

Why we set your nights on fire



**Communiques of greek nihilist
(Conspiracy of the Cells of Fire)**

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Notes of the editors

In these modern societies of hyperactive inertia, in which every idea of history, which also means any idea of the human capacity to organize the affairs of human beings according to their own wishes and intentions, has diminished nearly to zero, it very rarely happens that at least some people bring themselves into a position of assessing these societies in a fundamental and total way - which is the only adequate way because we are dealing with fundamental and total societies leaving practically no niches of potentially creative disorder. However, in Greece such people exist (or should we better say existed - since most of them ended up in prison and their organizations have become all in all dysfunctional?). One of these associations of people called themselves the Revolutionary Cells of Fire. They came into being several years ago as one phenomenon of developments that epitomized in the Greek unrests of December 2008. Laudably, their fundamental approach to society, as is documented in the texts collected here, is characterized by a strong individualism directing permanently towards collective collaboration - and directed not only against the ‚system‘, the ‚structures‘, the ‚relations of production‘, the ‚power‘, but against the every-day life of every-day people, who, as we all know from our own lives, are in every detail entangled and compromised in this still inhuman society. Unfortunately, also expressed by these texts, and also by the practice of these people, such an approach nowadays seems only to be possible if you not only make a radical individual break with life in this society but also only if you are prepared to accept that this break unleashes very few positive dynamics but instead exposes your life to a whole range of negative, sometimes deadly forces. In this sense, it is not wrong to declare that these days to strive for revolution means first of all to resort to nihilism. Paradoxical maybe, but apparently true anyway. But see for yourself.

Et al., April 2014



This is how it is... if that's what you think...

Never did we stop struggling during difficult times, did hot breath touch us, not even when the dogs around us were barking. We looked at each other, self sure about the decisions we made. We checked our weapons, we interrogated our hatred: "Let's go for it once again... this time 'till the end..."

After our attack against the ministry of Macedonia-Thrace and the announcement of the national elections, two of our cells decided in cooperation with the comrades of the Nihilist Fraction to once again call for the strategy of social provocation by hitting the houses and offices of political personalities. The first blow in this series of bombing attacks was directed against the house of the PASOK-candidate (Greek social democratic party) Louka Katseli in Kolonaki. We decided to accomplish this attack in two days time. On the day of the attack itself we were surprised to hear the journalists celebrating the dismantlement of our organisation: raid in a hiding place in Halandri, several days of being followed by the cops, success for the EYP (National Agency for Information), localisation and identification of the fingerprints of previous attacks, scenarios about the logic of communicating vessels...

All of this while on the same day we attacked in Kolonaki without any disturbance, under the eye of the police, without worries. These events would provoke nothing but laughter were it not that some people are named to be members of our organisations and are being prosecuted. This is the perfect scenario to satisfy the cannibal instinct of the journalists and the society which has been demanding the arrest of terrorists for months now. Tricks for the elections... internal police affairs... fireworks that cause fear... we don't understand their logic and will not follow it.

But all that was said remains aggravated in our memory and the solemn word we've spoken without any accompanying thought was: "REVENGE".

Revenge for the party they have had in celebration of our so called arrests under the pretext of the 20th birthday of the execution of the terrible Bakogianni. [In September 1989 this politician of the right wing party Nea Demokratio was shot through the head by the armed group called the 17th of November] A feast at which its protagonist, the big pimp Karamanlis [Greek first minister, voted away on the 4th of October 2009], arrogantly declared his triumph over revolutionary terrorism.

Revenge for the journalist vermin who are pretending to be great writers and speak about the "terrorists of the cooking pots and the play-station", about chiefs and subordinated youngsters. Bur revenge as well for the sensitive mentors of the progressive press which worriedly talk about the good children next doors. Revenge as well for this fucking society which smiled maliciously, believing she had been freed from us, that she could go to bed safely. Revenge

for the police bastards who play the tough ones in their bullet proof costumes and who show their machine guns in the time of their weak and fabricated victory but who were crying, running away and hiding under their desks when we attacked the police stations at night to burn them down.

Revenge against the bastard prosecutors and examining magistrates who think they can capture our hatred and our conscience, our feeling and our logic in the pages of their procedure, believing they can frighten us with it.

Revenge for everything we live, we loose, for everything which could have happened to us by choosing for the new urban guerrilla as a living condition.

Today the truth is known to us and our prosecutors. We know their spectacle doesn't seduce the people who are able to think nor frighten those who chose a place which only few people dare to choose to be their country.

About all of the others, we don't care too much.

By the way, a few months ago, in May to be precise, we wrote at the time we placed bombs at the police stations of Stavroupoli and Penteli: "The result is even poorer and more picturesque. The biggest part of the arrested is 'being prosecuted for their ideas' or for accidentally passing by the place of the attack. We, we don't think that an arrest should result in the creation of martyrs... neither do we think that a prosecuted should be scarified for the good cause. But you should know that our choices bring responsibilities. The more we think about it, the more confident –and by consequence more demanding- we become towards ourselves and our comrades."

In this way we want to make understood that we are people who live up to their word as if it was an engagement for life. That's why we would at least be incoherent and cowardly if we would deny our principles and positions by declaring that we reject and judge every violent action or if we would declare to not be familiar with the organisation we are part of, as was according to the journalists done by two of the arrested. And that makes sense since those people have nothing to do with us.

On top of that we are proud of our choices and deeds and we have the courage, the privilege and the honour to look into the mirror without hiding our face out of shame. We would act the same way in case of an arrest, we would not hide our faces as was done by the two other supposed young members of the group. In short, if anyone should hide his face, it will be this denigrated society.

We will not play for detectives and judges about the how and why of the solid proof which supports this case, namely the existence of a bomb in a pressure cooker which they found in the apartment in Halandri. Having said this, we absolutely need to explicit the following: bombs are not certificated, especially not those with an easy detonator such as cooking pots and alarm clocks. These are commercialised materials which, in contrast to repressive claims, are not exclusively copyrighted by an organisation or a modus operandi. On top of that, the specific method of using cooking pots as objects strengthening the shock waves has been used ever since the 19th century by French terrorists and

nihilists (Henri, Ravachol, Vaillant,...) and are even being used today by the anarchist organisation FAI in Italy, by ourselves and the organisation ENEDRA (anti-authoritarian group which placed several home made bombs in September 2007) in Greece. So, how can it be that the possible discovery of a bomb which is spread and made in different times and places can be considered to be the symbol-stamp of a specific group such as the Cells of Fire?

There is something rotten but it is not up to us to find out what it is all about. All of those who thought we would be hiding at the campus of the polytechnic school can wonder about the following question. At the moment the university buildings were surrounded by civil cops and journalists, we placed the bomb at Pedion tou Areos during a meeting of the fat ass [Karamanlis]. We don't care about the asylum of the university; it has ever been a huge desire of the cops. We will not occupy ourselves with all of that, we are already looking for new targets.

At last, in order of preparing ourselves for the future so that we can face the present in a lucid spirit, we want to make clear that locking up one of us doesn't imply a position of weakness. We own our codes of values that we will not dirty with revocation, incoherence and forgetfulness. In other words, may the hyenas of solidarity not touch us with their claws; may the people with their good intentions, the personae, the 'elder', those 'who know all', the mother Therasas and all of the scum keep themselves busy with easier and more servile victims because we, we are no easy preys and we will kick out their teeth. Even at the hardest times, a revolutionary needs to appreciate his friends and comrades and needs to despise the men of straw with their vulgar interests and fake humanism which decapitate the revolutionary conscience and practice by making compromises. Therefore we invite the new comrades to get rid of the mentality of the bars which became press rooms where the experts of solidarity proclaim their communiqués. We invite them to put life into their conspiring meetings and replace their small talk by projects and clear words.

May the fear and uncertainty make place for boldness and determination; may the anger cause storms of rage and make everyone ask to their heart: "If not now... then when? If not us... then who?"

After the last events took place, the comrades who hit Katseli proposed re-considering the action plan. Because we believe that the reality of prison which surrounds us is not the result of a unitarian and compact leadership which delegates orders and runs the institutions; but that it is a social factory of behaviours, culture, tradition and customs, we want to attack every domain of this factory which produces everything we hate. At this moment we consider the plan to attack the houses of 5 or 6 politicians to be quite poor. It did not have the dynamic that we wanted to develop. We wanted to do something which could break the supposed limits and the alibi of the 'innocent' society which denies its responsibility by attributing to the role of the eternal victim. But victims do not cheer to their murderers, they don't press charges against those who resisted against tyrants, they don't support their oppressors, they don't pine away in their fake cells. Because victims simply don't have a choice.

But the people of the current society, they do have choices and by consequence responsibilities. Maybe we are all living –we and the society- the same shit, but let's not forget that the prisoners and guards who live in the same prison are not allied.

We feel the same way about this society in which nothing sparkles and the disgusting cowardness reigns. So it didn't take long for this idea to be born. We chose to hit an election meeting, a meeting where the dull mass of garbage-on-feet hurries to get out on the street and cheer to their leaders. The choice for a meeting of Nea Demokratia was purely esthetical. We couldn't stand the spectacle of the fat idiot Karamanlis boasting about a non existent success against revolutionary terrorism. We want to remind him that a big mouth serves no-one.

As well we wanted to temper the ambitions of the clowns of the anti-terrorist service who wanted to take revenge for their agent that was knocked out by the organisation 'Sect of Revolutionaries' [this cop was executed in April 2009] and who play their game at the expense of people who have nothing in common with the new urban guerrilla. And at last we want to send a message to all.

From now on, the space of indifference has ceased to exist. The revolutionary terrorism and we, as Conspiracy of Cells of Fire, take the step towards social threat and nihilist aggression. The majority will remain to be in front of us as our enemy as long as she is hiding behind the psychology of the masses camouflaging their personal responsibilities; as long as she defines herself as the poor cheated people that are the victims of injustice. Zero tolerance for justifications. It is difficult to wake up in the morning in an unworthy world, in between stupefied smiles, exhausted bodies, fake gestures, apathic looks and in the middle of a dominating absence. We got rid of all luggage that stopped us: dead relationships, lustreless situations, regular opinions, hypocrisies, permanent repetitions and we take a wild path with our lungs breathing on the torpedoing rhythm of an unpronounceable mutiny.

We shall play the Russian roulette, the revolver of life in our hands, instead of dying quietly and patiently, far away from what we're looking for. We know that we are not alone. We know new comrades of the fire to be with us, and we are with them. Beyond all expectations, the new guerrilla has scratched her own razor notch on the face of this world. The new groups have been able to flourish and write their own history, even while they have been blackened and despised by the old 'celebrities', even while they have known the suspicion and the posterior advises of the illuminated.

We send our love and respect to all new guerillos and we call for them to join the battle against the small and big, the visible and invisible prisons of our life, and this until the end. To the others, those who burden us with their exhausting justifications and their so called experience, we don't listen. The revolutionary hostilities will not cease, also not to temper the ease of the wormy voters. The supporters of the party, just like the football hooligans, are travelling from one city to another to take part in all meetings, they drag their living corpse

and shout party slogans. Faces transformed by slogans such as “You are the first minister” parade on TV while representing the basis of the electorate, the quintessence of democracy. When the chief is coming to play his 2 hours of theatre, the mass gets struck by tears of emotion and numbness. This idiotic mass, reminding of movies with living deaths, can only be a target. The quantity of the mass does not touch us, neither does the presence of young and old, men and women. It is all about that moment on which the inertia of the people transforms into shouts and supports for democracy.

