectivity of the subject adjusted to the obligation-norm.

The logic norm-model runs in an identical identification of the effective foundation of the complexity of the model-praxis so that when one tries to 'get out' of a metaphorical labyrinth one gets into it.

The system of principles and precepts - with the Demiurge delivering the key that opens and closes or closes by opening? The model praxis of the law is the conformation chaining the behaviour of the affiliates (how can one distinguish the individual who tries to break the law while being inside it by right from so-called citizen?) to the sanctions to be followed.

Going beyond the metaphorical labyrinth-Court of someone who enters it willingly is to permanently conform oneself to the sanction.

The holy church of redemptive anarchy and its believers go into the law and judicial thought where the key becomes the 'sought-after object':

The law and the human culture of law become the plurality of the rights:

The goal determined in a multiplicity of rights is the instrument that prevents and settles conflicts.

In these pages we should look for the conciliatory causes that define the clauses involved in the act of settling - as negation of annihilating bad passions - a formal derivative-assumed-conventional relation, and which are the exculpatory and schematic pivot of the juridical anarchist as concerns taking a stance (here I'm using a descriptive formula suitable to the sentence written above) in criminal trials.

The formal concept consequent to the juridical action is the completion in a society-structure of the behaviour of the affiliates in an objective foundation in the retribution of the sanction.

hug all my 'co-defendants' (what a shit word!) in so-called operation 'Ardire' (those I know and those I don't) with STRENGTH and LOVE; from cell to cell, from heart to heart... to **Marco Camenisch** (and may we immediately start acting in order to take him out of the clutches of the Swiss State's atomic and capitalist oligarchy), whom I have learned a lot from and whom I appreciate very much. To hug our brothers and sisters incarcerated in **Mexico**, and **Mario Lopez (Tripa)**, wishing him a quick recovery and hoping he will continue to give us 'paper caresses' that inspire flares in our complicit nights. To **Felicity Ryder**; run, comrade, run! May not the dirty hands of the 'valets' ever touch you! Still in Mexico, a big angrily anarchist hug to you, **Gustavo Rodriguez** (your written contribution against all the imbeciles is brilliant and necessary, and we should develop it), and all our warrior brothers and sisters in this latitude of the Globe. In Bolivia, to **Henry Zegarrundo**, kidnapped in the dungeons of Evo Morales and his 'red guards'... and a loving wink to '**Las Noctilucas Descarriadas**', whom I greet with all my heart... In Chile, to all those whom I already 'know' (I'm going to write soon, I'm getting your letters... kisses to Nahual...) and to those who continue as 'free' ones to throw sand in the cogs of the system. I know that I haven't given any 'sign of life' for a long time... It's impossible to cope with so much correspondence! And flying to the other side of the world, in Indonesia, I greet and hug you; **Eat and Billy**, dignified and proud militants of the **FAI**, and not only!

And as usual, the brothers and sisters of the **CCF**, who scare the hangmen in robes and uniform with their combative and dignified attitude... their last text '**Chaos is coming**' makes me feel proud to be anarchist... With brothers and sisters and comrades like you it is impossible not to walk with one's head held high and not look through the walls and uniforms that today 'contain' our advance... **THEY WON'T STOP US!**

LONG LIVE THE COMRADES!

LONG LIVE ANARCHY!

Gabriel

PS 1: I inform all the comrades that I don't think I'll be taking part in a hunger strike (because I can't) for

health reasons, but I'll support it within my possibilities: by refusing the food of the prison, by writing, I don't know... by doing what I can...

PS 2: This text was written before Stefano Fosco's open letter to the Italian movement was published, to which I have to answer soon. For now let it be clear that I don't want anybody using my name, nor anyone trying to hide behind it, especially in order to hold positions that I don't share at all.



Letter from Tomo, Parole Armate

I received and published the last letter from Stefano from the prison of Alessandria, with links to facilitate understanding.

That said, I would like to say a few words because if something needs to be said, you say it without constraints of any kind: this paper is light years away from my idea of affinity. First, I'd like to know more about this "decree for release". How would you get it? Through what methods (certainly not anarchist), what necrotic-judicial steps? At this point the question comes to me spontaneously: what part of anti-juridism fascinates comrade Stefano? Because it seems to me that he is demonstrating precisely the contrary. Turning to the letter: as has always been said, criticism of the concepts of "federations", "fronts" or "organizations" is very interesting from an individualist perspective and can sharpen one's mind and one's actions.

If, moreover, this is something one does not feel one's own and there is a need to make it known for one's own individual positions one does so, but to comrades and those with whom one has affinity of course, not the prosecutors, with them there must never be any dialogue. But if as is written in the text, one feels no affinity with certain actions, why go on about them? This inevitably leads one to think that a site like Culmine was

'The order of events is to direct the translation of an inclined deduction to a reversibility between Abnegation and Invocation.'

The reproducibility of an asserting event in a conformist language that can be transferred to adulation of the court is a false doctrine of dedication – disposed in the asserting and belonging declamatory mindset of the lawyer.

The gnomic form of the holy church of redemptive anarchy rejects any dissonant impulse – and follows the precepts of defunct Malatesta and his purposes of an anarchist society with mental hospitals for the antisocial: so the right to the 'right' of defence from all signs is a sign of abnormality.

