



DARK NIGHTS



BAD PASSIONS THE RIGHTS OF THE EGO

From an anti-Christian point of view

'Stop it! Those who speak like this are enemies of the people!'

A MAN (in the crowd)

From *An Enemy of the People*, H. Ibsen

Preface

It is advisable to make a detailed analysis of the anti-judicial thought in Max Stirner's work *The Ego and His Own*, as it is full of contents on this question [of the judiciary]. I dare say it is a fundamental work for a theoretical study and an individualistic practice in the field of the law.

Stirner deals with the problem of the law in the first introductory pages, and he points out what the *Ego* (mark well, not the *man*), degraded to simple subject-citizen, is demanded not to do: 'to be egoist'.

*'Only my cause must not be my cause', or 'What a shame an egoist who only thinks of himself.'*¹

The author of *'The Ego'* destroys this so-called truth, which is nothing more than a lie consolidated and repeated during the centuries, also thanks to an invading Christianity.²

*Everything that is born
Is destined to be corrupted
Everything dies
In the fate of your
Immature breath*

*Everything that is slightly touched
Suffers pain, the ego becomes rotten
And precipitates into emptiness
Swallowed up by the farce of time.*³

God and Man's cause does not belong to me, it is not my cause. No cause that belongs to Mankind, truth, morals, ethics etc. bows to superior causes, but it makes itself the cause and end of itself, and it becomes and it is, egoist. Here is my egoism peeking out from the cave where it had been shut up, the Cerberus of greedy passions, 'the nothing of any other', whom you wanted to sacrifice for your evenings with a lustful lady, who can't placate my anger

and my insatiable will of pleasure, and which – this is very important - pushes the concepts and principles of the law standing outside me away.

Those who are not paying much attention will think I am forgetting the main theme of this piece of writing: but this is not true.

As I briefly said before, the basis for a radical refusal of the law and of whatever organ that promotes and proclaims it, be it theatre ethically accepted by the masses or the expression of a restricted minority, must absolutely be fixed on these considerations on the individual.

The law is the enemy to be destroyed in order to reveal the big moral lie that resides perched in all comfort behind the lies and illusions of *the law*, indeed, which adapts itself to everybody.

The Ghosts with which the Ego has to deal with are so many, and in the anti-judicial struggle, they are even too many.

The most various and numerous preachers-thieves of the Ego are crowding around to make sure that *horror mortis* is amplified in a ritual of submission to these never tired slaves.

'[...] All saints, but especially martyrs, are witnesses of God, who is Love: 'Deus caritas est'. Nazi concentration camps can be considered as extreme symbols of evil, of the inferno that opens itself on the earth when man forgets about God and when he substitutes God with himself, thus defrauding God of the right to decide what is good and what is evil, to give life and death. Sadly, however, this phenomenon is not circumscribed to concentration camps. These are rather the

*climax of a wider and widespread reality, which often has elusive contours. Saints, which I had briefly mentioned, make us reflect on the deep differences that exist between atheist humanism and Christian humanism; this is an antithesis that goes through the whole of history, but which has reached a crucial point at the end of the second millennium, with contemporary nihilism, as great men of letters and thinkers have largely understood. On the one side there are philosophies and ideologies, but at the same time more and more ways of thinking and acting, which enhance freedom as unique principle of man, as opposed to God, and in this way they transform man into a god, but it is a wrong god, which makes arbitrariness his pattern of behaviour. On the other side we have saints who, by practising the gospel of charity, make sense of their hope; they demonstrate the true face of God, which is Love and at the same time, the true face of man, created in God's own image [...].'*⁴

Ravings of an old delirious man seized by the addiction to power.

*'[...] In fact the Greeks' religion, pagan cults and myths were not able to throw a light on the mystery of death, to such a point that an ancient inscription said: 'In nihil ab nihilo quam cito recidimus', which means: "In the nothing from the nothing very soon we fall." If we get rid of God and Christ, the world will precipitate again in emptiness and darkness. And this can also be found in contemporary nihilism, a sort of nihilism often unconscious that sadly affects so many youngsters [...].'*⁵

We won't be *prodigal sons* submitted only to juvenile transgression or to dirt cheap Raskol'nikov; we will kill the old usurer woman and her sister with everything that is in our power and we will face what has to come, we will defraud god of the right to decide what is good and what is evil, by

tearing apart with strength the thorns of renunciation without giving in to the sense of guilt instilled by Christianity.

We will never hand ourselves voluntarily to the great inquisitors, on the contrary we will hurl ourselves into the abyss of the unconscious in order to re-conquer the Ego; by precipitating into emptiness and darkness we will know how to look at material reality, and we won't hang ourselves like Smerdijakov unless we want it, nor will we fall prey of brain fever, a cold fever like that of madness and a sense of guilt, the same fever of the philosophical genius of the 'everything is allowed', which was made immortal by Ivan Karamazov.

The metaphysic and theology of the Roman bishop aims at destroying the unique, the nothing, the creator, the Ego.

*Everything that has passed
Is destined to disappear
Everything that is present
Shutters
As the ego advances
Everything that is future
Is arid and uncultivated soil.*

In the second part of his most important work, Stirner gets to the heart of the ethical question, and deals with the struggles of egoist individuals between one another.

He announces the true egoist nature of the Christian God in *one's own individuality*:

'[...] God, as Christians have always depicted him, is a good example of how one can act only by one's own impulse, without asking anybody for advice. He acts as "he likes". And man, who is stupid, could do the same but instead he obliges the moral duty of behaving as "God likes".

If we want to argue that God too follows eternal laws, this is also true for me, because me too, I cannot go out of my skin, but I have my own law in all my nature, that is to say in myself [...].'

My law, my nothing.

The centre of existence must be us, ourselves and not an imaginary external 'right', a pivot that is outside our individual sphere or will; therefore turn to yourselves rather than to your gods or idols.