So we decided to make a bomb explode into their faces, to send a message during the last speech of the first minister, to provoke the authorities to panic and evacuate the place. Electors running away in panic while the clearers of mines start a race against the clock trying to neutralize the bomb. We crossed the Solomon street, merged into the white-azure (colours of Nea Demokratia) mass, passed next to civil cops and riot cops –believing we were part of the mass they wished us victory- and arrived at the spot where we wanted to place the bomb. We saw three civil cops and two riot cops in the 3th of September street and the Guilfordou street and as well a civil cop on the corner of these streets. We went into the alley, left the bomb and so we sent a message about the arrests, the dismantlement and the zero tolerance.

Now is the time for everyone to question themselves and find out if they continue or resign in a definite way from their decisions. We must show them individually and collectively that we don’t back the sails. We’ll stay until the end. If they go to extremes in trying to find us, let us go to our uttermost extremes in trying to be the first ones to attack. The one going home is the looser of this war. No step backwards, no postponement. From now on strategy will be replaced by hatred, intelligent projects by complete determination.

Let’s free our destructive instincts.

May a new cycle of guerrilla begin, even harder and even more destructive.

May every house become a hiding place and may all hiding places become fire that will burn them alive.

Let’s show them that the new guerrilla is not a soap bubble, nor a teenage impulse, nor an explosion of artistic anxiety.

The realisation and reanimation of our aggressive desires, our negations, our existence is attacking the status quo.

You will always be right in front of us... and we’ll see who’s with his back against the wall.

Conspiracy of Cells of Fire – Nihilist Fraction

PS: We give our greetings to the anarchists and comrades Christos Stratigopoulos and Alfredo Bonanno who, despite his age, keeps treasuring his unaltered negation and continues walking on the way he choose to walk.

(November 2009)



„... And death will no longer have any power ...“

About the incidents of the 5th May, concerning the fire in the Marfin Bank. There were three dead bank employees and thousands of “charred” truths.

The suffocating atmosphere of the heartbreaking hypocrisy of propaganda and the worn moralistic humanism of the radical movement’s Cassandras, force us to take a public stand concerning these events. This does not mean that we are talking as “specialists” of violence, or that we are “self-appointed” prosecutors or defenders of the people who attacked the bank building.

But we find it necessary that some things must be said and put in order. For this to happen, the experiential presence and understanding of what happened that day at that point is not necessary. What is needed in our opinion is a corresponding serious and responsible attitude that submits such revolutionary practices (such as burning a bank) to the treatment and (self)critique of an actual fact (the death of three employees who were not the target of the revolutionary violence). The revolutionary nihilism that we express implies fine thought and practice which is being built far-away from demonstrations of fake cynicism “c’mon, they were bank employees, it’s good they burned them ...”, but also from hypocritical wailers that seek guilty ones in order to attribute blame, orating from the position of the infalable humanist revolutionary.

But let’s start at the beginning... In the metropolis and the parody of life that we live, death is no more than another news item, a distant piece of information among so many others, a column in a newspaper, another statistic. Every day people die in hospitals from illnesses, in cars from road accidents, in accidents in the galleys of work, in underpasses from drugs. And they want to teach us to be immune to these numerous anonymous deaths. Because it’s just simple numbers “three dead in a road accident, two deaths from narcotics.” These deaths don’t “sell” in the media, they are not projected in the supposedly humanitarian wrapping, so ‘no-one’ is ‘convinced’ they are important.

These are deaths that in a word won’t benefit the system. All TVexecutioners, from the most conservative up to the most subversive, that were supposedly ‘shocked’ by the three deaths at Marfin, would not be able even for a minute to face in the same manner, all the anonymous deaths that the system which they faithfully serve, provokes. The truth is that, based on the facts of the 5th of May, an obscene grave-robbing and a powerful trade in sentiment was set up for the interests of the system.

“Collateral damage and emotional grave robbing”

In the face of the imminent social crisis the spectacle of death caused its own short-circuit. The marches “shrank back”, the public opinion polls rallied against the demonstrations and strikes that followed, the flowers of the Prime Minister were deposited live on TV, the cops invaded the “Zaimi” squat and the “Immigrants Center” in Exarchia, the front page stories in the newspaper about the ‘hooded murderers’ began, the fascists called a gathering outside the bank and the situation got to the point of public denunciation of “such gangs”, such “individualistic nihilistic chaotic”, “confusionist” thought and “stupid murderers” by certain graphic clownish anarchists.

But beyond propaganda and its techniques, the fact remains a fact. Three bank employees, without being targets, died during the burning of the bank where they were working. Here’s our turn to not fall into the trap of statistics or emotional manipulation. Sure we will not speak the language of “the bad moment” and “collateral damage”. This is the language of the enemy and brings memories of the oratory of the American army and its generals in the war in Afghanistan. On the other hand we will not pretend to commemorate the death of three people who, as regrettable as it was for their families, would again be a sterile news information of the system were it not the result, in the specific place and time, of a revolutionary practice . In a few words we will not claim any sentimental space in the “sphere of the spectacle”, pretend to be shaken via a television-instigated humanitarian delirium inside which enough people from within the radical movement were enslaved . No, we don’t act as the “hardcore devoted exclusively to the cause”, but we believe that if these three deaths had happened as an “accident” in a road incident, few would have been those who learned of it, even as news. So it is not the sad fact of death which acted as a catalyst in shaping a numb and awkward atmosphere, but the cause from whence it came. Thus, avoiding any emotional grave-robbing, we should



stoop with meditation to work out the problem at its root. It is true that if someone wants to look for brutal murderers, then he should look into the ranks of Vgenopoulos (bank owner) and his kind. His administration and his order in conjunction with the acceptance of the staff were what led them to work in a seemingly closed bank without fire protection behind locked doors. Such bastards as Vgenopoulos are instigators of dozens of physically and mentally dead workers, either in the killings by accidents at work, or the daily humiliation and conditions of employment contracts that impose discipline. Keeping this as fact, we can now face up to our own shortcomings, errors and carelessness, in order to break the emergency exit from a one-sided way of thinking that wants to blame the bosses for everything and, although it might relieve us, does not make us evolve.

What's to blame then, for the deaths of the three bank employees? “

The revolutionary practice of ‘hit and run’”

Now let's talk about options, strategies and habits. First of all, for decades now in Greece the “hit and run” is a known practice during major demonstrations. We are talking about composing small fighting groups of militant anti-authoritarians that cut off from the main body of demonstrators and attack in raids on preselected targets (banks, media vehicles, riot police), returning to the volume of the people in order to hit again or disappear. Regarding the political dimension of the practice it should be emphasized that the hit and run procedure does not belong exclusively to any particular tendency of anarchists. The “social” anarchists (mainly in the past when they constituted a more powerful component) apply the hit and run with the logic of deviating the demonstration and spreading the conflict. In this way, as they consider, they act as the detonator of social explosion and contribute to the exacerbation of the social struggle.

The intermediate insurrectionalist trend has inherited the practice of “hit and run”, has made some ongoing organizational evolution and mainly refers to the experiential moment of conflict and relations (solidarity, self-organizing, overcoming roles) that are developed outside the dominant predefined stereotypes. The common component of both trends is to identify corporate demonstrations as moments of social struggle, and both “social anarchists” and insurrectionalists promote their presence and action inside them.

The new anarchistic- individualistic - nihilistic trend, the third pole as we've described, shapes a new perception in relation to social struggle and demonstrations. In the mass of tens of thousands that flock to workers' demonstrations we do not necessarily recognize people who share the same code of values that we do or speak the language of liberation. Social mobilization is a mishmash of inconsistencies and behaviour that covers all the territories of human thought, from peasant conservatism, to left-wing patriotism, alternatives, reformism, up to the anarchist viewpoint. The demonstrations function

as the sum of thousands of separate persons with different roads, sometimes even hostile to one another, joined either by reason or on the occasion of a legal reform (like insurance laws). The vast majority of the composition of such demonstrations asks for a return to the old everyday life (before the legislation that offends their previous rights was voted in) or, in the more left version, the pursuit of more progressive and humanitarian solutions within the limits of capitalism, or communistic statism. It is no coincidence that the main slogans of the demonstrations demand the application of fair laws against the unconstitutional measures of the government. Even the violent diversion of an entire demonstration is often a compilation of contradictions. In the aggressive siege of Parliament during the course of 5 May, some protesters sang the national anthem, some were throwing stones, others called the riot police to join them, the Communist party identified troublemakers, others cried against those who were breaking banks and others applauded them as the anarchists were setting up barricades. A pantheon of all the behaviour with thousands of repetitions of the last 30 years.

“Revolutionary Vanguard and Revolutionary Militarism”

We, with our perspective, don't constitute an enlightened revolutionary vanguard nor an elitist clique. Each one of us has tasted the contradictions, has rolled in them, has participated in them to the point where the need for personal and spiritual development, some different experiences, some collective discussions and observations, some interesting pages in books and manuals, individual thought and the desire for exacerbation of revolutionary action, demanded a rethink of our participation in demonstrations. For the space of thought and



action that we express, we are not satisfied when conflicts just happen to break out anymore.

We believe in organized structures of impact and in clearly revolutionary viewpoints with memory, in the present and future perspective. There is no relation between the masked anarchist who “breaks and burns” because he denies the leftovers that are offered to him as life, the culture of spectacle, the value of money and a submissive consciousness, with the “angry” employee who, only when he feels a numbness in his pocket, will he raise his head just for a while. The employee is the same person that previously, when he considered himself “comfortable”, was annoyed by the “troublemakers.” There is a huge value gap that no violence and no moment of conflict will bridge, if there is not essential awareness and self-knowledge. In this direction of revolutionary awareness we consider as contributions proclamations, texts, books, pamphlets, slogans on walls, posters. This is our own theoretical propaganda attack against a system that needs to die. And the demonstrations? Demonstrations contribute as well, but we have to see them in a new perspective. Nobody is born a guerrilla or a revolutionary, it’s a progressive process of evolution to define your life without compromise.

Demonstrations such as the one of May 5 are the necessary preliminary, the suitable lobby for those who want to come into initial contact with revolutionary violence. Through them the growth of the “hit and run”, in unfavourable conditions with hundreds of cops in the city, is a defining experience for those who want to sharpen their theoretical and practical tools in conditions of metropolitan battle. These are the suitable requirements for the practical development of other forms of action of the new guerrilla. Our goal is to organize “REVOLUTIONARY MILITARISM”. An anti-hierarchical perspective without leaders, ranks or followers that will promote the creation of small flexible battle groups of anti-authoritarians that will map the city, the targets, the getaways, will be equipped properly, will develop relationships with their respective affinity groups, will be open (with the necessary attention) to new comrades, will devise plans of attack and will use (but will not turn hostile) the “workers’-rights demonstrations” as a Trojan horse of revolutionary campaigns. So there it is not a question concerning participation in demonstrations or not, but of evolution. We believe that only through the organised dimension of revolutionary violence the consistency, continuity, and severity that would “prohibit” the future of “failures” with such tragic results as Marfin, will be promoted. This is the only way that the new guerrilla movement will spread as a perception and practice, causing chaos in the sterile routine of organized boredom.

“The snitches and the consequences”

All this is written as a contribution to a dialectical field of thought and action between different political currents, and not in order to justify or cover

something up. It is known that the specific attack on Marfin did not bear any ideological stamp of political thought and content revealing the persons that acted there. Based on the target (bank branch), anyone of any political tendency of anarchist and not only, could have set it on fire. But of course it is quite convenient for the “sharks of the auditoriums” to allocate what happened as a result of our political current. The statements of loyalty and humanitarian missionary texts that were circulated by some anarchist collectives alongside the condemnatory certainty about the origin of the “perpetrators”, have revealed the ultimate emptiness of political arguments about the “nihilistic trend” that “parasite on the anarchist movement”. Their picturesqueness doesn’t bother us, but when certain people reach the dangerous point of “indicating” persons in auditoriums and cafeterias just to satisfy the eager ears of the police, then these individuals will be treated as they deserve, as snitches with the equivalent consequences.