In this the above mentioned anarchist – norm-normalized in front of the dissolution of all juridical limits:

By giving a limit in a restraint given to the value of 'acting'.

The Anti-judicial and Amoral action annihilates in one instant – in the street as well as in police stations and prisons – the use of the law, and in this the juridical anarchist is faced with an insidious enemy, who acts following his egoist and anti-judicial impulses and expands his force of impact against the community-order in which stands the right of the anarchist redemptive of his actions.

The redemptive-judicial anarchist renounces his individuality and erects a new order out of the regulation and precepts of the custom of the law.

Does action assume the consultation of the motion carrying the action?

The limit given to the attribution of the 'giving' is the link connecting to an inhibitory process of assimilation of formal ethical-democratic-centrist power:

The profile of the conformation and conventional structure that configures the interference of an order exposed in a formula of assonance with society-order.

'Doing' becomes a moderate and balanced (or balancer), methodical

scheme in exculpatory precepts for the use of the law.

The Nihilist and his Egoist Power exalt any particle of singularity and deny any right (the right to have a right) thus expelling the 'data' value in search of maximum satisfaction.

The research experimented with in this way is to be found every time in front of the limit of a right-limit in a circumscribed manner- and by 'recognizing' order, can one deny it totally?

Does the Attacking One deny the centralizing 'all' of the pyramidal organic of society-order?

In the context of a trial, is there any chance of expanding to full power the Nihilist destruction and denying the law by denying the 'entirety of the law' inherent to human society?

In the lines above written there remains the coarctation of the ability of expression with terms belonging to the law – in both appointing or revoking a lawyer – this limits the negation of this acquisition.

Like having rights when arrested: in a continuous entangling on the threshold of the metaphorical labyrinth, you have the right to make a telephone call, appoint or not appoint a lawyer. We repeat it just to express ourselves more deeply: if you don't appoint a lawyer you have the right to have a duty solicitor.

In the essence of rights and written laws, an individual acquires the right-duty of choice.

In the right-duty and when one becomes involved in the qualitative role of 'defendant' one is faced with the judicial concept of legitimization of the sanction-event.

The concept of law previously exposed is based on the association of living in a society where if you are a 'defendant' you have the right to respectfully pursue the duty to carry on with the rules and procedures of daily life.

The act of jurisprudential doctrine is the concentration of the law expressed in formulas corresponding to the duty impressed through codes-orders suitable to the right of the affiliate.

The affiliate was 'born' in society with its duties and rights – and he is capable of expressing them through an organization

chart codified in a role decided for any individual subjected to society.

Therefore one enters a metaphorical labyrinth – because the right to have a plurality of rights expresses the overall net of being permeated in the coercive-ostatic society.

Society is a huge and complementary complex that permeates the objectification of the key that opens and closes and that closes by opening.

The key is the labyrinth-metaphor on which threshold one 'stands' because the quality of the assumption of being defendant is not optional but subjected to the codification registered in the right to live in association.

Society gives the individual a chance – and one does not acquire the possible choice – to have in front of him an organic pivot of fundamental bases with which he can go on the metaphorical labyrinth.

By entering a right –after acquiring it – one gets out by getting in beside the Demiurge and ceremonial power, which through contributory causes express the fact of being permanently subjected to the right of being defended, sentenced or acquitted.

The right 'to be' becomes the association with the 'entire' society, which the judicial anarchist thinks it is possible to attack as he let himself be defended by a lawyer.

In the context of Nihilist experimentation, how can one annihilate association and codes-orders?

Penal law is based on four fundamental principles complying with a pyramidal order (which will be explained in another piece of writing), such as: legality, materiality, offensiveness and guilt. It places the submitted individual within a series of precepts in which the trajectory of a metaphorical labyrinth is expressed through concepts considered objective and where the key – impenetrable and

no more than a container, a press agency where an opinion or an idea was published from time to time, but which disseminated stuff with which there was not even the slightest affinity. Another point is, as I had noted in my text speaking of the writings of the comrade Marco Camenisch, the fact of emphasizing the absurdity of the proceedings.

What do we anarchists have to prove to pieces of shit like judges and Public Prosecutors? What should we tell them (among other things through a lawyer that we delegate and, therefore, speaks in place of us)? Why recognize authority, if one defines oneself anti-authoritarian? Why make full use of rights when one says one wants to destroy them? I repeat, as an anarchist I have nothing to prove to anyone, nothing to say to anyone,

I claim my path that is mine and no one else's and spit in the face of anyone who wants to judge me, accuse me or defend me. And I also repeat that a court is a pleasant sight only when it is engulfed in flames, not when some anarchists (especially calling themselves individualists) recognize the law (to judge you or make you defend yourself) and authority and use laws to show "their extraneousness", or "the falsity of the proceedings", denying everything they've done so far and retreating without restraint. I am proud to claim everything I have done (and claimed) until now, my activity aimed at spreading the seeds of anarchist terror, I am proud to shout aloud, in the face of that trash, Public Prosecutors, cops and judges who are nothing but enemies for me, that I support action in all its forms, that I am in affinity with, comrade and brother of all the untamed who deny static normality and demolish it.