'[...] In this a new way to live as men and Christians is born. One of the most important experiences of those days was for me my encounter with the volunteers in the Youth World Day: they were about 20,000 youths who, without exceptions, had dedicated weeks and months of their

life to help with technical and organisational arrangements for the Youth World Day, and in this way they made it possible the smooth running of the event. Man always gives a part of his life when he gives his time. In the end, these youths were visibly full of a great sensation of happiness: the time they had given made sense. Precisely by giving their time and labour they found the time, and life. So to me something important became obvious: these youths offered a piece of life, not because they were ordered to do so or because they wanted to gain the heavens; nor because they wanted to avoid the danger of hell. They didn't do so because they wanted to be perfect. They didn't look behind, at themselves. The image of Lot's wife came to my mind, she became a statue of salt by looking behind. How many times Christians' life is characterized mainly by the fact that they look at themselves, they make good to themselves, if I can say so, for themselves! And how big the temptation is for all men to be worried first of all about themselves, to look behind themselves, and so they become empty inside, they become 'salt statues'! On the contrary, in this case it was not a question of improving oneself, or wanting to have one's life for oneself. These youths did good – even if this was hard and required sacrifices – simply because to do good is beautiful, to be there for others is beautiful. One only needs to dare do it. All this is preceded by the encounter with Jesus Christ, an encounter that ignites love for God and the others inside us, and which frees ourselves from our own "ego". A prayer attributed to Saint Francesco Saverio says: "I don't do good because in this way I will go to heaven nor because otherwise I can go to hell. I do it because You are You, my King and my Lord." I met this same attitude in Africa, for example in the nuns of Mother Teresa. They do their best for abandoned children, ill, poor and suffering children, without asking questions about themselves, and in this way they become rich and free inside themselves. This is a proper Christian attitude. I will also never forget my encounter with disabled youths in the Saint Jose's Foundation in Madrid, where I met again the same generosity of putting oneself at others' disposal. This comes from the encounter with Christ, who gave himself for us [...].'⁶

How many wasted words, how much this egoist brings grist to his mill!

Sacrifice! To dare do!

Here is the gospel revealing what it really is! To go away from the Ego, to refuse the 'search for our own ego'. But what sacrifice and for whom? Whom should I serve? What is more serious than Saint Francesco's prayer? Perhaps I should bow to another egoist?

'[...] God and mankind founded their cause on nothing, on nothing more than themselves. Similarly I found my cause on myself, me who, like God, I am the nothing of anybody else, I am my everything, I am the Ego [...].'⁷

Stirner's words are so meaningful that they frighten the dominators and anti-relativists of the absolutists.

The bishop of Rome wants to knock down the gates of the Ego with all his power, he wants a slice of our life, he hopes to pig himself during breakfast, lunch and dinner and to get fat with our existence, and in the name of whom?

Of his God and *for his own pleasure*. Not by chance the catechism of the Catholic church shows so clearly what is concealed behind the altruistic and 'humanistic' message, which Christ ('the only Christian who ever existed'⁸) and priests and apostles have been presenting as absolute truth for two thousand years: *'The desire of God is inscribed into the heart of man because man was created by God and for God'.⁹*

¹ See Max Stirner, *The Ego and His Own*, Ed. Adelphi.

² Just to make an example: '[...] As Christianity is incapable of recognizing the individual's unique value, it has instead presented him as dependent and actually he has always been nothing more than a social theory, a doctrine of living together, and indeed of both the relation between God and men and the relations between men, it was inevitable that it rejected with infamy all that is 'one's own' [Eigene]: personal interest, individual caprice, personal will, one's own individuality, amour-propre, etc. [Eigennutz, Egensinn, Eigenwille, Eigenheit, Eigenliebe]. The Christian point of view even succeeded in overthrowing slowly the positive connotation of some words, by making them despicable: why should not one fight as a matter of honour? Similarly in the past Shimpf (offence) meant 'joke', but to Christian seriousness, which can-

not understand jokes or playfulness, fun becomes shameful; Frech (impudent, cheeky) used to stand for 'resolute, brave'; Frevel (sacrilege, crime) was just an 'audacious act', a 'risky enterprise'. It is known that the very word 'reason' had been unpopular for a long time. Our language was built mainly in reference to the Christian point of view, and conscience is still too much Christian not to be frightened by everything that is not Christian, and which it considers as imperfect and bad. For this reason even the word 'personal interest' is unpopular'. (Max Stirner, *Ibid*, Second Part, *The Ego, One's own individuality*).

³ *In defence of the ego*, Cerbero.

⁴ Benedict XVI, *Angelus*, Castelgandolfo, Sunday August 9 2009

⁵ Benedict XVI, *Angelus*, Piazza San Peter, Sunday November 6 2011

⁶ Benedict XVI, *Hearing at the Roman Curia on the occasion of the presentation of Christmas greetings*, December 22 2011.

⁷ Max Stirner, *The Ego and His Own*, Adelphi.

⁸ F. Nietzsche, *The Antichrist*.

⁹ See *Catechism of the Catholic Church, First Chapter, Man is For God: The Desire for God*.

From Edizioni Cerbero, dedicated to Gabriel Pombo da Silva, CCF & FAI Indonesia at BLACK XMAS 2011:

"This is a fraction of a wider piece of writing that is to be published later. It is a contribution to a vast field of critique concerning an open discussion, started and made public by my egoist comrade **Federico Buono**, on anti-judicial aspects and on the ethic of non-ethic as regards living illegally here and now. It is a draft that starts from anti-Christianity, and with which I invite other egoist comrades to produce pieces of writing, if they fell like doing so, and contribute to developing our nihilist project. The texts will be part of a pamphlet to be edited by us as **Edizioni Cerbero**. ..."

DOES WORK LIBERATE?

Text from a poster on the streets:

Work penetrates and determines our whole existence. Time flows merciless at its rhythm as we commute through identical depressive surroundings at an ever increasing pace.



Working time...productive time...free time...Every single one of our activities falls within its context: acquiring knowledge is considered an investment for a future career, joy is transformed into entertainment and delves into an orgy of consumption, our creativity is crushed within the narrow limits of productivity, our relationships - even our erotic encounters - speak the language of performance and usability... Our perversion has reached such a point that we search for any form of work, even voluntary, in order to fill our existential void, in order to "do something".

We exist to work, we work to exist. The identification of work with human activity and creativity and the complete domination of the doctrine of work as the natural destiny of humans have penetrated our consciousness to such a depth that the refusal of this enforced condition, of this social coercion, seems as sacrilege towards the very concept of humanity.