“Goal-oriented action and Autistic Failures”

Coming back to the how and why in the case of Marfin, no matter what anarchist tendency each one feels that they express as an individual or as a collectivity, we must recognize that the three political movements (“social anarchists”, “insurrectionalists”, “individualists - nihilists”) have a common characteristic: the clear delimitation of goal-oriented action (government buildings, law enforcement forces, symbols of wealth). The three employees that were working during the day of the strike, cannot be considered allies, but not enemies either. In no case can they be considered as the objective of the attack.

In what we are writing our objective is not to beautify the situation nor to observe the logic of equal distances. For this, on the fringe of unlimited targeting, we do not forget the attacks on meaningless targets (bus stops, pay phones, kiosks, any car whatever) but we are in a position to know that this constitutes an invalid example of irresponsibility that never substantially influenced anything. On the contrary the building of Marfin (in Korai square) as a banking palace constituted a beautiful target. We are not able to know exactly what happened there and what was said, but we know the chronic weaknesses that we believe contributed to the result. We refer to the fetishism of disorganized violence and loss of importance in the means of attack.

“The Empty Guns Kill...”

To tell the cold truth, it is a matter of luck that the incident that happened at Marfin had not happened for so many years. Each rebel should shape a particular relation of comprehension and perception of the means of action he uses. All the means of action, from a stone up to a submachine gun, could just as easily turn boomerang against ourselves. This is why they say that “empty” guns kill more easily than “loaded” ones.

“Empty” weapons also means that their holder does not have awareness of their use or their effectiveness.

So with the events at Marfin, some “discovered America” . However for so many years the setting was similar. How many times in the past, in marches or in “night” attacks, have comrades burned and wounded themselves with molotov cocktails, because the bottles were poorly constructed, or because some people rushed to “hit” first? How many times were there broken heads of comrades from stones that some other “impatient” one threw from behind without even seeing the target? Also, for those who don’t have a short memory, how many times have anarchists argued with each other in demonstrations because of different attitudes and perspectives.

The examples are countless. And all imply the same weakness. The schism between theory and practice, between consciousness and action. Revolutionary violence appears as fetishism, often reproducing patterns of macho dominy behaviour, arrogance, roles and “specialities”. This contradiction of behaviour within the radical movement works as a rank of power in the classification of informal leaderships. At the same time, next to this behaviour exist new comrades who inherit these relations in their turn, but also with their individual responsibility, reproduce them like a misprint. The violence, the means, their use, their manufacture, the precautions, the experimentation, the techniques, so far were never put on the table for collective procedures to withdraw fetishism, so that knowledge and effective ownership can enter. It was the privilege of the more “initiated” who were thus “protecting” their “ranks”. Violence becomes perceptible as a game of adrenaline, an informal competition to see who “smashed” more.

On the contrary, we support that consciousness that motivates us to develop our fighting skills and knowledge so we can attack the opponent.

“During training, all the military preparations were subservient to politics: When handling sensitive chemicals, they proposed to us to always think about ideology, and we will be able to do everything and get things right “ (Ampimael Guzman - Shining Path)

Alongside the fetishism of violence flowers imperfect knowledge. Some comrades ignore the effectiveness of the means of violence and their dangers, and make excessive use of them, such as scenic hours of fighting from inside the university shelters, but also in disorganized attacks against riot police in Exarchia with dozens of molotov cocktails. What usually is accomplished is to “blacken” the asphalt, while the same people, if they had discussed and were organized, could have smashed the cops and burnt the riot cop van.

A piece of this tradition of adoration, and simultaneously ignorance in exploiting the means is also the criticism of the static “experts” of violence. A web of dismissively critical behaviour from the safe position of not participating in revolutionary practice, but covered with the excuse of knowledge of

“older” experience “when things were not like now but it was better”. Suspended logics which flaunt old armed and violent experiences, each time setting the proper use of violence and the content of the guerrilla movement, are gasping to devalue any innovative thought and practice. Syndromes of a cowardly and timid way of thinking, admiring and liking what is distant inside the safe sphere of historicism and demonstrating a paper arrogance towards what tries to happen here and now.

In all this confusion of consciousness, the people who burned Marfin either didn't see the people who were inside (carelessness, that is not the first time, such as for example in the organised night attack on the national bank in the Panepistimiou road alleyway four years ago when 2- 3 people were trapped on the roof) or, worse, did see them but did not believe that they could die from a few Molotov cocktails. We are convinced, without knowing them, that if someone had given them a gun, they would not have shot against the employees. So they did not want to kill them, even if there were probably some stupid cynical voices saying “let them die, they are bank officials”.

If anything led to the events of May 5 it is the abscess of a dominant tradition that has been festering for decades within the radical movement and now first of all, everyone must answer to themselves by making some self-criticism. Most of what is written here meets our own experiential understanding and our own shortcomings without being sophistries from some “outsiders”.

So with this reason comes the suitable spark to stimulate our thoughts and actions more, moving towards the future publication of a manifesto on the positions and values of the trend of nihilism, the anarchist - individualism and the revolutionary terrorism that we express.

At the same time, the recent communique of a “group of comrades who contributed to the catastrophic activity in the city center during the course of May 5” demonstrates that every experience that wants to be a revolutionary one, should make it a priority to create moments and places for discussion and review. The comrades through their text, regardless of disagreements and agreements, worked directly on the process of restarting essential revolutionary dialectic. Because the wager of revolution is not being played either with terms of military superiority or with religionistic aphorisms of empty political content, the new urban guerrilla movement is a process that “strikes” first of all at the centre of human relationships. From there everything begins.

**Conspiracy of Cells of Fire
Guerrilla Group of Terrorists
Nihilist Fraction**

(Juli 2010)

Declaration for the 1st November letter-bombing against European State targets

1.)Truce? Never and Nowhere.

Arm yourself and become violent, pretty violent, blow up everything. Remember that any violent action against the promoters of inequality is absolutely justified through the ages-old unending violence that we accept from them. Arm yourself and fight against state terrorism – burn, conspire, sabotage, and be violent, beautifully violent, physically violent, deliberately violent. “Mauricio Morales (urban guerrilla who was killed in Chile)

To shout loudly with the international language of revolution. Where the words are pronounced differently, but facing common landscapes without masters and slaves, without the tyranny of goods and images to govern us.

Our voices become the wind to travel where mutiny conspires. From the neighborhoods of Buenos Aires to the nights in Athens and Thessaloniki and the cities of Chile and Mexico to the roads of France and Belgium. Let our fists tower to the sky in a perpetual greeting between the rebels of this world and all those who march against it. But for a “good-bye” to the guerrillas who “left” early, to Lambros Foundas (member of the Revolutionary Struggle), to Mauricio Morales and the long list of comrades who crossed early with the cost of the difficult beauty of the armed struggle. In this journey of the fire inside the darkness, we are not alone. We always have on our side our imprisoned brothers, who were captured during hostilities with the enemy and who hoist once more the honor and dignity above the fear of prison. A greeting to the imprisoned comrades and a reminder to the guards and the prison directors that “no decent imprisoned person is alone ... ”

NOTHING LESS THAN EVERYTHING
ARMED STRUGGLE FOR THE REVOLUTION

II) The militant anarchy, the new urban guerrilla warfare, the RG Conspiracy of Cells of Fire

In recent years, Greece has developed a condition that makes impossible any setback. The radical anti-authoritarian tension looks like the main expression of the internal enemy, leaving permanently consigned to the dustbin of history, the Marxist logic and left reformism. The anti-authoritarian internal enemy despite its contradictions, weaknesses and internalization, is present across the spectrum of insurgency. From posters and demonstrations to the aggressive sabotage, the armed robbery, the bomb attacks and political killings.

This is the climate of a fireborn era inside which the RG Conspiracy of Cells of Fire is organized and strikes. After about 3 years of tenacious action, more than 200 arson and bomb attacks we continue to believe that our actions are just a drop in the ocean in front of the immensity of our desire for revolution.

The conspiracy comes from a new wave of revolutionary anarchy that has invaded dynamically in the field of conflict and social challenge. Through the targeting of action and word of our proclamations, we find ourselves as part of the militant anarchy of the new urban guerrilla warfare, that has criticized the incessant armed tyranny of the “top” and the compromises of the “bottom”.

The targets that are hit, the car dealerships, the banks, the police departments, the security companies, the political offices, the parliament, the churches, the courts, the prisons, the embassies ... are for us just buildings where whatever pounds of explosives we put, they will be rebuilt from scratch with more cameras, more security, more and more seemingly impregnable.

Alongside the propaganda of the media, following or concealing some attacks, covering them with a veil of silence or when they are forced to report them (bombs, executions), they will be de-politicised by slandering them. At the same time by using the uptake of the spectacle they are “fitted” between the advertisements for a “new dish-washing liquid” and a reality, turning into a neutral product of a dull information.

For this reason, our essential goal is not just the unsecured doors, the office walls and the windows of stores, but the bombing and the sabotage of the social relationships that make them acceptable to the symbols of power.

III) The antisocial tendency and the complicity of society

Therefore we belong to the anti-social tendency of anarchy, which not only opposes the State but also society, because we find that authority does not rely only on force and the dictates of the State’s command posts, but also to the compromise, the acceptance and resignation of a silent crowd, who has to learn to cheer for the national successes or for his [football] club, to change mood with the button of the remote control, to fall in love with windows and fake standards, who hates foreigners, caring just for themselves and closing their eyes in front of the lack of authentic life.

This crowd of complacent citizens, revolts from their armchairs, only when the warmth of its individual small property is threatened.

The economic crisis in Greece and its consequences are already forming a new frame of social cannibalism. The social explosions that erupt from the majority of workers, claim only for their own trade unions financial demands. Often even protests (truck drivers on strike, ports blocked by dockers etc.) cause a short circuit and social discontent among other employees. Of course this scene changes often and those who are currently on the road “claiming for their own” tomorrow, will stand against others who would go on strike for their own requests (e.g lorry drivers against rural blockades, citizens against public

employees on strike, parents against striking teachers, etc.). All these social protests impoverish our language and our consciousness, claiming for a better State, a better job, better education, better health, but never dare to affect how the issue is not simply whether we are more or less poor than yesterday, but that we live in a way that does not contain us. Being humiliated from the commands of every boss, our wishes are reflected in the images in shop windows, our disobedience is imprisoned by the uniformed patrols, joy transforms into a product on the shiny shelves of a supermarket, the expression loses her face behind masks of pretension, contact is a button on the keyboard in front of cold computer monitors. All these losses are worth something more than mere protest for a handful of euros. They deserve our wholehearted commitment to the new urban guerrilla warfare.

The new urban guerrilla warfare is the claim of our existence, our alliance with the original side of life, the difficult and bad way inside a society that has sold out any trace of conscience.

Today everyone is looking for themselves, transforming their frustration into cynicism and indifference and the only thing that matters is how they will be accommodated at any price. The authorities plays their game of “divide and rule” well, because they have an easy opponent.

When the rival is a degenerate society where the ‘virtual reality’ of the ‘reality shows’ occupies them more than real life, no special attempt to divide is needed, because the society is already divided between the free installments of consuming joy and new mortgages of the petty-bourgeois illusions.

And life? Life is now absent from this city, now there is only the noise of cars, the voices of everyday instructions and pictures of ads shooting at us all day.

For we believe that class consciousness is dead and buried beneath the foundations of modern civilization. Whoever speaks now about class war bears the past inside their mouth.