Last but not least, I just do not understand why be concerned with the legal defence of the comrades of the CCF (and I was also referring to them when writing above of the indomitable) as they have made an anti-judicial choice which means the refusal of legal defence.

In my conception of solidarity, "solid support" is certainly not building their legal defence (which, it is important to stress, they have refused), but spreading their words and reflections and helping them to escape or striking those who have locked them up.

Tomo – ParoleArmate

permeating – closes but opens to the duty to carry on with events producing penal norms suitable to the use of the right of the associate.

One is an affiliate because one is in the essence of 'society' – where when one tries to deny one is part of the right to have the right to deny – which is once again a right to have the possibility to use the codes-orders that are part of being affiliates.

The above mentioned principles converge through the 'threshold' and eventually got stuck to the walls of the metaphorical labyrinth: they offer probable and possible choices of redemption when assuming the role suitable with society because the expressing quality is by right in the right to be qualified as 'defendant'.

... Criminal informed responsibility enters a net of norms suitable to the objectified objective of the key that closes by opening – to the conformation to the rules of society-order.

Subjected to the law, an individual is confined between the concentric meshes of any redemptive wall when taking part to a trial and going through the metaphorical labyrinth (labyrinth becomes a judicial citadel: those who experienced the entrance to one of these Temples of prophecy know what I'm talking about).

Meshes and barbed wire, which one tries to get out of, are the instable perceptive attempt at the distance between the redemptive road and salvation beyond nets.

The meshes opens to glimmers, which a gaze thinks they can be a potential to get out – but they are the depersonalization that a gaze 'intends' as cells where one can atones for one's sins.

One gets in and out by entering a 'cell', and gets out with the key that opens-by closing but opens to the redemption and the passivity of an optional code order complying with the principles established by society and its affiliates.

By assimilating itself to the homologating 'all' of the mass, the holy church of redemptive anarchy tries to affirm itself s advocate of dominant rules – and carries on with its recuperative role in judicial matters without any critique.

Massimo Passamani in prison and Daniella Battisti under house arrest

The most totalitarian society is that which knows how to paint chains with the color of liberty, which is the commodity par excellence today. If the most effective repression is that which nullifies the very desire to rebel, social consensus is preventive repression, the policing of ideas and decisions.

This morning, the 27th of August, in an operation by the special forces of the *Carabinieri*, in which dozens of police participated and more than ten houses were searched, at two anarchist centers (in Trent and Rovereto) they detained comrades **Massimo Passamani** and **Daniella Battisti**, the first is in jail at Tolmezzo and the second on house arrest.

The charges are unclear, but it is known that the arrests were orchestrated under 270a, i.e. subversive association. According to the bourgeois press (Radio NBC) they are accused of at least "28 acts, ranging from attacks against cell phone towers belonging to Vodafone and Wind" and disturbances "in Susa Valley,* in Rome and in Greece". Also, the press consistently makes its allegation that Massimo is the "leader" of the Italian insurrectionist anarchists. In recent months, many journalists repeat the claim of this alleged leadership.

Along this line are the statements of the Piedmontese parliament of the PD (Democratic Party) Stefano Esposito who did not hesitate to go out and give a press conference this afternoon in which he declared that for months he has denounced "the role played by Massimo Passamani in the Susa Valley as head of the militant and violent wing of the No TAV* movement". And he continued, saying that he awaits "the opinions of several Turin intellectuals who attacked me when I denounced the role of the antagonists and I am especially waiting to see if the people of the Susa Valley against the TAV will distance themselves from accused subversives".

Divide and conquer.

Let's see if, after the armies of police and soldiers that invaded the valley in order to supervise its destruction to benefit the project of the TAV of Capital, the classic formula of dividing those who fight into "good" and "bad" works this time in the Susa Valley. We can only add that no anarchist will ever be alone. Each will show solidarity in the way they see fit, but the best way is to continue fighting.

Massimo Passamani

Carcere San Michele
Strada Casale 50/A
15122 Alessandria
Italy

**Site of the TAV (high speed rail) line currently under construction.*

This repressive operation is known as Operation 'Ixodidae' (Zecca)

A collection of texts by Passamani, "More, Much More," can be downloaded here:
zinlibrary.info/more-much-more-0



Operation Thor: Searches in Ravenna

1 September 2012 : DIGOS political police on the orders of the prosecution of Bologna have made a number of raids against so-called "anarchist-insurrectionalist cells" in Ravenna, under the article 270bis (subversive association). Several houses were searched and 13 comrades were notified of being under investigation. Comrades from the counter-information and publishing collectives **Parole Armate** and **Edizioni Cerbero** are hit again. The name of the spectacle of persecution is "Thor", as reference to the smashing of ATMs with hammers, and also to the TOR anonymity software.

Letter from Sara Parole Armate: Waking up one morning... Thor!

I'm not going to waste my time by shouting from the rooftops after the nth repressive wave against anarchists because I believe it will remain a limited episode of little importance (but this must be seen yet). As a matter of fact, however, this morning [1st September] the prosecution of Bologna made us yet another 'present' (the first one for me), which adds to a long series of unwanted repressive 'gifts'. 270bis has come back, more brighter than ever! Honestly, we missed it!