So, any job is better than not having a job. This is the message spread by the evangelists of the existent, sounding the kick-off for the ever more frantic competition between the exploited for some scraps from the bosses' table; for the instrumentalization and complete leveling of social relationships in exchange for some miserable job in the galleys of survival.

It is not, however, only the terms and conditions of work which create a dead-end. It is work as a totality, as a process of commercialization of human activity that reduces humans into living components of a machine consuming images and products. It is work as a universal condition

under which relationships and consciousness are formed, as the backbone maintaining and reproducing this society based on hierarchy, exploitation and oppression. And as such, work must be destroyed.

So we don't merely become more content slaves or better managers of misery. So that we can re-signify the aim and essence of human activity and creativity by acting together and driven by the search for the joy of live through knowledge, awareness, discovery, camaraderie, solidarity.

For individual and collective liberation...

LET'S LIBERATE OURSELVES FROM WORK

FREEDOM FOR THE ANARCHIST RAMI SYRIANOS

accused of expropriating some of the stolen wealth from the ODDY [state auction offices].

SOLIDARITY WITH COMRADE KLEOMENIS SAVANIDIS

prosecuted for the same case without any evidence.

Athens - Thessaloikni Solidarity Collaboration via *sysiphus*

Letter from anarchist Rami Syrianos

Without a doubt, we are living through a period where the living conditions in this world are being renegotiated in their totality. Capitalism's gleaming shop window has been shattered to reveal what lies behind: a process of putrefaction and decadence. Democratic hopes and capitalist promises are being ousted alongside the fictitious prosperity - through loans- of capitalism's golden age experienced in previous decades; at the same time the "promised land"—complete with private swimming pool, two cars, and four televisions— is replaced by a gray desert of depression, desperation, insecurity, and fear. Domination, in a demonstration of its more than efficient flexibility, is withdrawing toward a new kind of digitally programmed totalitarianism, and is creating bulwarks by setting up new police units, biometric databases, and even newer, more elastic "anti-terrorist" laws—all in an attempt to steel itself against the enemy within, which is threatening the ever-so-fragile social peace.

The transparent social galley is being transformed into a maximum-security prison, as social cohesion built up over years is set in renegotiation of the rules on which it was based: access to wealth and consumption; the promises and hopes of social ascent and recognition; the role of wage-labor as a means to satisfy needs and desires and as a ticket to human self-fulfillment in a world of consumerist dreams and sensations.

Work is not simply and exclusively an economic process that commercializes human activity. Due to its totalitarian character, it imposes itself as a generalized universal condition that creates and shapes relationships and consciousness. It was through the re-signification of work as a means of attaining social ascent and of capitalist promises of participation in consumption that Power was remodeled in the minds of its subjects, was shared out and broadened, thus consolidating the dominant discourse across classes.

The rhetoric of "self-made businessmen", of achieving social recognition through bank loans, but also of self-fulfillment through consumption, found fertile ground in attentive ears for the cultivation of a cannibalistic consciousness whose supreme value was the ruthless pursuit—even over dead bodies—of prestige, power, and wealth. The old working class was transformed into petty-bourgeois/middle class proprietors who identified their own interests with those of the system, since apart from their chains (now made of plastic and in the form of loans) they also had their comforts and social status to lose.

Under the terms of the generalized consensus taking shape, the traditional repressive forces "withdrew" to the rearguard (although still developing under the surface) and a campaign of enervation and individuation was launched, spearheaded by prefabricated lifestyle models, of access to centers of entertainment, of social recognition, and consumerist happiness. Social peace was guaranteed through satisfying the new collective desires of a society that, hungry to consume products and images, dedicated itself to an orgy of de-signification of its own existence.

This was the era in which existential poverty deepened, individuation and concern only for one's own skin rooted themselves into people's consciences, and life kept on losing more and more its meaning—caged by work hours, televised reality shows, standardized entertainment outlets, and images of fictitious happiness. However, this festival had an expiration date and now the time has come to add up the bill, which will have to be paid plus the interest rates.

The new social conditions being shaped come to make the transitional leap from the internalization of control —made possible via access to power and consumer goods- to the internalization of obedience through fear, insecurity, flexible work hours, unemployment, and images of entire areas occupied by the mercenaries of the police. Using the international financial crisis as a pretext, an attempt of unprecedented scale is being made to redistribute wealth toward the

highest social strata and simultaneously restructure social relations in their entirety. The fictitious image of affluence is being forcefully unseated, together with the illusions that accompanied it, and is replaced by that of a relentless future now dawning. Fear and uncertainty are coming to replace promises as the main driving force of the social machinery and to establish themselves in the minds of the until recently happy subjects, who are now watching the disintegration of their "earthly paradise" made from loans, as they are touched by the same fate to which they themselves—untroubled by all the blood that accompanied their progress and happiness—once condemned people who live on the margins of capitalism.

Wage-labor, the cornerstone of widespread social change, is being stripped of its veneer as a means of ascent and success and demystified, thus revealing its true face: a coercive process of producing inequality and exploitation. Based on this condition, where the traditional mechanisms of consensus previously in function are collapsing, and with social cohesion becoming more and more fragile, Domination is adopting a discourse of war. It is declaring a permanent state of emergency and fortifying itself behind flexible new "antiterrorist" laws, biological databases, surveillance systems, and thousands of new urban mercenaries/ police officers in preparation to face the enemy within who threatens the grand plans to impose a new totalitarianism.

The rekindling of insurrectionary practices on a global level, the reappearance of metropolitan guerrilla warfare, the confrontational demos around the world, the revolts in the Arab world, the growing distrust of the role of regime intermediary being played by the Left, and the turn towards more radical forms of struggle come to remind us that the wager for a revolutionary solution has neither been lost nor forgotten. Rather, it is entering the arena once again, more urgent and vital than ever. The prosecution, imprisonment, and murder of those who struggle are not the results of an attack launched by Domination; rather they constitute its defensive efforts undertaken to address the cracks found throughout its foundation, which are becoming more and more intensified, as faith in the image of its omnipotence is dwindling day by day.