We explain ourselves not to be misunderstood. Because obviously we do not live in the jar of pure ideology, we know that the essence of the system is in producing social and economic inequalities. For every rich there will always exist many poor. So when we say that the class war is an outdated concept, we do not mean that there are no social classes, but we believe that there is no consciousness of class. So therefore if the oppressed and exploited of this world cannot understand their position, to stand up and to attack the palace of “czars” who have deprived us, we will not impersonate the role of the popular alarm.

Instead through our words and actions we do want to avoid the old trap of revolutionary thought that insisted on approaching history in black and white background where the State is bad and the oppressed good. We reject the standard tables of reading the “eternal” truths and easy conclusions. That’s the reason that our texts lack in economic analysis. This does not mean that we do not recognize the crucial position of the economy as the cornerstone of the system. How can we describe in economic terms the empty eyes of a child begging at traffic lights, the people waiting at the rations, in the accounts running and cut

electricity, loans, unpaid rents, but most importantly how not to get trapped in a humanitarian compassion without searching for the responsibility of the inaction of those who suffer the scourge of the economy without reacting.

Because it's a fact that we all experience the oppression daily in our own skin, but the difference is what everyone does about it. Others whistling casually and changing channel with the remote control, others blame the foreigners "who get the jobs", others asking for more police, others are themselves police and private security, others continue to wear party blinders, others are studying to succeed or to feed the illusions of their parents, others find hiding places to forget, like the consumption in the Ermou street and Saturdays at Gazi and some few use frustration as voice and wear her as a hood, putting together new plans of subversion inside the modern crematoria of the metropolis.

Now, 'understanding' has become bankrupt and explanations are looking for reason. The economy isn't just a scientific methodology to interpret the world, but primarily a social relationship which is based as a criterion for distinguishing people. When during the 90's authority could offer the promise of a world of plenty, the current voices of protest vested their seat in consumer smiles regardless of the fact that such happiness is always built on the backs of the misery of other people (fall of eastern bloc, immigration, civil wars ...). Now is the turn of the western man to wrestle with the impasse of the culture he created. We, against forgetting the social responsibilities, practice our criticism towards not only the economic short-circuits of the system but to the system itself as such, and its citizens. So Conspiracy does not speak the language of class analysis, but the one of conscious choice of attacking, of the armed struggle and the revolution for the total subversion.

We don't need a vision of massive social unrest to believe and become caught up in something, because we assess ourselves and have faith in our comrades, we also have the heavy conviction that what we live is not life. That's why we removed from our vocabulary the supposedly revolutionary subject of the oppressed proletariat.

IV) Economic crisis, social polarization, our opportunity." Visibility becomes present"

Certainly from the other hand we know that today is the season of the biggest challenge for the rebels of this world.

The system as we already mentioned is passing through its own short-circuiting and for the western world, the era that promises abundance is over. The social consensus that was built around the ideal of consuming and the promise of material bliss wears continuously with the laminated blows of the economic crisis. The culture of easy, quick money and social advancement gives the corresponding position in "backward" situations of economic deprivation. This situation, both in Greece and internationally, leads and will lead, to social unrest (France, England etc). It is inevitable that inside the neutralized,

until yesterday, social body, the conditions will be developed for a polarization towards both ends. In one case it will revive the conservative instincts of a part of society (events at St. Panteleimon, Attica square [fascist attacks against migrants], participation of Chrysi Avyi [Golden Dawn – extra-parliamentary fascist organisation] in the city board) will identify the “source of evil” in the weakest, the immigrants. Stupid sayings like “they stink”, “they carry diseases”, “they brought crime”, “their merchandise close our shops”, “they brought the wages down” are some of the verdicts that the new “saviors of the nation” have already launched, to convince and gain the consensus of several thousand of the local oppressed.

Of course, the vast majority of immigrants have their corresponding share of complicity as they breed the “Greek” standards within their communities, which are dominated by ignorant people, sexism, organised crime, racial and ethnic divisions, religious intolerance and fanaticism.

In the second case, the remaining part of the social fabric will move to the side of social demands. A colorful and vibrant range that includes in its lines from syndicalists of PASOK [socialist party], constipated members of CPG (KKE, communists), moderate leftists, uncommitted, progressives, to social anarchists, hooligans and rioters.

We are ready to live in times of high tension. The polarization and social conflicts are inevitable.

Greece by continuing its economic downhill, will be a great theatre of conflict. The question is which side will anyone choose.

We, at this time, are away... obviously not in the conservative culvert of fascists nor in the forehead of social demands and requests.

Our action of minority has declared our war some time ago without fighting for better wages or better pension, but fighting for a better life for a more meaningful and authentic sense of reality.

This does not mean that we want to taste the arrogance of an alleged self-assurance. Away from us such positions, we simply declare our position clearly. Besides, we know that for us it is not enough, just the academic knowledge of suffering, but mainly the seeking of permanent intervention against misery.

The search for experiences.

The search for a personal and collective identity.

The search for contact with other people away from any dogmatism, pure theory, even from our own.

We are not in solidarity with the suffering of people, we are in solidarity with the vigor with which some people do not tolerate their suffering.

It is at this exact point, the point of tension and contradictions of social polarization, that we think that actually create the first cracks in the ruling order of things and what remains is to catch the thread of communication and to take it a step further. This whole situation, the impact of economic crisis dismantles

the facade of the western lifestyle, it triggers the margins of pre-reactions, it develops new behaviors and self-denials. We believe that there are and there will be a new minority of people outside the context of social conservatism and social reform who, either experiential or instinctively or through conscience would reject in practice the whole culture and current value without being locked into a stupid racist, nor for a claim for a better salary.

From here that we are away, its there where we want find ourselves.

In the heart of change. All our actions and our texts are trying to be an informal code of communication, a thin red thread that travels in the wind in order to associate the most unpredictable and dispersed autonomous personalities. Because we do not want to see behind the signs of the worker, the anarchist, the poor, the immigrant, but to stare in the eyes of each one as a distinct personality who judges and is being judged through his choices.

This is the greatest pleasure for an urban guerrilla. The connection with different people, the communication outside the stereotypes, a gesture of solidarity and return from a stranger. We do not like to contemplate the reality from the arrogant mountains of a supposedly self-assurance, on the other hand we want to diffuse into the social network conveying the message of rebellion and eroding the pillars of stereotypes.

To be dispersed in a uncommitted current of behaviors, in the excluded cycles of juvenile delinquency, in the challenge of the disenchanting, in the realism of those that lose their illusions, in the world of decent prisoners, in the hooligan, in music subculture, in schools, in the fighting margin of the whole spectrum.

These individuals, who may not have taken part in any political meeting, neither went to a demonstration, nor even have read the “truths” of Marx or Bakunin, through the same everyday attitude, through their values, through their life, they may be more anarchist than the anarchist “insiders”, more fighters than the ‘professional’ fighters.

The context of economic crisis is the most appropriate occasion to occur and express these energetic personalities.

Move from the margins to the forefront. To claim the territory of the original behaviors that for so many years were crushed in the society of the respectability and the apparent release. In this way the leaders, the roles, the small and large powers are eliminated.

Because the urban guerrillas are not some elite that keeps the super truth. We are simply a minority which is armed with the wishes and decisions against the blue uniforms of the torturers, against the serious suits of tyranny, against the social peace and silence that shoots back. We disseminate our ideas, our way of action, our desires, our “rights” and “mistakes”. And we often “expose” ourselves to the known value of the loss of a death or imprisonment.

We are not demonstrating the right track, we have just chose a path that is opened to everyone.

We leave behind us the definitive history of class war. We have no confidence in the working- employee class who bows to the boss and wants to become in

the image and likeness of it, while simultaneously revolts for the crumbs that deprive from its table.

Because we believe that the road to freedom and dignity is always personal and does not fit into stereotypes and labels.

V) Anarcho-individualism, the concept of genuine collective

Everybody judges and is being judged from their choices. That's why we often promote through our texts the anarcho-individualist conception as a new manner of behavior and a new pattern of action. This does not mean that we are not interested in opening dialogue with other people to communicate what makes us proud that we still walk on this field.

Moreover, with the same fervor we expect any criticism that will trouble us and makes us better. But we do not expect social acceptance to do so. We do not compromise with waiting for "mature" conditions. If society does not understand our ideas, then the problem is with society. No longer we'll put ourselves in parentheses. In a world where the law of the primacy of mass overrides, we will hone our denials for now and forever. So we exist against the times without becoming a part of impersonal and anonymous consensus and compromises.

Nevertheless its the personal choices and individual initiatives that are shaping the frame of everybody's life. At the same time we are convinced that the individual is the beginning of the original collective.

Through human communication and cooperation everyone finds out more about himself and at the same time about those around him.

In our desire to face this world that oppress us with hostility, we interact with free and autonomous individuals who seek life in all its intensity rather than in monthly installments. This extended network of people, fighting, discussing, doing, thinking, and developing is the Revolutionary Group Conspiracy of Cells of Fire.

An illegal network of minority action between comrades, without leaders and followers, that organizes its wishes and thoughts always on the side of revolution. Through our actions we deny the monopoly of violence and weapons by the part of the state.

VI) Eye for an eye.

That is why we often use the term 'revolutionary terrorism', considering that against the face of terror that is exercised by the "top" with war, poverty, accidents, police, prisons, there must be a response with a terror from the "bottom". And despite the fact that the guerrilla violence of an explosive device or a political execution can not be compared with the genocide and murder of the state, yet it's a small shipment of terror in the enemy camp. The fact that all these bastards who dominate our lives are bound to move

in armored cars, with a small army convoy, even during a normal exit, is the minimum price for the world they have create to govern.

We, as revolutionaries have experienced the loss of our comrades, the captivity of our brothers in prison, the manhunt from our persecutors, and now is time for the pain and agony to change camp. Revolutionary terrorism contributes in its way in this direction and promotes the revolutionary cause.

VII) Actions do not speak for themselves.

But the actions are nothing if they remain orphaned and blind. Instead they gain all their meaning when they are proclaimed.

We, as Conspiracy never took the easy way of subterfuge, but we always proclaim our events and actions.

This, when we begun our action, seemed inappropriate, because, until then, there weren't any illegal infrastructure inside the Greek anti-authoritarian fighting trend, that used a fixed signature and specific words (apart from few exceptions, the 'Arsonists of Conscience', the 'Black Star' ...).

The main reason was the perception which still exists that "the actions speak by themselves" and the fear of prosecution for "being member of an armed group" in the case of an arrest.

We believe that no action speaks by itself because there is no revolutionary sabotage without the corresponding subversive text. Especially when inside the revolutionary current there exist many different trends. For us "the theorists who don't live a life of insurrection say nothing worth saying and activists who refuse to think critically do nothing worth being done."

With regard to criminal costs, this is a natural consequence of which each must be prepared before declaring war on the system, otherwise they should not even make the effort to cross the path of revolutionary action. The legal consequences cannot make "allowances" to the revolutionary speaking.

The unity of words and actions come always first despite the legal implications, as the quintessence of our own struggle. This is what we always did as Conspiracy and we will continue to do.

VIII) The day that not everybody returned...

On the first day of November two of our brothers, Gerasimos Tsakalos and Panagiotis Argyrou, were encircled by the DIAS police team and were arrested at the center of Athens. They found on them two pistols, five magazines, one bulletproof vest and two incendiary packages to be sent to the Belgian embassy and the French president Nicolas Sarkozy.

It followed the delivery of other two packages destined for the Mexican embassy and Eurojust.

It all begun when the Swift Mail's courier employee, wanting to satisfy her curiosity and snooping nature for the sake of security of an ambassador, opened

the package in excess of her work, with a resulting inflammation, without being injured.

The rest is known from the news and newspapers. This subject phoned the police and the cops blocked the entire area with dozens of forces, capturing our comrades.