The charges pressed against us in this phantom operation in Ravenna? Having put cash machines on fire here and there, damaged cars and placed explosive devices.

What can I say? I didn't expect I'd wake up in this way, nor did the other comrades involved (of whom I don't want to mention the names as I'm not part of the press of the State!). And what about Tomo, who is already at his third search in two months as he saw the DIGOS (HANGMEN) storming his house and taking away all his IT material for the nth time?

But it is not my intention to cry and play the role of the persecuted anarchist. However, I want to say something also on behalf of Parole Armate: if you think you can stop the struggle and the spreading of iconoclast and anarchist thoughts with these vile and demeaning actions, you are totally wrong. Those who undertake the path of struggle know exactly where they are going, so the shout against the State and its servants is getting louder and louder.

Sara PA

parolearmate.noblogs.org



Regarding operation 'Ardire' - in spite of the fact that comrades involved in it define themselves and 'individualists' - it seems that the latter want to take on indirect complicity with the anarchy church of redemption.

This should be clear to those who as defendants have expressed themselves in favour of a technical defence, and nullifying their past passions have made invalid any amoral debate on the annihilating attack of the individual, and attack as amoral a form that denies social peace and stabilization of peace, and negation of universal values, claims, experiences of blood experimenting with individual and egoist deepening, and last but not least the declaration many times expressed : *'Long live the black International!'*

The guaranteeing function of penal principles consists in the subjected use (one is never really subjective when one uses a right) of the individual who in a metaphorical labyrinth claims loudly his innocence - or his claim - getting in and out the law and entering the right to a right of choice of a trajectory. Choice -as said before - is never optional but it depends on the faculties given by the codes-orders articulated in principles of stability aiming at the common good of the affiliates.

So, how can one claim an act against so called formal 'power' (here it emerges - through the precepts of the redemptive church of anarchy - that Egoist extended power of the individual doesn't exist)?

Does the act of claiming oneself in court - or doing it by not going - become again an acquired right or not?

The system of codified codes involves total depersonalization because one is subjected to a criminal trial - and the fundamental questions brought forward are an experiment on how one can annihilate the use of the law in an attack on the structures

and superstructures of human society.

The complexity producing subjection to the law in being part of human association places destruction in a continuous going through daily life - in the fragmentation of all penal codes and subjective pacification - in order to recognize the objectivity intrinsic to a complex permeating the codes-orders.

In the complementary residue of the law and society-order, even in a ... 'surplus' there are the bases to be integrated in equal way to the rules of the affiliates - in any going backwards where the expressive and completing modulation in reconsidering the 'attempt' at going back is repeated.

One goes in and out and goes back in all aspects consequential to life in association in acting through sub-chaining right to the plurality of rights in logics consequential to the derivation resulting from living in an organic structural form.

The law enter by law in life through codes-orders that the individual subjects to himself, where he turns to the threshold of the metaphorical labyrinth.

The exit is the key-order...

'We'll shout: hold the axes! We'll conspire against authority without mercy and without saving our blows, given that they don't do this either. We'll make them disappear from the paved roads of the countryside and the streets of the capital. We'll make them disappear from the towns. Remember: when this happens those who are not with us will be against us, our enemy. And we'll use any means to exterminate the enemy.'

'Till the end', **Damiano Bolano**

Edizioni Cerbero

Edizioni Cerbero publish a paper called 'Vertice Abisso' (Vertex Abyss)
<http://325.nostate.net/?tag=edizioni-cerbero>

Letter from Elisa Di Bernardo

To all the comrades

Five minutes of freedom... in prison!

On 1st August 2012, on my fiftieth day of isolation in the Don Bosco prison of Pisa, I was moved to the Rebibbia prison in Rome, high security unit. Isolation is over! The 'social animal', as someone calls the human being, can now be driven out... prison is still prison!

On Friday 3rd August I find out that the appeal our lawyer had presented to demand Stefano and I be released was accepted: the ban on meetings between defendants and lawyers, ordered by the prosecutor before the questioning, was unmotivated and infringed our right to defence. The entire procedure against us is not valid... I'm free... 16:45... but... certainly freedom can't be granted to 'anarcho-terrorists'. So in the office of the prison from where my detention was theoretically to end, two ROS carabinieri timely arrested me for the second time... 16:50... 'danger of escape'! Well, slipping away from the bars of a prison office with an officer and two carabinieri on the spot is a skill I still have to acquire, I must confess!

I don't want to bother anyone by setting to explain the juridical reasons (which after all interest me very little) for the factual illegitimacy of the arrest (the daily '*Corriere della Sera*' of Saturday August 4 published a short article on the subject). On Monday 6th August the nth judge decided for my remand in custody reiterating the danger of escape (too many 'insurrectionist anarchists' are ready to offer support between Chile, Mexico, Greece and other countries). Through this (bold) measure, the prosecution and its pupils confirmed their dirty tricks and demonstrated their real fear to see us out of the home jails... but here I'm, cheered up as ever! If they think that these methods and their consequent bureaucratic trickery can demoralize me or exhaust me they are making a big mistake. On this front, prison has no 're-educating' or 'rehabilitating' effect... *Long live anarchy!*

Elisa Di Bernardo

Political prisoner, anarchist and vegan.
Prison of Rebibbia
Via Bartolo Longo 92
00156 Roma, Italy

Letter from Sergio Maria Stefani

Silent. The enemy is listening.