On January 31, while I was making my getaway after carrying out a robbery at the vehicle auction organized by the

Public Asset Management Agency Inc. (which conducts a wide range of different auctions and is responsible for the liquidation of cars, motorcycles, and many other assets seized by the pigs or by customs), I was surrounded and arrested by uniformed pigs from the DIAS squad. They brought me to Thessaloniki Police Headquarters, where I was stripped down to my underwear, handcuffed behind my back, and made to stand facing a wall for about seven hours while various undercover pigs and other pigs joined the parade to get a look at me. I continually refused to say anything other than that I am an anarchist, and I also refused to have my fingerprints and photograph taken.

They later brought me to my home, which they searched for five hours before we returned to Police Headquarters. Once back there, a dozen pigs surrounded me and their chief attempted to begin a process of interrogation and humiliation of my principles in the style of a "friendly chat," during which I heard grotesques such as: "We're the real revolutionaries and you're just a selfish loser," "We're against the banks" (!), "While you refuse to help yourself, the other one has already squealed," [some clichés never die] etc.

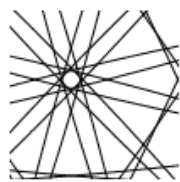
The only thing I told them time and time again was that I am a revolutionary anarchist and that they are nothing more than Power's thugs—lackey enforcers of the law without minds of their own, who humiliate, torture, and murder in exchange for a salary.

When morning came, after getting in touch with my lawyer I found out that—because of a phone number written on a slip of paper I tragically forgot I had on me—they had arrested another person I knew from the antiauthoritarian milieu, and the mass media had printed photos of both of us. They then brought us to court, making a shocking spectacle out of the whole thing like always.

They dressed us in white bulletproof vests, with panic-stricken pigs in balaclavas looking like something out of a scene from a cheap Hollywood action flick. The only thing I told the hearing judge was that I did what I did as an anarchist in the context of the refusal of work, and that the other person being charged had nothing to do with the case. They ruled that I was to be placed

in pretrial detention, while the other comrade was released because dozens of witnesses testified that he was working at the self-managed café stand in the Polytechnic school at the exact time of the robbery.

Robbing the Public Asset Management Agency Inc. dealers of stolen goods is a partial expression of my refusal to submit to the oppressive, empty reality imposed by the fragmented space and time of work hours and predetermined paths; imposed by the coercive "you must" ordered by bosses and the alienated "I want" expressed by their subordinates; imposed by a production process that turns people into living spare parts for the machinery of consumption of images and products.



Rejecting to play the role either of a victim of exploitation by small or big bosses, or of the victimizer and collaborator in exploiting others; sickened as much by the submissive work ethic of the "poor but honest" worker as by the overambitious arrogance of the "successful careerist"; perceiving the entire complex of social relations as an alienated result of capitalist production, I decided to shift into individual action, throwing myself into the polymorphic revolutionary anarchist process, part of which is the refusal of work.

The refusal of work can't be a choice divorced from a more generalized rupture with Domination, and obviously this refusal isn't necessarily defined by the means by which it is realized (i.e. a robbery). Raids on goods or money can easily degenerate into a job, with fixed hours and all the consequences that entails: the arrogance of being rich, the participation in consumerism, the fragmentation of time according to "work hours," and the development of a (criminal) professional identity.

Robbery, kidnapping, individual or collective expropriation of goods, sabotage, attacks on economic targets, collective living experiences, and give-away bazaars are all means that can be seen within the context of the overall refusal of the world of work, of production and consumption of images and products, to the degree that they bear an awareness that places them within the wider

revolutionary struggle for individual and collective liberation.

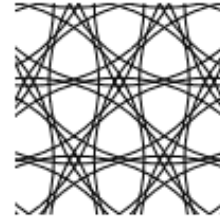
As a part of this polymorphic movement, I now find myself imprisoned in the dungeons of Ioannina, paying the price for my conscious decisions. The only thing I regret is not doing more outside these walls.

Not one step back!

Rami Syrianos,
Ioannina Penitentiary Center,
April 2011, Greece

*Translation by **crossing the rubicon** via **sysiphus***

Declaration by Christos Tsakalos to the court



**6th trial session in the
second 'Halandri case',
Athens, Greece**

1/2/2012

According to your court indictment, Conspiracy of Cells of Fire is a terrorist organization. But words were never, nor are or will ever be neutral. Words acquire the meaning given by the person who uses them. We do not speak the language of the judges and prosecutors. We speak the language of the hunted who have refused the victim's role, the wanted who have not handed themselves in to the authorities, the prisoners who have not caged their will for freedom, the anarchists who have never kneeled in front of Power. Solidarity, Dignity, Urban Guerrilla, Anarchy, these are our words, that we unleash as an insult against your system.

Yes, that's right, we are anarchist urban guerrillas and proud to participate in the rebellion of our desires, under the name Conspiracy of Cells of Fire.

For you, who stand behind your judicial benches, we are terrorists because your soul is a scared shade which only feels safe behind cops and in the books of your dead laws.

We are terrorists against your interests and your Power. Life, physical integrity, safety and property of the judicial clique, the political authority, the oligarchy of the wealthy and the bosses are being targeted by both us and our unarrested comrades.

However, a different terrorism is hovering above the lives of most people. Terrorism is the endless queues in a tax office, in public organizations, in banks.

Terrorism is the bosses' orders to their staff.

Terrorism is the heavy hand of the police landing on minor delinquents and poor devils.

The worst terrorism, though, is the TERRIFYING ascertainment that no person raises their head. Terrorism is the silence and passivity. Terrorism is the fact that no person has power over their own life.

We have also seen your terrorism; the terrorism of justice. We have seen tens of prison inmates returning from your courts, having an empty gaze and their lives burdened with several decades in prison. We have seen friends and relatives collapsing from your 'just' decisions.

We have seen your expressionless faces and your well-fed bellies fitting into your expensive and armored cars. We have heard and know your hefty salaries and your secret, under-the-table agreements that are of service to your valued buddies, the big publishers, the industrialists and your political supervisors. How many centuries in prison have you truly dished out throughout your career in order to serve a system which itself generates, through exploitation and oppression, those who you consider criminals?

Hence, outside of the books of your laws, if someone wants to seek the meaning of terrorism in real life, where the scared today dreads the threatening tomorrow that's yet to come, you yourselves and the Power are the terrorists.