Certainly the act of the particular employee is exposed to common sense and be sure that her name wont be easily forgotten by the new urban guerrilla warfare.

As far as it concerns the action itself, our foresight that the correspondence of the aristocracy of the ambassadors isn't opened by themselves but from the clerical staff of the embassy, make us not to use the strong explosive that we store, but only a minimum quantity of improvised black gunpowder to deliver the message without injuring a man.

Having even counted that the packages will remain for a day at the warehouse of the companies and that they would be delivered the next day by the workers of the courier, we care to completely secure the assembly and the mechanism would be activated only when it was opened.

As mentioned in a previous proclamation, the action of an urban guerrilla and the violence that they use, is directed solely against the thugs who dominate our lives and against the loyal vassals who embrace the religion of the legal Order. But when masters can persuade the slaves that they live in freedom, then the meanings face the loss of consciousness.

Often we are faced with the contradictory finding that some employees coincide with the interests of the economic elites. The mania for security and social snitching, that several workers are showing, maintain the life of the system.

So, in a society where citizen "heroes" protect the money of a bank from bandits, others are still seeking for more police, some people respect the laws of the corrupted rulers, many snitch on anything that deviates from subservient regularity and some demand the exemplary punishment of the rebels. We stand against them, ready to fight to the bitter end. Because memory is no rubbish and blood is not water ...

IX) Campaign of solidarity and support to guerrilla groups and captive rebels.

"Our day will come, our day will come..." Bobby Sands

Today it is imperative the start of a new phase in the development of revolutionary thought and action. A qualitative jump that will bring common choices, which are hundreds of miles away, one step closer. Our aim is the constitution of a formless anti-authoritarian international network of guerrilla groups and autonomous individuals.

The creation of a network in which the comrades and the groups that will participate, will exchange experiences from the total spectrum of the struggle,

from the spontaneous anarchism, from the armed struggle, from the political anonymity, from the rebellious trend.

The starting line of an extended circle of communication, discussion, perception and reflection. The effort to create a form that will co-ordinate subversive action and attacks on the international level. The operation of an experimental laboratory of schemes by exchanging material and technical knowledge in the field of sabotage. The organization of a collective of solidarity to imprisoned comrades and of a substructure of support to wanted rebels. The challenge of a bet that its achievement is more beautiful than the bet itself... In any case it is something that we wish to do. Within the next few months our wish will be sealed with the presentation of a completed international call. At the present moment we send our greetings to friends, to the known and to the unknown



comrades that are organized and act from their individuality and the guerrilla groups.

At the same time we should speak for our losses, for our brothers that are no longer next to us. The issue of the rebel prisoners (among with them and the bright minority of “penal prisoners” who deliver courses of dignity and honor with their attitude and their struggle) remains a familiar aspect of the radical fight. Often the interest for the “people inside the walls” is increased when the hearing of a case begins.

Meanwhile, the journalistic articles are written with spectacular titles as “the arrest of an organization” or “the armed clash between terrorists and police forces”. However we consider that we must speak again for our jailed brothers, knowing that they are not just simple names in the titles of news and newspapers. All these comrades have an individual life, a personal way of thinking and a unique face. In the past we spoke for some of our comrades by referring just their names while for others we never learned them. We mentioned them in fragments, at the end of a proclamation and in a motto that we shouted in a riot. Therefore, we lost the memory, the connection, the history.

At the same time we are careful, because we want to avoid presenting our imprisoned comrades as victims or as heroes. In contrast, we wish to create an essential communication with these persons, to give them the chance to speak, to exchange experiences and most importantly to make a huge effort in order to release them and stand again in the first lines of the fight for the revolution. Next to the initiatives of solidarity that already exist from revolutionaries and anarchists, we also put our own footprint in the case of the release of prisoners and the destruction of prisons. In a first attempt to this direction we include the campaign of international solidarity that we performed.

The friendship that connects us with some, but also the deep appreciation we feel for most that we had not the honor to meet personally, would remain unsatisfied watching these histories be forgotten in lists of magisterial documents and files of newspapers. The different perceptions, certain personal characteristic and the ignorance of certain elements because of kilometric distances are not capable to disprove the obvious. These persons did not wait for the action to find them in the armchairs of their houses, but they requested it by themselves in the path of revolution, where everything is possible.

Therefore we send our fellow greetings and a sign of co-operation to the rebellious comrades of the Informal Anarchist Federation of Italy (FAI informale). FAI is an open decentralized network of individuals and teams that uses direct action and sabotage against State and Capital. FAI, through attacks (placement and sending of explosive mechanisms to politicians, carabinieri barracks, courts, etc) sends a clear message for the perceptions and the practice of rebellious anarchists. At the same time FAI has supported the struggle of prisoners for the abolition of the special condition F.I.E.S. units in Spanish prisons [maximum isolation units], expressing solidarity with attacks on Spanish territory (sending two explosive mechanisms to Spanish courts in Valencia).

FAI has also attacked Greek targets such as the Greek office of tourism and the Greek embassy in Madrid, in order to show solidarity to Nikos Maziotis in 1999 (today Nikos is imprisoned having proudly taken the responsibility with his comrades K. Gourmas and P.Roupa for participating in the organization Revolutionary Struggle). In its proclamations FAI promotes rebellious anarchism and criticizes the old organizations and their non-dangerous theoretical 'revolutionary' rhetoric. At the same time FAI had already released an Open Letter (to the anarchist movement) that promoted the international organization and solidarity. A bet that always remains current and essential...

[...]

Possibly we did not mention many faces and names, but we never forgot them. Therefore comrades remember, wherever we are, in Malandrino, in Korydallos, in Aulona or in the dense darkness of illegality, in any arson or in any demonstration our eyes gaze a common sky. And his dawn is our own victory. Our day will come...

For all these reasons and as a minimal contribution of attack and solidarity we claim the responsibility for the sending of 14 incendiary packages – bombs to the following targets:

The Embassy of Belgium
The Embassy of Mexico
The Embassy of Chile
The Embassy of Germany
The Embassy of France
The Embassy of Switzerland
The Embassy of Bulgaria
The Embassy of Russia
The German chancellor Angela Merkel
The Italian prime minister Silvio Berlusconi
The French president Nicola Sarkozy
The European court
The Euro-just
The Euro-pol

Conspiracy of Cells of Fire

(25.11.2010)

Communique for the 12-13 January arson barrage in Thessaloniki, Greece

The War is on

Today more than ever, the fortification of Power and its attack against the internal enemy becomes an urgent necessity. Under the fear of the oncoming rebellions and the dynamics that have been developed, mainly in the latest years, the Dominance has to protect its interests and will do it.

So, we're leaving in an unprecedented upsurge of repression and control. Their mechanisms of chasing the enemy are being enforced and enriched in both human and technical level, while their legal arsenal expands and becomes more flexible. The new 'anti-terror' law that states thinking as a crime, the super 'bugs' that enter into the depth of personal communication, the thousands recruitments of cops that go up and down the streets are only some of the examples that compose what the power wants to communicate, that it is here and it is everywhere. The power speaks, before to forbid but also imposes itself where the precaution measures don't achieve to prevent the armed consciences that fight it.

Democracy strikes back and takes revenge, has dungeons and prisoners of war. Prisoners that it sends around like the wild animals in a cage, having before taken care to deplore by any means their dignity, pieces of their own lives and finally hushed up the depth of their choices, that are not other than the actual opposition against everything that hostiles our own lives.

Of course, in this game, Power has allies, like the pitiful entourage of the journalists. We never had a doubt about the hypocrisy behind their democratic mask, nor for the pretended polyphony that they invoke. Plus, we're not surprised from their upgrade to a vanguard of repression in its most paranoid and delirious version. They were, they are and they will be a para-shop of the police and the anti terror unit.

The mind is the target

Dominance, as a privileged and main user of massive terror, knows very well that the projection of strength, the fear that it blows into the people, is much more important than the strength itself. The feeling of weakness and vanity of any kind of struggle is much more efficient than any army of cops and every super hitech system of surveillance. It leads to withdrawal and silence. To the consolidation of fear. Fear is cultivated by the power, but it blooms inside us. It has imbued the human existence to the bone and corroded all social relations. Both in the level of social groups to each other and against the dominant ethics, but as well in an individualized level. Fear corrupts the relation between

people and condemns them to rot into misery and boredom. But it mainly stops the creation of true relationships. Relationships of solidarity, relationships subversive and dangerous.

Surpassing pro-social and anti-social dipoles

The evolution of the revolutionary plan is impossible if we are not in a constant search for understanding the social process, thus searching allies and spotting the enemies. We do not consider society as one whole body, generally victimized, submissive or possibly revolutionary. Social relations form a multiplex field, that cannot be interpreted through the ethics of right or wrong, the victim or the immolator, the Good or the Evil. In them, we watch manifestations of the power itself, deeply rooted and expanded to a point that they're not visible enough. On the other side, we watch transcendental insurrectionist behaviors and revolutionary consciences emerge out of this field, ready to look life straight into the eyes...This multiplex mosaic of controversies comprises the 'area' where the revolutionary war is taking place.

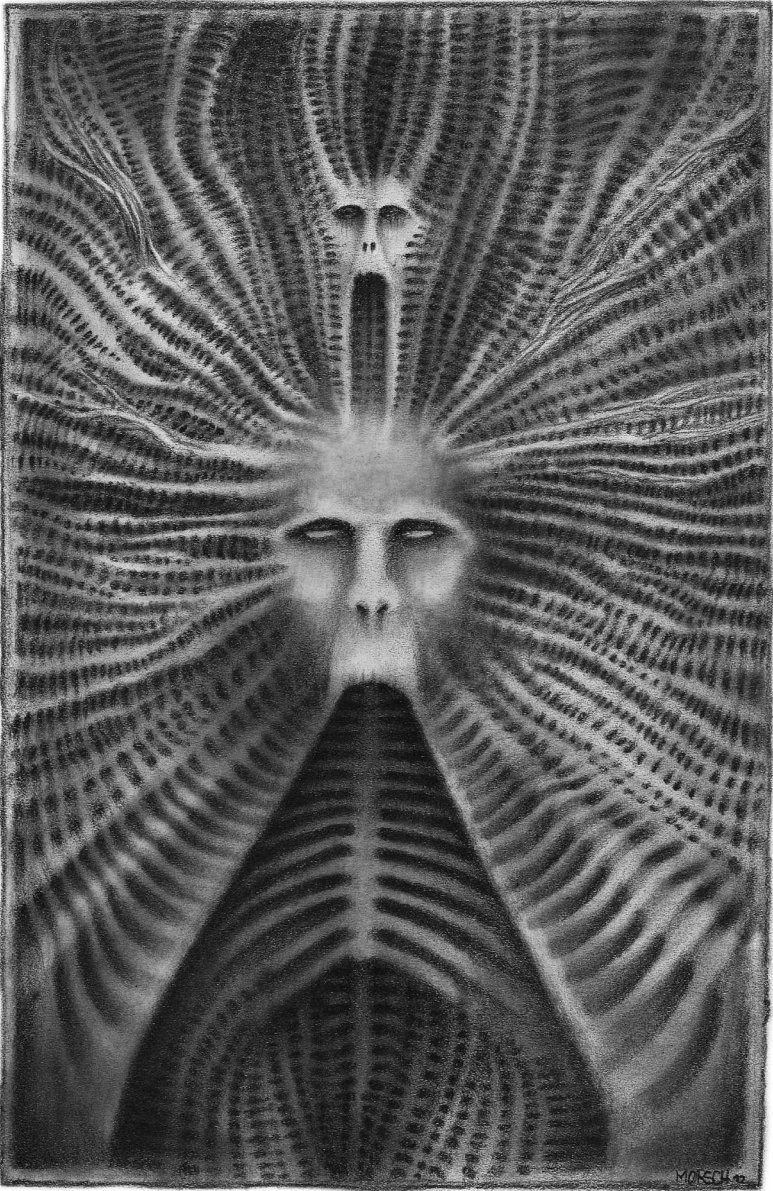
The time is now and the enemy is everywhere

The 'objective conditions' seem to us very abstract and we won't remain act-less waiting for them to be 'mature'. We don't set longterm targets and we won't speak about a pre-revolutionary period nor for a post-revolutionary society. On the one side because we don't see revolution as one event that takes place in a very particular space and time, but as a continuous evolving process with constantly changing characteristics. On the other side, because we think that the political systems, of any ideological-theoretical gasket, by the time they will have institutionalized themselves as such, will already be obsolete, and thus, hostile to us.