Have you ever seen those old fascist posters depicting a soldier with his index finger on his mouth and the words: 'Silent. The enemy is listening'? I've been always fascinated by the grotesque absurdity of these words and I've always wondered which enemy was being mentioned, which was not worse than the very fascist Power that purged, killed and retaliated. I'm thinking of that poster even more often since I have once again ended up in prison, this time following the ROS operation called 'Ardire'. Not only is a clear aesthetic reference to fascism included in this name but there is also the strong conviction that these arrests are the modern version of the poster warning: 'Silent. The enemy is listening'.

I've always been a sworn enemy of the existent, so I was never surprised at or complained about the blows that the enemy never spared. Therefore I'm not interested in talking about frame-ups, let alone about 'injustices'. I only wish to emphasize the goals of this reprisal, which otherwise risk being eclipsed by the personal stories of us, the arrestees.

It is clear that their intent is not to persecute the alleged authors of certain actions, but rather those who have always publicly claimed their irreducibility in wanting to destroy Power.

So it happens that those who don't bow down even if they are imprisoned and those who try to create discussion and give visibility to direct actions carried out by antiauthoritarian individualities or groups are to be transformed into a warning for anyone else who still doesn't surrender to the soporific resignation of the majority.

Certainly I don't accept the role attributed to me and it is for this reason that I decided to adhere to

the proposal for non vindictive hunger strike along with my comrades and co-defendants Marco and Elisa. I leave the critiques on this method of struggle to those who don't have anything better to do than judge and philosophize on the actions of others. The reason of my choice is clear to me: now and forever I want to use any instrument of struggle at my disposal. As I'm locked up between these four walls I don't have many left, but never will I surrender and I hope I'll be able to transmit my total determination not to stop struggling. I also hope that the comrades outside, who can undoubtedly rely on more sharp instruments, will do the same.

They order us to be silent. We transform our shouts into a roar that knocks them down from their chairs.

- You deny everything or, to say it better, destroy everything... but it is also necessary to build.

- This is no longer our business... first we ought to evict the place.

Sergio Maria Stefani

C. C. San Michele
Strada Casale 50/A
15122 Alessandria
Italy



Communiqués from the prisons of Alessandria and Rebibbia about an 'Ardire' legal PDF on movement websites

The lines we are going to write need a brief introduction: what follows is the clear stand that we prisoners arrested on 13th June are taking as regards some behaviours we wouldn't have expected from individualities or groups claiming to be anarchists. We are not surprised at the role that the mass media played in staging a media show out of operation 'Ardire'. As we are enemies of all forms of dominion, we acknowledge the repressive function of information, so no surprise that our order for custody was published in full by sites such as TG COM, or that

rivers of ink were thrown like petrol on the fire of the media inquisition. It was far more bitter to discover that alleged 'solidarity' people were among the curious voyeurs. Sadly the delay in communication imposed on us by isolation and censorship, for a long time prevented us from learning that some sites of so called counter-information also spread in full the text of the order for custody. As we leave infamous jobs to others, we are not interested in inquiring on the reasons why someone decided to become accomplice with the spies of the regime, who plundered on episodes of our life. At best this seems unforgivable ingenuity and imprudence to us.

We expect the order for custody be removed from any site that published it and we hope we won't be compelled to add others who are not habitual informants-slaves of dominion to the ranks of our enemies.

Stefano, Sergio, Alessandro, Giuseppe

*From the San Michele prison in
Alessandria*

These few lines concern the publication of the order for custody, following which we were arrested on 13th June 2012 within operation 'Ardire', on sites of the movement. In spite of the different stands that each of us is taking as regards the publication of the order for custody on the internet, we all absolutely agree on one point. Those who run these sites failed to consult us, the directly concerned persons, about the publication of the documentation affecting us. In spite of the good faith we think comrades had in spreading the text of the charges against us, drawing from the site of TG COM, we would like it to be clear that the existence of a previous undue publication of the order for custody on a site of the regime does not justify the reproduction of the same.

We don't want to dwell on the more or less appropriate use of the internet or other means – like the old and precious discussion between people – regarding the spreading of certain information, be them judicial or personal ones. Let's be clear: the personal ones are often a violation of our intimacy, from car numbers to telephone numbers and conversations, the latter being often published – ad hoc – in order to give rise to frictions and splits inside the movement and to weaken

solidarity. Each of us takes personal stands on the subject and we don't think it to be indispensable to specify this herein.

We ask you to let us know about the modes with which the disclosure of such order took place on the sites of the movement. Finally, we stress that for us it is important to choose with whom and how information is to be spread relating to our judicial situation.

We take this occasion to embrace all those who have expressed solidarity and closeness with us.

Solidarity with the comrades locked up in Alessandria.