As for our terrorism, it is the human will for freedom and anarchy. Apparently, you dread this will, so you vote new terror laws, you establish exceptional courts-martial, you take special security measures, you do not allow us to talk to our relatives and companions during trial recesses, and even when you take us to the detention rooms, ten metres from your court room which

is built inside the prison, you handcuff us. This means that you are really scared. This is an honour and pleasure for us, because it shows that a group of people, a circle of anarchist of praxis can terrify an entire State. This shows that, away from the silence and passivity of the mass, the will of only a few people is sufficient for your system to be crushed.

You should know that there are several insubordinate individualities living self-exiled from your society, who prepare and arm themselves, while they collectivize their own desires to overthrow the history of servants and their masters. That's when you will really sense the concept of anarchist tromocracy; an anarchist tromocracy which is expressed with fire on banks, ministries, police stations; exploded with bombs outside luxurious villas of wealthy people, courthouses, multinational companies and industries of nature and animal exploitation; written with bullets fired on the dictators of our life and freedom; spoken inside court rooms by the mouths of prisoners of war, such as we who are not scared of your convictions and your prisons.

This is the anarchist tromocracy [*the rule of terror*]. Thus, revise your indictment and add in your documents that CCF is an anarchist terrorist organization.

And all of us, who participate in this organization, are proud to be its members, and our rage *is an axe over your heads that's spinning... spinning... spinning...*

Christos Tsakalos

Conspiracy of Cells of Fire /
Informal Anarchist Federation

From Athens IMC via contrainfo

Athens: Arson attack against ATM

via *boubourAs/Actforfreedomnow!*

From 17/1/2011 to 19/7/2011 the first trial of the **Revolutionary Organisation - Conspiracy of Cells of Fire** took place in Koridalloos prisons [*so-called first 'Halandri case' trial*]. It was a trial with 'pilot' characteristics which would put down the foundations for the way the next trial of the same organization as well as the trial of the **R.O. - Revolutionary Struggle** will be dealt with. This trial awoke memories of the court martials during the first years post war, since it was characterized by : the absence of a jury, the withholding of the id cards of those present in the trial aiming at their filing, the non-recording of the minutes of the trial (a move with purely political characteristics since it aims at depriving the accused of leaving 'testimony'- deposit) and finally the self-appointment of advocates when the comrades had ceased their own.

Beyond however the fascism of an urban seat, a political trial is formed mainly by the revolutionaries who participate in it with their word and actions. The trial took a clearly political and aggressive character from the attitude of the comrades which was emblematical as well as the initial support of those who were in the court in solidarity and the solidarity actions that took place towards the trial. Demanding the abolition of the measures of the court-martial which were mentioned above the comrades verbally attacked the judges leading to, since the demand were not satisfied, them leaving the procedure and ceasing their advocates. Their absence from the court peaked with the beginning of a hunger strike until their demands were satisfied.

However, the struggle of the comrades did not attribute since one of the accused did not hold a solid attitude and appeared alone in the court room, rendering thus the hunger strike futile. This way a vulgar procedure began again, since the only ones participating in the sessions were the judges.

From the trial, which continued without any demand being satisfied, none of us forgets the Orwellian style slideshow with personal moments of the comrades. We promise to return that vulgarity to their faces.

The end of the first trial came with the inquisitors loading our comrades with 103 years in prison. Something that shows how dangerous they are to the social order, but also stresses the inability of lasting solidarity actions by the anarchist movement. On the 14th and 20th of December began the new trial concerning the sending of parcel bombs, while it was postponed till the 7th of January. It receives the same treatment from the state as the last one –they will try to beat them by isolating them-. On this base is placed also the special transfer of the comrades, spreading them all outside Attica depriving them of communication between them but also between them and their advocates.

We don't need to say much since we are sure that the guerrillas –members of the C.C.F. will be intolerant and reverse the terms of this procedure as well.

One of the purposes (which will be analysed further) of this initiative is to place and win the bet of counter-information and factual solidarity in the cases of persecuted anarchists, without being partial when it comes to the means.

Supporting our comrades of the C.C.F. therefore with the means which are handy to us, we burnt 3 ATMs. The one of the Geniki bank on a side street off Alexandras av, the Agrotiki bank on Ippokratous and the Pereus bank on Kannigos street.

With the publication of the pamphlet "Handbook of Reintroduction" we would like to say to the authors:

Comrades, NOTHING has started yet, we have much still to smash, we have much still to burn, we have a whole world to build on the fire, that is our structural material.

Strength to the clandestine comrades, Strength to all decent prisoners

CELL OF SOLIDARITY
"In Carcere et vinculis"

On a journey that hasn't ended yet – Polykarpos Georgiadis

A few words on the upcoming (14/2/12) Court of Appeals on Mylonas' kidnapping case

"Of course I, too, condemn the act through which a man violently and through ruse takes possession of the fruits of someone else's labor. But it's precisely because of this that I made war on the rich, thieves of the goods of the poor. I too want to live in a society from which theft is banished. I only approved of and used theft as the means of revolt most appropriate for combating the most unjust of all thefts: individual property.

In order to destroy an effect you must first destroy the cause. If there is theft it is only because there is abundance on one hand and famine on the other; because everything only belongs to some. The struggle will only disappear when men will put their joys and suffering in common, their labors and their riches, when all will belong to everyone."

Marius Jacob, anarchist communist, member of the illegal proletarian group "Workers of the Night"

When one early-2007 day I received a call from an old friend, asking for my help to hide from the state watchdogs who were after him, I didn't need to think twice to accept and unconditionally offered to help him. I was fully aware of the risks that came with my decision. For me, my solidarity with Vassilis Palaikostas did not come from any illegalist fetishism worship, but fulfilled concrete elements of my antiauthoritarian vision.

Vassilis is flesh born of the flesh of the proletariat, having felt in his own flesh, since a teenager, the bosses' terrorism and the capitalist exploitation, working as a wage slave in a factory. Quickly, both instinctively and consciously, he got armed and turned against the bosses and their watchdogs. No, Vassilis Palaikostas is no "common thug",

neither just an “ex-con”, nor has he anything in common with what we call “organized crime”. He claims no part in that particular sector of the economy, of the “black” accumulation and illegal capitalism.

His illegalism was never targeted against his own class, as he did not belong to this peculiar civil war of delinquency, where the poor and oppressed rob other poor and oppressed.