On the contrary, we propose organization right now. The collectivization of refusals through the actual application of our proposals. The creation of belligerent structures and infrastructures in present tense, that will set in constant motion the revolutionary process of destruction and creation. For the birth of true relations and comradely bonds, through the experience of attack and actual solidarity.

For all or for nothing

The existing reality forms a war zone with thousands of explored and unexplored aspects. We spot the enemy in the diffused plexus of roles, relations and behaviors. In the mechanisms of repression, the dominant ethics and the blackmail of waged slavery. In the small daily contracts inside us. We reject the partial struggles as condemned to failure. Desiring to touch the wholeness we consider necessary the total multiform attack. We consider attack as the



conscious break from the enemy by any means that it may be expressed. As an integral piece of the very existence of every revolutionary, we don't think there exist generally revolutionary or reformist practices and means. Every act is given a sense from the motives and targetings of the subject that executes it. Only the consciences can be armed. The hand will always be holding just a tool.

The diffused revolutionary urban guerrilla as a position of struggle

The guerrilla methods are not something that we drag from history's time-closet. They are practices that are being used, with various characteristics by the revolutionaries in every corner of the planet. The tactics of surprise, the choice of the place and time where the action becomes true is maybe the only - in current conditions - that has the ability to hit the infrastructures and the enemy's staff. We target to sabotage the state-capitalist infrastructures as well as to terrorize our enemies, pose a personal threat. We want to make them clear, as clear it is for us, that war happens always with two sides and we, having chosen side, we make the step. In front of the monster of capitalism that rips the human life and dignity, we choose to arm thought, conscience and action.

Solidarity is a weapon

From the mountains of Mexico and the highlands of Andes to the bomb attacks in Chile and the arsons in Belgium there are people decided not to put the head down. The struggle for freedom is their own life, not something out and over it. The knowledge that in the edge of

the world exist people that live and die for the same or close reasons, with the same or similar means, and thus, they possibly share the same or similar feelings, thoughts, fears and dreams with us, is something more than relieving. It is what pushes us to keep on even at the hardest times, fills us with strength and gives us the hope that in the end we ,ll win. If we haven't won yet is partially due to the fact that we ,re not yet a community, not even a network.

The solid mere academic knowledge is extremely useful in neverending discussions accompanied with cheap wine. If, however, it doesn't transform into conscience it remains a harmless chatter. And conscience comes exclusively through experience. Now, more than ever before, exists the necessity for continuation of the struggle by every member of the community. Learning what happens throughout the earth to be a motive, a signal from the worldwide revolutionaries that the warfare is still on. Not just to contribute in a simple update. But to be the point where every revolutionary will recognize him/herself as part of this network and will pass into attack. What would happen, if, for every strike that a member of the community would take, there would be launched international campaigns of anti-information concerning the incident and the

revolutionaries all over the world passed into action, forcing the officials of every country not to be able to find a place to hide?

This is internationalist solidarity and like this the borders break.

We perceive solidarity as a dynamic, bilateral and multilevel relationship. Bilateral because it consists of two or more parts that have to experience it equally, breaking the miserable custom of the transmitter and the receiver, the ones that ,makes‘ solidarity and the one that ,receives‘ it. Multilevel because the level of its validity depends on how common are the targets, the desires the agonies of those that have it. And dynamic because it always wants to evolve, to find imaginative ways to take flesh and bones.

We think it is necessary, for the evolution of the revolutionary plan, the ac-



tual application of the proposal for international networking. The creation of a horizontal, diffused and continuously evolving network. A tool of open communication and dialog, as well as a transmitter of ideas and practices among the revolutionaries. So, we include these attacks of ours within the frame of the call for solidarity with the members of the Conspiracy of Cells of Fire on trial, but as well within the formation of an informal anarchist federation based on the proposal of F.A.I. that the Conspiracy of the Fire Cells set in motion again.

On 12 and 13 January we proceeded in a barrage of attacks in the city of Thessaloniki, sending fire signals to our comrades. Thus, we hit:

On the noon of 12 January :

- The office of the journalist and parliament member with L.A.O.S. Angelos Kolokotronis. A price from us to him, for his 35 years of serving as chief editor in big newspapers like our well known Snitch-donia (Makedonia) and in many other para-information media, as well as for his extreme right wing beliefs.
- The offices of the Union of retired police officers in Promitheos str.

On the night of 13 January:

- 2 car vehicles belonging to cops in the region of Peraia.
- A car belonging to the diplomatic corps in Ano Toumpa region.

Solidarity with the urban guerrilla fighters **Gerasimos Tsakalos**, **Panagiotis Argirou**, **Haris Hadjmichelakis**, members of the R.O. Conspiracy of the Fire Cells and with all those tried for this case.

Freedom to **Panagiotis Masouras**, **Konstantina Karakatsani**, **Giorgos Karagiannidis**, **Alexandros Mitrousias**

We never forget our insubordinate brothers **Dimitris Dimtsiadis**, **Haralambos Tsilianidis**, **Dimitris Fessas-Sokratis Tzifkas**, **Giannis Skouloudis** and we would like to remind them that the bet of destruction and creation is still on.

Informal Anarchist Federation
Cell of Revolutionary Solidarity

Deviant Behaviors for the Spread of Revolutionary Terrorism

At this point we clarify that we do not consider any rupture or disagreement that occurs in the anarchic community unreasonable because many declare that they are anarchists but they act with a completely opposite way becoming informers or slanderers, in order to achieve their aim, that is not only hostile, but also reaching the level of being unpolitical and counter revolutionary. (Referring to them we point out, that each time, depending on the circumstances and the balances that we define, we choose from our arsenal the weapons with which we will attack them. This time we selected our political argument). Apart from this, we believe that it is possible that really serious political disagreements will not lead to huge gaps if we consider the great importance of common action. Even in the case where cooperation is unfeasible, political rupture can be avoided through mutual respect and if this cannot happen, the political reasons that led to the rupture must be announced in public.

Aside from the personality of each one of us, there exists also a deep structural reason that constitutes the root of multiple problems: the depreciation of the essential organization. Firstly, organization means clear statements, awareness of the position, the potential and contribution of each individual in a group or each team in the anarchic assembly as well as the definition of the aims that should be accomplished. The consequences of this tragic lack are two: in the interior of various teams the absence of undertaking of responsibilities from the majority of the participants and the predominance of this culture of disorganization gives open ground for any kind of leaders who stand out through the general inactivity only by flattery, while on the exterior level, work is not produced and essential development does not exist. Besides, the famous amphitheater where most anarchic assemblies take place looks more like a decadent parliament with boring speakers than the world we are dreaming of. As we claimed in our previous text, in a world that is full of advertisements sharing a packet of texts in a street is simply ineffective. It does not match to our suggestions to deal individually with every consumer who is watching us in a weak position and unable to do anything essential most times if he will not disdain us he will just make fun of us. On the contrary an organized anarchic assembly could create serious events that could block the normal flow of our life and could penetrate in the personal field of the citizens forcing them to listen.

We clarify that the above criticism is not referred totally to all the comrades that belong to the anarchic community, as we have met appreciable and significant public actions. In various periods of instability of the system, such as efforts of reformation in certain sectors or times of economic crises, 'social resistance' is observed (individual or generalized). Supporters of this resistance are the groups whose interests are directly offended (such as workers that had

their wage cut) but also many other people which seldom present some homogeneity between them. The recent economic measures that were taken made a crowd of different people riot in order to demonstrate, shout, whine as well as to collide the same time that many people stayed at home crying because “that is the way it should be done”

This crowd is constituted by elements extremely different. From ridiculous and paternalist informers up to some workers who, experiencing the decay of work and modern capitalistic prosperity that finished, went out into the streets with a will for confrontation. From the usual communists to the real communists that violently attack cops and banks. From petit-bourgeois who cannot buy cars, expensive clothes or other people any more, who up until yesterday were calm and peaceful, now rage and experience the indefinite ‘something does not go well’. From party people to young people that run to participate in the street-battles. This intermixture of people, it is obvious that it cannot be categorized as a single group, it goes out into the streets, it strikes and protests.

We believe that in such conditions rebels and anarchists should express their opinion as it is and without any change or discount in order to be agreeable or any adjustment to the events of each time. Participation in any event requires maintaining the characteristics of attack and intolerance and not being absorbed into the peaceful or reformist intentions of the heterogeneous mass (in fact the opposite is desirable). Thus we believe that the prospect of revolutionary is created for a lot of people that participate in these events and they are fed up with all kinds of slimy posers. Experiences are created for young or not-so-young people through conflict and the image of social peace is broken in actual fact. On the other side we consider it ridiculous that anarchists change their opinion in order to fit into events, for example anarchists protesting against salary cuts or dismissals of workers, that is to say their dispute becomes only partial. And it is equally ridiculous to refer to all these kinds of people that participate in this events as ‘revolutionary masses’ or to applaud them riot only because it is consisted of a large number of persons (fetishism of quantity only). Because, however we consider that the conditions of instability that we mentioned sometimes exist, and sometimes does not, sometimes are sharpened and sometimes are simply defused with many ways without their results becoming obvious, we believe in general that our action remains what it is, without having to wait for a riot simply to participate or for certain factual conditions to develop.

In regard to the rebels-companions, the reality of a tangible war leads to the construction of organization or to inglorious imprisonment. In this case organization obtains such a vital importance that there is no need to mention it. In our effort to strengthen and also to rekindle guerrilla attacks it is not enough to hit targets but we must also analyze its evolution through time in order to make our conduct more effective. Over the last two years, revolutionary organizations began, acted and developed. The upgrade of the democratic system

meant automatically the upgrade of the internal enemy of the state. A key event in the historical progress of guerrilla teams was December 2008, which with the historical and experiential legacy that it left, managed to turn the diffused revolutionary violence into revolutionary consciousness for many new fighters. The incendiary teams were organized, acted and achieved the diffusion of their perception and their practice as well.

However, in September 2009 after the invasion by cops in a house of a comrade a new chapter begins. Arrests, warrants, imprisonments, respectable and non-respectable behavior comes to light. The reason that we mention this particular case is not because we want to describe what happened but in order to focus on the attitude of the teams and the substructures that all of a sudden stopped their actions and to make our own criticism and self-criticism. The fact that arsons stopped immediately could be explained in a large extent because police focused on certain persons and situations. Obviously if that was the only reason then we could not criticize anything in a text like this. We believe however that apart from the targeting from police another reason was the spread of fear or differently the lack of conscience, the inflated brains that deflated abruptly or alternatively, the lack of consequence and constitution, the leading “columns” that disappeared left behind ruins or alternatively, passive comrades incapable of continuing with their only weapon being their own self. Finally we identify lack of material and political infrastructure. Obviously, in the material and technical sector we did not participate in every team to know the know-how and the back-ups that developed and so the only thing we want to point out is that the intense will for action should coexist with organization and the continuously developing aim of increasing the power of the hits, but also to ensure that every individual will be able to defend their choices even in the most difficult conditions. In reference to the political deficiencies in the infrastructures, for us it is evident from the fact that after September 2009 and what happened until today, minimal political pressure was exerted by public action in solidarity to imprisoned and wanted rebels. Additionally, the anarchic community which is associated with the publically open form of struggle has the misfortune to live with the “evil union” between the emptiness of the existence and the emptiness of the mind, in a few words, gossip . Handing to the police information that exposes people, creating consequences, so serious, that they are the equivalent of being an informer. The disappointment of the new people because of the multiple problems of the open anarchic community that were mentioned before, in combination with the disapproval of their actions from a big part of this community, led to the gradual detachment of guerrilla teams from the majority of the open procedures, resulting in the breaking into pieces of the revolutionary forces and consequently the weakening of the anarchic action. Closing, we consider this conscious isolation incorrect but not unreasonable.