Solidarity with the investigated and searched comrades in operations 'Ardire' and 'Mangiafuoco'.

Solidarity with Juan, Alessio, Maurizio, Elena and all the rebels of Val Susa.

Solidarity with Massimo and all the comrades hit by repression in Trento and Rovereto.

Solidarity with all those who will never be captured.

*Greetings from the prison of
Rebibbia in Rome with love, anger
and anarchy!*

Until we are all free!

Paola, Katia, Elisa and Giulia.



On Sept 2nd, **Anarchaos.org** made the following statement:

"We are sorry that the publication of the Ordinance has been a cause for so many polemics. In fact, we did so on the recommendation of the companion of one woman among the prisoners. We apologize and hope the incident is resolved. We regret that the only information must be kept always by the enemy."

–**Anarchaos.org (2.9.2012)**

Letter from Giuseppe Lo Turco

Under a sky of bars

"We are all imprisoned because a society that needs prison and to lock up and exclude, is itself a prison. But never can they imprison the joy of the dream of freedom from the bosses and their jails, the joy of solidarity in the struggle."

Marco Camenisch

They say that a stupid person, instead of looking at the moon, set themselves to observe the finger pointing at the moon. Nevertheless, without justifying stupid persons or saying I'm just that, I think it is difficult to look up to the sky when the latter is getting increasingly covered with bars.

This might seem obvious given that now I'm here and can only imagine the moon. But the bars I'm talking about do not belong only to the prison but they are also an integral part, in different forms, of the whole dominion that is poisoning the existent. Once the Maya's veil has been tore to pieces, the boundary between so called social reality and prison reality dissolves itself and reveals the true nature of the context in which one lives, happily or not, depending on one's level of individual awareness. During these almost three months of imprisonment, which I spent in isolation for about fifty days, many similarities between society and prisons have appeared to me even more clearly. To start with, it is easy to note the correspondence between the constant control operated by dominion towards its enemies within society or entire categories of individuals, and the very much evident control towards prisoners inside jails. From the one hand, shadowing, phone tapping and surveillance technology, on the other the physical restriction of 'freedom' made possible by prisons, guards and similar instruments of control.

Depersonalization processes and techniques supported by precise strategies and, if necessary, assisted by substances ready to use, aiming at the annihilation of the individual, exist both 'inside' and 'outside'. The risk of becoming dominated by democratic homologation goes along with the risk that a prisoner runs of reducing himself to be just a number.

Both prison and society are based on the creation and consolidation of roles and hierarchies, as well as on the necessity of expropriating the individual of all autonomy. The majority of human beings came to be dominated by all this, quite often without even resisting; they rely on continuous cycles of delegating and renounce any direct influence on their own life. Not by chance in prison delegating is the only way to make requests, if one wants to follow the rules, even for the most banal things. In this way a prisoner can clearly feel the loss of any possible self-determination.

I can't even see any relevant differences between the security-driven obsession metabolized by the citizen, maybe a euphoric spectator (or would-be contestant) of media spectacle centered on peeking through television keyholes, and that inherent to the functioning of prison (any reference to body searches, other humiliating practices and peepholes in toilets is not at all coincidental). Moreover, as I want to dismiss all 'prisonerism', thus disappointing those who still believe in the equation prisoner = rebellion, I think that dynamics of voluntary servitude characterize both the mass of the 'free' and that of the prisoners. The former, increasingly subjected to all manifestations of power, end up becoming the gendarmes of themselves and informers on others' behaviour; the latter sometimes don't even feel the need to put imprisonment into question, the imprisonment they are forced into, and if they have the chance some even become the collaborators of their own hangmen. Both the cities and prisons, even if they are theatres of huge contradictions, are full of an increasingly deep-rooted submissiveness; and the individuals, be them prisoners or not, at war with the existent are a minority that struggles and is aware of the status quo.

The grey of the prison walls is the same colour of the buildings in cities. The latter, in fact, have turned into more and more secure prisons. Concentration camps for 'foreigners' and mental hospitals, along with common prisons, exist thanks to the symbiosis with lifestyle aiming at keeping the status quo. Right now when efficiency and functioning seems to have become the assumptions of the current condition of generalized imprisonment, to reappropriate oneself and discover one's own irreducible individuality become the genesis of insubordination.

To wish from the heart that this world collapses once and for all is the utopia that pushes so many individuals and groups, aware that all aspects of the existent can be attacked, to realize multiform anarchist actions. Only in this way can solidarity become synonymous with direct action, thus avoiding the risk of reducing itself to a word like many others. In this regard, I conclude with a thought for Mexican anarchist comrade **Mario Lopez**, who got seriously wounded during an attack against some structures, and who recently said: 'solidarity is our best weapon'. It is anarchist attacks, which unpredictably follow one another day by day all over the world, that give truth to his words and inflame anarchist prisoners' hearts. I send warm greetings to the prisoners members of the **CCF** on trial for the "**Halandri**" case and my solidarity with the comrades investigated following recent operation "**Mangiafuoco**"!