Even if one disagrees with one or another aspect of his activity, we have to admit that Vassilis Palaiokostas targeted exclusively the plutocrats and state authorities. He belongs to a long lasting rebellious tradition of our country’s popular culture, a tradition we can trace back to the Byzantine era, with the Bogomils, the Apelates etc, going through the Ottoman Empire with the Kleftes, the Hajdouks and Hainides, the post-Ottoman period has its own Listokratia: the reign of popular bandits, and the thieves-rebels joining the ELAS resistance etc), lasting to our days, demassified, by a handful of conscious proletarians.

Therefore for me, solidarity with Vassilis Palaiokostas is yet another stop on a never ending journey of class solidarity: with every exploited, to every oppressed regardless of nationality or gender. It is the same solidarity to the fired workers of Mylonas in Greece and to the striking oil workers of Zhanaozen, Kazakhstan, overturning trains, occupying and setting fires to the national independence celebrations. It is also solidarity to the willful strikers of the Greek Steel Industry and the unconquerable indians and proletarians of Peru resisting the plan Conga of the north american capitalist ore exploration. It is also solidarity to the Palestinian people and to our class brothers and sisters setting on fire the streets of Santiago and Oakland, London and Damascus, Rome, Tunis, Paris and Algiers.

It is also solidarity to the wretched industrial workers in China and India, the weavers of Bangladesh and other modern dungeons around the planet. It is also solidarity to our brothers and sisters languishing in an African mine, a brazilian favella or in a ghetto in the USA, a Paris banlieue or a “third world” slum...

My solidarity to Vassilis Palaiokostas is the same solidarity to every proletarian who fights back.

Good luck, comrade.

Continuous struggle for the classless society, where everything will belong to everyone

Polykarpos Georgiadis
Kerkiras prison [Corfu]
6/01/2012

Polykarpos (Polys) Georgiades and Vaggelis Chrysochoides are two comrades imprisoned for accomplice in the kidnapping for ransom of the President of northern Greece’s industrialist union G. Mylonas, by Vassilis Palaiokostas, a prison escapee and widely popular bandit, since “he has never hurt anyone’s life” and traditionally used theft only against the thieves (industrialists, banks etc). Despite all witnesses failed to recognize or describe them properly, the two are currently serving a prison penalty for more than 22 years, based on the testimony of a police-cooperating arrestee. Another prisoner at the time, was also given a penalty of 13 years, for being an accomplice. Their appeal will be examined at the Jury of Thessaloniki on 14/2/ 2012.

From Athens IMC via rioters.info



Parole is denied for Marco Camenisch

Switzerland: *The Zurich Office of Corrections denied the conditional release of Marco Camenisch. The 60 years old eco-anarchist prisoner is incarcerated since 20 years. At present, he’s in the prison of Lenzburg, Switzerland.*

This January he went on a limited hunger strike to protest against the annual ‘World Economic Forum’ in Davos – a disgusting gathering of self-declared business and world leaders, culture industry wankers like Bono, and assorted rich arseholes. Two anarchist prisoners joined Marco’s protest: Silvia Guerini (prison of Hindelbank) and Luca ‘Billy’ Bernasconi (prison of Regensdorf).

This year Marco Camenisch has served 2/3 of his prison sentence. As a rule prisoners in Switzerland are entitled to an early release on parole after serving 2/3; Marco is not.

There should be a ‘hearing’ on his parole in February. But the Zurich Office of Corrections informed his lawyer, they wouldn’t ask Marco any questions at all – they simply wouldn’t release him. End of the story. The ‘hearing’ is but a farce. Marco will stay behind bars because he doesn’t renounce. He remains steadfast in his political beliefs.

5 years ago a public prosecutor, Ulrich Weder, a member of Swiss Labour (SP), tried to get Marco sentenced to indefinite incarceration. Asked for his reasons, Weder said: But why, that’s an anarchist! Furthermore the Zurich Office of Corrections refused Marco’s prison leave several times for no other than political reasons. In preparation for parole, every prisoner is entitled to a prison leave; again, Marco is not.

We ask everybody to take appropriate action in solidarity with Marco Camenisch!

And write an email to the Zurich Office of Corrections and let them know what you think of them: info-juv@ji.zh.ch or info-bvd@ji.zh.ch
– there are fax machines too:
+41 43 259 84 40
or **+41 43 259 84 41**

Victory to the prisoners!

**Friends and supporters of
Marco Camenisch, 2/1/2012**
Contact: knast-soli@riseup.net

More info: www.rhi-sri.org (mostly
German and Italian)
& www.informa-azione.info (Italian)

Please write to Marco:

Marco Camenisch,
PF 45,
CH-5600 Lenzburg,
Switzerland
(Don't forget to write a sender)

Who is Marco Camenisch?

In the late 1970s Marco Camenisch (b. 1952) was a militant of the popular movement against nuclear power stations. He was arrested in 1980 and subsequently got a 10 year prison sentence for attacks against the Swiss nuclear industry. Luckily, he was able to escape. In 1989 corporate media and Swiss secret services accused him of murdering a border police officer. Marco rejected these claims. In 1991 he was arrested again, this time in Italy, and convicted for acts of sabotage against the nuclear industry. In 2002 he was extradited to Switzerland and sentenced to an additional 18 years of prison based on a dubious murder charge (the border copper). Though afterwards, the Swiss Federal Supreme Court declared the sentence inadmissible. In 2007 it was reduced to 8 years. As late as 2018 they must release him. Marco describes himself as a green anarchist. He is a very active and sincere supporter of left and progressive social movements; also, he took part in numerous protests behind bars.

Thomas Meyer- Falk's request

Germany: *Appeal from Thomas Meyer-Falk for solidarity letters for his parole.*

FREEDOM NOW!

If you fight against the state, if you fight for a better world, fight for freedom, there is a chance that you will get thrown to the cage – that is the place where I stay. For over 15 years now. In the infernal regions, kept in isolation for security reasons, for more than 10 years. I was arrested in 1996, and only released into the general prison population in 2007.