We consider that the most important weapon of each anarchist is critical thought based on political criteria, in order to be able to reject anything coun-

ter-productive and counter-revolutionary. Instead of the relinquishment and the antagonism we propose the revolutionary dialectic, the coordination of the political teams and the political fermentation of each composition and not the unification of all. Those last lines could simply be heard only as a theory but we cannot do otherwise because that's exactly what it is. They are the characteristics of the mentality that we have in order to intervene in the public processes waiting for our experiment to obtain flesh and bones through action.

We build with steel our comradely relationships, stand next to each other and create ties of blood between us. We premise mutual respect and equality between us recognizing the diversity of each. We try to strengthen ourselves with the positive elements of our comrades strengthening our individuality too. We criticize each other and recognize our mistakes by making self-criticism strengthening ourselves as individuals, but also strengthening the revolutionary progress of our team. We live without hierarchy in the present and not in a distant and uncertain future that might not come.

We bring into effect our denials and propose the continuous and intransigent revolutionary action in the present without hesitations and prevarications. We arm our wishes and we look forward to the next act of war. We are always in a constant effort of individual and collective development by putting ourselves in the position of attacker. We fight the enemy with rage causing constant disruptions until the final victory. We honor the revolutionary option of continuous attack on the state knowing the consequences and always being ready to suffer with honor and dignity.

We swoop in front of the enemy turning over the hourglass of time, waiting for the moment of explosion and the release of our anti-authoritarian time. We exacerbate the war following the evolution of our enemy and we try to find his vulnerable points preparing the next hit. This way we have chosen to move and live.

We listen to the 'war cries' of the new fighters who take sides with us in the Revolutionary War, we call them to organize themselves and strike the rottenness of the systemic norm. Organize, search for new prospects in your action, exchange technical knowledge and experience, do not be complacent, identify the areas of stagnation and evolve them. Set new challenges to the weak aspects of yourself. Tip the wink to each other and renew your appointment for the next attack.

For all young people seeking their own paths, we propose to declare dynamic and militantly their own existence in the fields they act. Make occupation in your schools and vandalize them enjoying the feeling of destruction. Attack the snitches-informers and the democratic worms that represent you and who try to restore the normality with sneaky ways, your parents that say that they understand you but emphasize that this is not the right way to react and suggests you to follow reformism and safety (e.g. rallies, marches, making 'respectable' demands, peaceful protest). We generally call the young people to strike their institutional representatives and anyone that undermines their life.

Riot and join battle, destroying the phenomenal beauty of the city. Disturb the normality and the social apathy. Read books and discuss. Seek other individuals that are close to your perception and try to become strong. Make real and act on all your wishes, you are the boss in your life.

We believe that every revolutionary team must study and analyze the actions and the texts of other teams from all over the world, to highlight the useful features of action and speech in order to evolve and enrich her overall effect. From elements clearly operational, for example how a guerrilla attack was organized or information related to the material and technical sector, up to a political opinion for a certain issue.

Of course, because of the fact that the new urban guerrilla forms and is formed by the conditions in which they are created, but they also evolve from the features of the place and the time where they developed. All over the world exist different types of rebel teams, others with close political perceptions and others without. Because of the fact that the meaning of guerrilla is not clear and defined, we declare that when we speak for guerrilla we are referring to revolutionary guerrilla anarchists, rebels and certain other teams with certain rebellious features and not in the paramilitary of the army or [reactionary] paramilitary teams. From the Maoist rebels in the mountains of China or the Palestinian rebels up to the anarchist comrades in Chile and Argentina. From the national liberation guerrilla type of ETA (although they recently capitulated) up to the rebels in Mexico. It is a fact that few are the elements that bring us near to the Palestinian rebels, the political gap is enormous. However we owe it to recognize their respectable attitude, their decision to live in danger for their own revolutionary vision, regardless of the fact that their dream is far away from ours. Furthermore, by analyzing and studying also the action of teams with different political characteristics, we draw useful and interesting elements that are adjusted in our own revolutionary conditions.

The war on every side of the planet, beyond the domestic civil war, leaves also behind imprisoned comrades, comrades who were killed in a battle and comrades who continue alongside us to fight free. Here is presented the issue of international solidarity, the solidarity that is not trapped in borders and states but internationalizes the resistance and brings us close to fighters from all over the world. Any imprisonment of a comrade wherever it happens means a blow for our revolutionary forces but also a reason to continue the war. The arrest of anarchists in Chile in August for the “case of the bombs” was also financed by the Greek state and this does not leave us indifferent. Chilean comrades from the dens of illegality (from the lairs of L. America) they deny the participation of the arrested comrades in their bombing teams and take the responsibility for placement of bombs in various government and capitalistic targets. We stand in solidarity with the teams:

FUERZAS AUTONÓMICAS Y
DESTRUCTIVAS LEÓN



CZOLGOSZ,
BANDA ANTIPATRIOTA
SEVERINO DI GIOVANNI,
FEDERACIÓN REVUELTA 14F -
BRIGADA GAETANO BRESCI,
BANDA DINAMITERA EFRAÍN
PLAZA OLMEDO,
MIGUEL ARCÁNGEL
ROSCIGNA, TAMAYO
GAVILÁN,
ANTONIO ROMÁN ROMÁN,
COLUMNNA DURRUTI,
CARAVANAS ICONOCLASTAS
POR EL LIBRE ALBEDRÍO.

We greet our anarchic comrades in Argentina who with their innovative actions contribute to the revolutionary prospect. Robberies for which responsibility is taken by “Revolutionary Cores, Brigade Luciano Arruga, Core Diego Petrisans, Core Leandro Morel, Core Juan Bianchi, Collective of 22 August, Core Simon Radowitsky” , expropriations of weapons from police stations by “Cores Juan Bianchi, Cores Heroes de la Semana Tragic, Brigade Luciano Arruga”, as well as a robbery in French Carrefour in solidarity to the French Roma by Brigade Luciano Arruga Brigade of Heroes 1917. We do not forget the comrades who were arrested in Switzerland because they tried to blow up a center of nanotechnology of IBM. These examples, of course, are indicative and in no way can we summarize names and teams in a text like this. We stand next to each comrade that continues to fight in the struggle, we sharpen our action and raise bridges of solidarity with fighters from all over the world. Therefore we consider that texts like this must be translated, so that comrades could read them in their own language. To this direction we also want to contribute, so we pledge that our text will be translated.

Today, the meaning of solidarity has been degenerated, the same moment that many comrades are imprisoned or wanted. We hear some speak about legalistic schemes, for unprecedented (!) war against the rebels and for scapegoats or innocent altruists that were sacrificed in the altar of class-social war and in the invasion of sovereignty. And of course we observe “their solidarity” adopting the Christian character of sympathy. However we are convinced that we don’t owe anyone and no-one owes us. We expect the worst from our enemy and the same he expects from us. In the same model, that is to say the bi-directional anarchic and free relation (friendly or hostile) we build also the relationships of solidarity.

Our friendships are revolutionary and consequently each movement of solidarity must be revolutionary and aggressive, they must sharpen the war with our common enemy. For this reason the captive will only accept our solidarity

when it serves precisely this aim. The revolutionary solidarity is addressed to the sincere and authentic, respectable rebels, that are steady and supportive to their rebellious choices from the beginning to the end, that do not look for alternative solutions in legalistic logics, but to those that put themselves in the place of the wolf and not the lamb.

Apart from their attitude, of course, we do not forget that we are united by a common or similar code of values and the common choice to fight.

Finally, we consider that it is shameful and counter-revolutionary for anyone to put himself in the place of non-solidarity because of personal disagreement. There is no room for political games or schemes in the process of revolutionary development either individual or collective.

In the name of this development we decided, as warriors of unorthodox war, to spread fire and insecurity to the nests of the enemy.

Let's continue the war of attrition...

More specifically we take the responsibility for the arsons:

- Vehicles of National Electrical Company in Athens
- Two personal cop's cars in Athens
- A UPS van in Athens Company's ISI Hellas S.A. in Athens

The inspiration for selecting the target of the National Electrical Company in Kapodistriou avenue is because it was the same choice made as the comrade Gianni Skouloudis, who this moment is a captive of the state. For the same case 4 comrades are wanted [now in prison], who have selected the path of illegality, through a letter that they published in which they support their choices and analyze their opinion for a multiform process of struggle.

Moreover, we do not forget that this particular company bears enormous responsibility for the growth of the capitalism and generally the development of civilization to the detriment of ourselves and nature. A member of our team silently invaded the yard of a rear building and placed two incendiary mechanisms of great power. Afterwards he moved in the shadows not allowing the security guards that existed in the building to observe him. The moment where the personnel of safety noticed the fire and the explosions was too late...

The detection of personal cop's vehicles is the easiest thing for us as they do not hesitate to move with their classic blue trousers and canards even when they are off duty. Moreover the placement of a small mechanism of 1.5 L is both discreet and effective...!

Hearing the latest march of events for the affair of Conspiracy of Cells of Fire we wanted to challenge the bastards of the anti-terrorism department with the arson of a vehicle of a company of high speed transport [UPS], in the same place and time when they were looking for convenient "terrorists".

Finally, attacking the production company of military equipment "Interoperability Systems International Hellas SA" we wanted to send a message of threat to the collaborators of the Chilean state and to the Chilean state itself

that arrested, jailed in total 14 fighters with charges of rebel attacks. We have similar ideas and values to the comrades in Chile and for this reason we actively responded to their call for international solidarity. This particular company participated in the International Aeronautical Exhibition on the facilities of the Chilean air force. The exhibition attended many governmental, military and diplomatic officials. Also this company has been actively involved in the global purchasing sector of military products, consequently this company has contributed also in the conduct of capitalist wars from 1991, the year of the foundation. So, just before sunrise a comrade approached the back of the building and placed in the entry a suitcase filled with mechanisms of many litres of petrol and disappeared leaving behind ashes and destruction.

Solidarität to every respectable captive of war
Honour to Lambros Foundas - Member of Revolutionary Struggle

International Revolutionary Network
Deviant Behaviors for the Spread of Revolutionary Terrorism
Cell of Anarchic Action

P. S.:

After the latest events in the affair of Conspiracy of Cells of Fire, we feel very proud for our rebel comrades Panagioti Argyroy, Gerasimo Tsakalo and Chari Chatzimichelaki. We send to them fraternal greetings and the promise that as far as we are entitled, we will pollute the air of our enemy with fear. We dedicate to them these arsons. We call all the rebels of our time to continue the war inside and outside the walls.

(Athens, February 2012)

Never Again Unarmed

Political statement of Haris Hatzimichelakis

To begin with, I must make it clear that I consider this trial to be yet another theater of war, and the present political statement - because this is a political statement and not an apology - is yet another act of enmity stemming from the camp of revolutionary forces. I have already taken responsibility for membership in the Fire Cells Conspiracy Revolutionary Organization. Therefore, as a proud member of the Fire Cells Conspiracy, but also as a revolutionary and an anarchist, I view the occasion for my "apologia" as a forum in which to spread revolutionary discourse and explain my political positions regarding revolutionary war.