From the high surveillance unit of the prison of Alessandria, August 2012

Giuseppe Lo Turco
imprisoned anarchist individuality

Carcere San Michele
Strada Casale 50/A
15122 Alessandria
Italy



Communiqué about operation 'Thor' from Federico Buono

On 1st September I learnt that I'm being investigated for 270bis in an operation called "Thor", which concerns attacks carried out in Ravenna. Until now – as initially happened for operation "Ardire" – I was not stopped by the police nor was I notified any warrant.

The street will give me a sign...
To all those who have affinity with

me and act in an anti-judicial and amoral way I declare -

A non vindictive trajectory which denies any *parabola Ope Legis*.

In addition to this, I propose an overcoming of any solidarity which is like christian charity, with Egoist Nihilist action, as written in the text "*Personal Inferno*".

I stand as an individual responsible for myself only and I claim a trajectory that celebrate my Ego!

And I give my affinity to the attacks carried out by sublime individuals in Ravenna – and to those who destroy imposed everyday life by destroying the rules and dynamics of society-order and by annihilating any moral and behavioural code of human society.

I give my Egoist affinity to all the forms of informal guerrilla like that of single individuals who specifically make claims (thus given specificity to their singularity) with a name or acronym!

Forward with destroyer Nihilism!

Federico Buono "Compulsive"



Letter from Stefano Gabriele Fosco

PSEUDO-NIHILIST ASSHOLES

Despite myself, here I am writing about some pseudo-nihilist assholes prowling about in the anarchist movement.

Before I start, I invite the comrades to read what these assholes wrote on the events in Brindisi in a delirious series of posts and comments where they attacked the anarchists from Lecce (whom they called '*compagnucci*' [*an insulting expression*]) and raved about overcoming all morals and ethics (source: ParoleArmate). As soon as I read these pseudo-nihilist ravings I stopped having any affinity whatsoever with these assholes. Now these assholes want to involve me in a stupid controversy on the internet concerning anti-juridism. I'll take good care not to take part to their game, which sounds like provocation run by repression.

These pseudo-nihilist idiots don't know or pretend not to know about a custom of all revolutionary movements. When a comrade is a prisoner in the hands of the State, and especially if investigations are still underway, one places special attention not to attack him as concerns ideological issues or choices. If the point of controversy to be clarified is particularly urgent, one always waits for the investigation to end and eventually considers which means of communication is more appropriate to highlight the point to be discussed. Under no circumstances does one make recourse to public communiqués and accuses imprisoned comrades. Never! In the past those who dared break this practice inevitably placed themselves out of their movement and quite often their time there came to an end. Times have changed but some attitudes cannot be tolerated under any circumstances. Only assholes can take advantage of the imprisonment of a comrade in order to attack him!

I'm not going to tackle this controversy. I just point out some aspects, which are sufficient to understand the idiocy of the miserable people who attacked me:

- 'Severino Di Giovanni was essentially anti-juridical and amoral': the anarchist from Abruzzo was so anti-juridical that he came to ask for the constitution of an anarchist jury made by comrades who didn't have affinity with him in relation to the rumours on the death of Lopez Arango. Idiot!

- In both the first and the second 'Halandri' trial the comrades of the Conspiracy of the Cells of Fire had at least one lawyer and were present at many hearings. Idiot, this is not anti-juridism!

- Some Chilean anarchists involved in the 'Bombas' case sent solidarity communiqués to the prisoners of the CCF and vice versa. Idiot!

- An anarchist blog is just an instrument of counter-information. Under no circumstances can a blog or a paper be an instrument for the planning and realization of explosive and incendiary attacks. To claim that a person who runs an anarchist blog must take material and ideological responsibility for the anarchist direct actions they publish means to play the same game as repression. Idiot and provocateur!

Regarding my choice of appointing a lawyer, another asshole even wrote on his blog: 'instruments are being used that, it is good to remember, are conceded by the enemy'.

At present there's not one single anarchist prisoner in the world who didn't defend himself with the help of a solicitor (of course I'm not talking about shop-lifting). At present in the world there are anarchist prisoners who have been in prison for 15-20 years. These prisoners work in the prison in order to sustain themselves and whenever they can they make all sorts of requests to obtain some benefit. I'm proud to have a relation of affinity and friendship with these comrades and never would I tell them that 'they are using instruments conceded by the enemy'!

Pseudo-nihilist assholes, you lost your chance to shut up. You are trying to divide anarchist prisoners and push imprisoned comrades to take responsibility which are extraneous to them. All this you do in the internet and not in meetings and anarchist circles.

Many think you are provocateurs at the service of repression; others, including myself, think you are only miserable idiots.

I end here a debate that has never started.

Anarchist individualist prisoner

Stefano Gabriele Fosco
15th August 2012



Bologna: Operation 'Mangiafuoco'

At dawn on Wednesday 8th August, officers of the *Carabinieri* Special Operation Units [ROS] show up at the doors of 20 houses – mainly in Emilia Romagna but also in Rome, Arezzo and even Germany – on order of the pair Cieri-Scandellari, a new generation of acrobatic prosecutors from Bologna. In two cases the heroes in uniform make their performance by smashing doors and pointing pistols at astonished comrades. The investigation involves 17 people accused of organized crime aiming at committing arson and damage following arson, aggravated by the inevitable subversive aims. From the few papers we were given and from articles written by the clowns of the press, we learn that the charges refer to specific events occurred in Bologna between the end of 2010 and mid-2011, in particular the attacks against premises of IBM, a restaurant of the chain Roadhouse Grill and the research laboratories of the Faculty of Agriculture in Ozzano (Bologna).