In October 1996 I was arrested after a bank robbery to raise money for left-wing projects – legal and illegal ones. I was convicted to 11 and a 1/2 years and P.D. (Preventive Detention, based on a Nazi-law from 1933 which permits the state to keep me in custody for a life-time, as long as they believe that I am a “threat to public safety”). Because I fought back strong they kept me in isolation for more than 10 years; I have spent the last 4 years in the general prison population, but I refuse to cooperate with the state nor accept forced labour. So a 2009 parole court found no reason to release me. In 2013 my sentence will be completed and I will get transferred to another maximum security prison for the P.D. In fact the P.D. should have began in 1998, but I have had a few more trials in the last decade for “insulting judges / politicians and prison staff”; for that I got another 5 and a 1/2 years (not a joke!).

No person was killed by me, no one was injured (for the hostages in the bank there was trauma, we should not close one's eyes to that, but that was more than 15 years ago now); I

don't know how long the state will keep me in it's cages but there is no way for me to “co-operate” with them. Nor with the prison staff, nor with the courts, nor with psychologists or anyone else from the state.

I am sure there is little chance that the courts will set me free in the next 5 or more years; but if people outside show the Governor that there is a strong movement and support, he may throw me out of the cage.

So I would really appreciate it if you could write letters and e-mails to:

Ministerpräsident
Mr. Kretschmann
Staatsministerium
Richard Wagner Str.15
D-70184
Stuttgart
Germany

Fax:
0049-711-2153-340
Phone:
0049-711-21530
E-mail: poststelle@stm.bwl.de

... and request him to give me liberty!

In the struggle!

Thomas Meyer-Falk
c/o JVA-Zelle 3113
Schoenbornstr. 32
D-76646
Bruchsal
Germany

www.freedom-for-thomas.de



Abuse of Children in UK Private Prisons

After more than a decade of unlawful abuse and brutality within child prisons run by private security companies it took the deaths of two young people and the inquests into those deaths to finally expose the sort of violence routinely inflicted on children held in such institutions. A subsequent legal action brought by the Children's Rights Alliance for England (CRAE) laid bare completely what had been going on in these places, and on the 11th January the High Court delivered a judgement that was absolutely damning of the privately owned and run "Secure Training Centres" (STC) and the brutality of their regimes.

In his judgement Judge Justice Foskett said that in bringing the case CRAE had shone "a light into a corner which might otherwise have remained in the dark," and indeed it was a corner of the penal system where the brutalisation of already damaged children in the name of so-called "restraint" was endemic and institutionalised and actively encouraged and promoted by the government's Youth Justice Board. It was also revealed that none of the statutory agencies charged with monitoring the care and treatment of children in the STCs did anything to stop the unlawful treatment. Clearly the human rights of such powerless working class children counted for nothing.

What the ruling finally exposed were places where a culture of abuse had been allowed to flourish and where the victims were too terrified to complain and accepted such treatment as an inevitable part of their captivity. In his Judgement Justice Foskett said, "I do not think there can be any doubt that in the vast majority of cases the detainees made the subject of an (unlawful) restraint technique would simply have accepted it as part and parcel of the routine in the STC. There is, of course,

also the inevitable reluctance that there would have been on the part of the young detainee to "rock the boat" by making a complaint." Too frightened to complain on their own behalf, the children subjected to abuse and ill treatment were given absolutely no protection by social workers or prison inspectors who knew exactly what was going on. Justice Foskett said in this regard, "It is a legitimate comment that until the deaths of Gareth Myatt and Adam Rickwood, and the investigations and inquiries that resulted from these deaths, none of the agencies in place to monitor what took place within an STC had identified and/or acted to stop the unlawful nature of what was happening." In fact, so-called monitors from the Youth Justice Board actively encouraged restraint techniques (which were often injury inducing) that were criticised by the United Nations, the European Torture Committee and Parliamentarians on the Joint Committee on Human Rights. These techniques included the "nose distraction" technique, which involved members of staff punching non-complying children on the nose; other "restraint" techniques included punching children in the ribs and yanking their thumbs back. 14 year old Adam Rickwood was subjected to the "nose distraction" technique hours before he hung himself.

The extent of the abuse was also revealed in the judgement. The number of violent "restraints" on children ran at over 350 per month across the 4 STCs up until July 2008. Haddockfield STC seemed to use an almost gratuitous amount of violence against its child inmates and during a six month period in 2004 applied violent "restraint" approximately 570 times.

The widespread use of unlawful violence over such a prolonged period was allowed and encouraged to take place because those employing it operated without any accountability and because an environment of frequent staff brutality was obviously considered appropriate for difficult and rebellious working class children.

Despite delivering a scathing condemnation of the STC regimes, Justice Foskett refused to make a

judgement requiring the state to identify victims and notify them of their right to seek compensation. He claimed that such a judgement might have a "springboard" effect in creating a mass of compensation claims from both children and adults abused in state institutions. There was no suggestion either that a police investigation should be conducted into what took place in the STCs over such a prolonged period, nor any inquiry into the culpability of senior management at G4S and Serco or why both companies are continuing to run and operate penal facilities for children. In effect, everyone involved in the unlawful abuse of children in the STCs for over a decade got off scot-free.

An important question that emerges from this case is why the care and custody of already damaged children is still being entrusted to profit-driven private companies like G4S and Serco, who have clearly shown by this case a total disregard for the human rights of those in their custody? Running jails for profit is always morally dubious, but when it has been clearly established and proven that children have been so brutalised by regimes operating in privately owned child jails that some of them have been driven to kill themselves, then the whole corrupt business needs to be fundamentally questioned.

John Bowden
HMP Shotts
January 2012

John Bowden is a long-term prisoner serving a sentence for murder. Having served over 25 years and his co-accused been released, John Bowden remains inside the jail for his rebellious attitude and for sticking up for the dignity of other prisoners. The prison establishment and their servants despise John and always deny his parole to try to intimidate him from having contact with supporters on the outside.

About the Conditions

01.02.2012

The brutalisation of children and young people is not restricted to private secure training centres. State-run prisons, sorry, *secure training institutions*, are replete with examples of brutality. The issue is not restricted to profit made from incarceration, but extends to the practice of imprisoning children and young children in brutal regimes.