Those who were notified investigation warrants are almost all individuals who never concealed their support for the necessity of radical analysis and practices that did not separate the struggle for animal liberation from that for human and earth liberation. Individuals who conceive the destruction of this system as the only way to achieve freedom for all, whereas the movement that calls itself of animal liberation relies on laws and institutions in order to stop the practice of vivisection and the farming linked to it, claims that veganism is the aim of the struggle against animal slavery and calls for an unlikely abolition of the latter, thus demonstrating that their only worry is to reform this system and make it more 'vegan' and sustainable. In this context it is obvious that the few and increasingly isolated ones who continue to carry on with certain kinds of claims are more exposed to repression.

Some of the people involved in this investigation are involved in the **Aracnide Solidarity Fund**, others the **Forli Equal Rights** project. And it is in their houses that 1,300 and 1,900 euro respectively were seized – in spite of the fact that the money was declared as personal savings – with the obvious intent to hit solidarity with prisoners and

the support and counter-information carried out by these comrades. This is a very serious precedent within the application of charges related to crimes of association, something we must take into account from now on.

This new operation shows even more clearly the importance that charges connected to crimes of association represents for the repressive apparatus of the State. It is also very important to put what happened in an international repressive context, where the necessity to hit and stop attacks on the technological apparatus is taking shape, which is necessary to save saturate markets and capitalism in crisis.

In the last year and a half Bologna has been a privileged target of repressive fury. On 6th April 2011, operation 'Outlaw' closed down the anarchist space **Fuoriluogo**, put 27 comrades under investigation and arrested 5 of them. Starting from that moment, police pressure has been on the increase, dozens of deportation orders and oral warrants have been notified, stop-and searches have become increasingly frequent, until police even came to sabotage a car [*a comrade's car*] and evict a building by demolishing the roof on which three comrades were resisting, thus endangering their lives.

With this last wave of searches, it becomes evident that a second operation is underway [*in Bologna*]. It is called 'Mangiafuoco', and also makes recourse to the instrument of organized crimes charges. Their goal, which they declared through the media, is to link the animal liberationist area to the one called insurrectional.

On the contrary, it is obvious to us that the prosecution from Bologna wants to complete the sidelining of comrades who have been struggling for years in this city. What these two operations have in common, and the repressive context in which they are being carried out, is the intent to stop the attacks on the interests on which this system is based. Those who govern feel certainly reassured when they attribute the attacks on corporate giants such as ENI, IBM, banks, centres of research and animal exploitation – which are the main responsible for the exploitation and devastation surrounding us – to a well defined area.

It won't be these attempts to stop the risk that the attacks spread – as Equitalia shows [*Italian tax office subject to a lot of anger*] , especially in this period when such attacks manifest themselves as direct expression of social discontent, which this system can no longer keep at bay.

Some friends of Lucignolo

Two comrades arrested and charged with attacking CEO Roberto Adinolfi

After a long summer during which operations "**Ardire**", "**Mangiafuoco**", "**Ixodidae (Zecca)**" and "**Thor**" were launched, anarchists take first place among the internal enemy that must be sterilized to avoid dangerous and virulent contagion of hostilities and struggle...

A new repressive operation organized by Genoa's public prosecutor, after the kneecapping of **Roberto Adinolfi** on May 7th (CEO of Italian nuclear firm **Ansaldo Nucleare**), led units of the ROS and the DIGOS to raid apartments of numerous comrades, while two anarchists from Turin, **Alfredo Cospito** and **Nicola Gai**, were arrested on September 14th. A third comrade, **Anna Beniamino**, is under investigation but is not in prison.

The regime's media talk of investigations and raids in Turin, Cuneo, Pistoia and Bordighera. Also, according to mainstream journalists, among the elements in the possession of the investigators there is footage with both Alfredo and Nicola seen at the train station of Genoa, as well as surveillance cameras data (giving authorities the benefit of biometrics facial recognition), etc.

Alfredo, Anna and Nicola have publicly disclosed evidence about permanent surveillance on them for months now, including bugs and cameras in their homes, constant police tracking and following/stalking

The two comrades are being held in Turin prison, pending validation of their arrests/pretrial detentions. In the coming days, it is possible that they'll be transferred to another hellhole. Meanwhile, you may write and send them telegrams at:

Nicola Gai
Alfredo Cospito
C.C. via Pianezza 300, IT-10151
Torino, Italy

Solidarity with those arrested and under investigation - Freedom now for Nicola and Alfredo!



**INTERNATIONAL NETWORK
OF COUNTER-INFORMATION
& TRANSLATION**

Germany
directactionde.ucrony.net

Greece, UK, Worldwide
actforfree.nostate.net

USA, Worldwide
anarchistnews.org

Greece
athens.indymedia.org

Russia
blackblog.info

Latin America, Europe, World
culmine.noblogs.org

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contrainfo.espiv.net

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