Last week, two young people died in young offender institutions: Jake Hardy, 17, hung himself in Hindley YOI and Alex Kelly, 15, hung himself in Cookham Wood YOI. My son spent three months in Cookham Wood two years ago and, at the age of 15, spent over a third of his sentence in solitary confinement. He is currently in another prison and has spent the last month on the basic regime, which means spending 23 hours a day in his cell. He is 18 years of age. No wonder some young people reach breaking point and take their own lives. In total, 269 young people aged 21 and under have died in prison since 1990; 33 of those were aged 17 or under. The vast majority of deaths were recorded as self-inflicted. Serious questions need to be asked about why so many young people are dying in prison. It's not just a case of young people with mental health problems inappropriately being sent to prison. In my opinion, it's the conditions and regimes in prison that cause mental health problems and send people over the edge. At the very least there needs to be a public inquiry into young people's deaths in prison. At best, the state should stop sending children and young people to prison for relatively minor crimes. The inquiry into the murder of Zahid Mubarek at Feltham questioned why Zahid had been sent to prison for the relatively minor crimes of breaking into a car and shoplifting. Each year, 5000 young people are sent to prison.

Last year, in the space of six weeks, five young people killed themselves in YOIs. How many more young people will die or be seriously mentally scarred by brutal prison regimes?

(via IMC UK)

Preparations for military repression at UK 2012 Olympics

Hundreds of soldiers from 3rd battalion The Parachute Regiment spent last week learning how to contain and arrest "rioters" in a series of exercises mirroring last summer's violence. During the exercises at the Lydd training base in Kent, the elite troops were pelted with petrol bombs and missiles and "fought" running battles with gangs of protesters as part of the battalion's "public order training". The battalion is the lead unit in the Airborne Task Force - the Army's premier rapid response unit and can be called on to deal with a wide range of emergency situations - from hostage rescue to riot control - around the world.

In the past, riot training was carried out by all troops deploying to Northern Ireland where public disturbances were commonplace. But those "skills" have been "lost" following the major withdrawal of troops from the streets of the occupied land.

During last week's training package young soldiers were taught how to use body-length riot shields, protect themselves from missiles and how to identify and arrest "ring leaders" using specially trained "snatch squads".

Troops were trained into how to work as teams armed with body-length shields in driving back hostile crowds.

Last summer's rioting was sparked by the police shooting of Mark Duggan in Tottenham and the brutal beating of a young girl when the family and friends demanded answers.

The violence quickly spread across London and to other cities where police were attacked with fire bombs, shops were looted and businesses burnt to the ground.

One senior police source said: "*The police couldn't cope with last year's riots and the Army came very close to being deployed.*"

"All of the Army's riot equipment was in Scotland at the time and that created a time delay but lessons from that have been learnt. The Army could have deployed but it would have been only marginally quicker than the police."

The riots were the best for a generation and caused over £300m of damage. Hundreds of shops and warehouses were looted as masses of people and gangs of youth informally organised attacks via twitter and other social media sites.

The number and spontaneity of the riots often meant that police from forces across the country, but especially in London, were stretched to the limit and in many cases overwhelmed.

THE GAMES OF FINANCE ARE ONLY ABOUT MONEY, SOCIAL CONTROL & SPECTACLE

AGAINST THE MEGA-PROJECT OF THE SPECULATORS AND CORPORATE ELITES



Anarchists attack the home of the President of Greece in Athens

Late on Saturday evening, February 4th, a group of hooded comrades carried out a direct action outside the house of the President of Greece, in Asklipiou Street, throwing sticks and stones on his downtown residence. They were chased in Zoodochou Street, Exarchia, by motorcycle police units who fired flash-bang grenades. All comrades fled running.

Responsibility claim:

On Saturday, February 4th, at 20.00 in the evening, 60 solidaritarians attacked the personal guard, the guard booth and official vehicles outside the residence of the president of democracy Karolos Papoulias. Papoulias' personal guard fled, and flyers were thrown at the spot in solidarity with the anarchists Stella Antoniou, Kostas Sakkas, Giorgos Karagiannidis and Alexandros Mitroussias. The solidaritarians withdrew in coordinated pace from the place, which is located at short distance from the police headquarters. A few minutes later, a DELTA police motorcycle unit appeared, that used flash-bang grenades in an effort to reach the solidaritarians, but with no success. Yesterday's action was held in solidarity with Stella Antoniou and the other comrades accused for the same case, as a first response to the denial of her application for release on bail.

These actions will continue until Stella Antoniou is released from prison.

**IMMEDIATE RELEASE OF
ANARCHIST STELLA ANTONIOU**

**FREEDOM TO ANARCHISTS
SAKKAS, KARAGIANNIDIS,
MITROUSSIAS**

Anarchists

Belgium: Communique for arson of cars of two euro-parlia- mentarians, a NATO official and a diplomat

From RTL.be (mainstream news site): Four cars have been put on fire in the night of Sunday to Monday in the European Area of Brussels. The fires are criminal but eventual suspects remain unidentified. The cars have been put on fire around 3am in the rue Ortélius.

Responsibility claim:

Post-mortem Communiqué of the FRVI

We, four members of the Front Révolutionnaire des Voitures Insoumises (Revolutionary Front of Objecting Cars), revindicate our decision, taken in the night of 29th of January, to go on strike.

A wild, unlimited and unrevocable strike. We desert on this definitive and fulminating way our respective owners, that is to say, two members of European Parliament, an official of the NATO and a diplomat.

To transport these bosses to their work, to be recognized in the streets as servants of these bags of shit... it was too much.

FRVI

INTERNATIONAL NETWORK OF COUNTER-INFORMATION & TRANSLATION

Germany
abc-berlin.net

Greece, UK, Worldwide
actforfree.nostate.net

USA, Worldwide
anarchistnews.org

Greece
athens.indymedia.org

Russia
blackblocg.info

Latin America, Europe, World
culmine.noblogs.org

Greece, World
contrainfo.espiv.net

Italy, Europe, World
informa-azione.info

Latin America, World
liberaciontotal.lahaine.net

France
non-fides.fr

Belgium
suietcentres.blogspot.com

Finland
takku.net

Europe, Latin America, World
thisisourjob.org

USA, Worldwide
waronsociety.noblogs.org

Dark Nights is an irregular international anarchist & anti-prison publication of resistance reports and repression news.

325.nostate.net

For a world without borders, prisons or financial markets.