I would first like to talk about the institution of justice: from feudal regimes, in which justice was personified by an absolute monarch who possessed legislative as well as executive and judicial power, to the modern Western capitalist states, which upon adopting the separation of powers devised by Montesquieu subsequently divided up those three aspects of domination and made them independent. The institution of justice, as repository and executor of the law, represents one of the fundamental pillars of domination as well as one more institution of unfettered exploitation and oppression.

Clearly, justice was and will continue to be based on class. It's enough to see how the individuals who constitute the institution deal with petty criminals, drug addicts, and the pariahs of this society, whom they annihilate by sentencing them to years and years in prison as effortlessly as they eat their breakfast. But whenever some politician, judge, or businessman gets into trouble - with double the prestige and special weight - they get out of it unscathed and use their excess arrogance to condemn the ultimately substantive or baseless prosecutions carried out to tarnish their reputations. So while they all live prosperously and enjoy a certain prestige, 12,500 prisoners are crowded together in conditions that animals wouldn't even put up with. Most of these prisoners are locked up due to the intensification of violence within the same class - the lower class. On the one hand, this intra-class violence is being produced by the increasing economic inequality infesting a large portion of the population, while on the other hand it is a result of the institution of property, which forms one of the strongest cornerstones of capitalist domination. The institution of property - its structure and its particular characteristics - gives rise to the expansion of a complex network of social behaviors and exploitative values that extend completely throughout the social fabric, as well as a kind of petty authority found in most of the oppressed social sectors and bred by the reproduction from below of predominant models of behavior. Thus, as a consequence of this institution, the predictable feelings of insecurity also emerge, accompanying a consumerist frenzy - which is the main component of the modern Western capitalist world - and generating the continual accumulation

of consumer goods by the petty bourgeoisie, mostly bought on credit. Economic inequalities ultimately manifest themselves in the form of intra-class criminality. Property owners fear this criminality, so they ask for more police, security systems, and protection. In this constant demand for security - which on the one hand makes the social fabric become more and more conservative, and on the other produces a society of security and surveillance reigned over by the police - the institution of justice finds its *raison d'être*.

The willing guardian of the existing order, the modern goddess Themis, is a ragged and deplorable figure that assumes the "sacred" duty of punishing transgressors of the law - individuals who come from a social fabric torn into a thousand pieces. To clarify my own position on this point, I want to say that I have nothing to do with petty criminality or crime committed within the same class. Instead, those practices are thousands of light-years away from my code of values. Of course, this isn't out of any respect for the institution of property, but rather because I view precaution as a basic structural element of every action. When the oppressed - instead of opposing the capitalist system, which is the source that produces inequality - find an alibi for eventual assaults and robberies in the exploitation they themselves suffer and the isolation to which they are condemned, they generally treat their own as enemies. In my opinion, they are feigning blindness and putting on an act when it comes to their inability to understand the true magnitude of the problem, the true perpetrators of capitalist crime.

However, justice as an institution doesn't operate on just one level, reproducing exploitative relationships while isolating and marginalizing still more of the already excluded social sectors. Its most repugnant and hostile role focuses on the repression and criminalization of social revolutionary struggles and processes. From the hangings of prerevolutionary Russia; the severe sentences inflicted on radical strikers during the vigorous period of workers' struggles in America; the years and years of solitary confinement in sunless white cells in the dungeons of Peru, Argentina, and elsewhere; to the antiterrorist and mask laws; the *carte blanche* to publish photos of comrades charged in different cases; the numerous arrest warrants; the criminalization of friendly and comradely relationships in political cases, especially during the last two years; as well as the crushing sentences of countless years in prison imposed on the guerrillas of the RAF, the Revolutionary Cells, and the 2 June Movement in Germany, the Red Brigades in Italy, Action Directe in France, the MIL and ETA in Spain, the IRA in Ireland, and 17 November in Greece; innumerable examples - or better said, experiences - illustrate the way bourgeois justice confronts the political enemies of every regime and order. The institution of justice uses any dubious contingency and any legal technicality when it sees itself opposed by those who negate the system. Justice forms an inseparable and essential part of the system, representing it and at the same time serving as one of its fundamental pillars.

The fine line of historical memory - by way of this first trial for the case of the Fire Cells Conspiracy Revolutionary Organization - cuts across my own path through revolutionary space-time, while the past meets the present in a court-

room. For my part, I must therefore state that I am totally against everything this trial represents and against the institution it serves. In addition, I am going to spend my entire life fighting with all my strength for the destruction of that institution and the destruction of the predominant behavioral and relationship models it reproduces. Naturally, as a revolutionary and an anarchist I am not fighting for an improved and incorruptible justice or for more favorable treatment. The sole objective of everything I've mentioned is to once again emphasize that institution's villainous role in the global crime called capitalism. Perhaps the following words of my comrades-, brothers-, and sisters-in-arms express it better:

„We combat their justice not simply because it is unjust, but because it expresses the system's code of values, which is antagonistic to our own. And no objective court or judge can settle that conflict. It's our values against theirs. Professionals of the law have no place in our conception and view of the world. And if someone asks us: ‚So then what do you want?‘, we will answer: ‚We want to hang the managers of this system from the walls, not to replace them by establishing a ‚purer‘ concept of justice (objective courts, fair laws, reasonable sentences), but merely to assume the unyielding ‚duty‘ of settling accounts as an honorable act in itself.‘“ - Fire Cells Conspiracy

It's very clear that an institution that equates laws imposed from above with justice as a universal value is, to revolutionary forces, an a priori enemy that deserves to be completely destroyed. Such laws derive from a certain code of values, from a quite specific ethic, and therefore cannot be objective. Rather, it is the subjectivity of values that intrinsically leads to the subjectivity of justice. Courts, judges, prosecutors, and all those who serve justice as an institution represent the modern code of values. In other words, they are a product of predominant morality itself. And in opposition to that predominant morality, which confines the law to a perpetual struggle between objective axioms of good and evil, which doesn't recognize a conception of justice that is continually fluctuating and being redefined, and which finally hands a caste of judges and prosecutors - to whom it attributes a quasi-divine dimension - the responsibility to oversee and administer laws imposed from above, I propose taking justice into our own hands. Revolutionary self-justice, as an honorable and unmediated practice, finds the human dimension in law and doesn't recognize anyone's right to impose their will on my life.

Courts ultimately operate within the framework of a de jure prosecution of criminal cases as defined by the logic of the system. However, the real criminals right now are the very supporters of the bourgeois-democratic regime, and the real global crime is none other than the capitalist system itself.

The capitalist system is based on the exploitation and oppression of human beings by other human beings, and its goal is the continuous production - on the backs of the overwhelming majority of the world's population - of profit and wealth for a tiny caste. Capitalism has been represented by totalitarian



and fascist regimes as well as by the bourgeois-democratic model we presently find throughout the entire Western world. Bourgeois democracy, as the representative expression of capitalism, is the political system that asserts and maintains its extensive domination from behind a liberal facade. It is a system based on the promise of carrying out the will of the people as an inviolable condition. This is of course a false condition meaning that once every four years the masses go to the ballot boxes, where they elect which scum will best play the role of everyone's mediator, leader, and specialist. They then hand that scum the reins to their own lives in exchange for a betrayed conscience or, in the best of cases, some small favor. It is a system whose foundations are laid by the magnificent cooperation between businessmen, contractors, shipping magnates, judges, and reporters, as well as their interrelations with the world of politics. In every case, people from these branches of professional life are the ones who fill political leadership positions. It is very clear that the political system is structured this way in order to defend the interests of the haute bourgeoisie and is therefore tailor-made to suit the capitalist regime. Bourgeois democracy is not the will of the people. It is the science and technique that power uses in order to not be perceived as oppression. The interests of the dominant classes continue to govern without displaying the overt brutality of absolutist regimes. But whenever barbarous violence is replaced by vulgar mass media propaganda, whenever alienation chokes off any response, whenever silent consensus fills the void left by fear of repression, democracy claims its share in a brutality that is no less obscene even though it is concealed and refined.

Concurrently, bourgeois democracy has the tendency to spread exploitative and authoritarian relationships throughout the social fabric. It thus creates a society whose only function is to reproduce predominant morality and the structural elements of the capitalist regime. Getting rich quick, the desire for - or obsession with - social ascent, the depiction of alienated and decadent behavior as ideal models to follow, consumerist mania, acquiescence, egoism, and self-interest all constitute the results derived from a society based on spectacle and illusory capitalist prosperity. All these social behaviors and many others, replicated by a giant mass of subordinates, create a complex network of authoritarian relationships that guarantee the stability of capitalism.

The rise of a middle class and its consolidation as the prime expression of the social body prefigured the social stupor and lethargy of the spectacle. The teeming arrival of immigrants at the beginning of the 1990s (with the fall of the Eastern Bloc and its socialist regimes) created a new social class that replaced Greek workers as a productive base. It's worth pointing out that this migratory wave was mainly the result of the plundering of resources from countries in the Middle East, Africa, and Latin America. A globalized economy needs a modern globalized proletariat. The exploitation suffered by the so-called underdeveloped countries, with their cheap labor, horrific living conditions, and abundant natural resources, guarantees the opulence and progress of the Western capitalist world. It is an opulence that - incapable of being maintained

via “legal” means - gives rise to imperialist wars that simultaneously lead the populations of those countries to even more extreme degradation. And so the desperate begin a journey - with no guarantees of success - toward the Western metropolises, where they arrive by the thousands.

The ever-diligent middle class took the opportunity offered by the existence of this new productive base, which - combined with the barest guarantees of economic profit resulting from their, at least apparent, social status - helped them ascend to become a class of small proprietors and employers. This form of petty authority, mated to an episodic acquiescence and the nocturnal emissions of consumerism that accompany out-of-control lending, was the spark that ignited the creation of a colorless, odorless, and completely submissive social sector. The betrayed consciences of large portions of the population; their embrace of the idol Mammon; the ideologization of inaction; and of course the idealized portrayal of a modern, robotized, sheep-like lifestyle devoid of any trace of responsibility, initiative, or individual will; were reflected in thousands of passive spectators who gave up their last vestiges of dignity and began to simultaneously maintain and strengthen the capitalist machine.

However, over these last few years we have seen the most decisive turn in the history of capitalism. The greatest financial crisis the economic world has ever known, which is in fact a crisis of the hyperaccumulation of capital and hyperinflation in the financial sector, has made the weight of the financial sector unupportable to the state machine. Threatened by the fall, economic interests are once again putting the squeeze on the productive base, on the great mass of wage-earners, and on the middle and lower classes, with the aim of salvaging their profits and surviving. Social inequalities are thus widening even more, since the middle class - that product of the twentieth century - is losing those privileges (especially those of an economic nature) that were created to form an effective trench between the powerful and the lower classes. The changes to the social fabric at a structural level, but also to material living conditions due to the economic crisis and the constantly adjusting conditions of oppression that accompany it, are radical. In Greece, the presence of the IMF - an entity whose name is intertwined with bankruptcy and tyranny over problematic economies around the world, some characteristic examples of which would be Argentina or, more recently, Hungary and Ireland - signals the beginning of a new era with regard to the limits of the capitalist model. In the name of perpetual capitalist progress, and with the objective of saving the interests of banks and business conglomerates, an entire array of social benefits - which were used in the past as the price paid for generalized inaction itself - is being abolished in Greece. The new reality being shaped is ushering in totally miserable conditions similar to those prevailing in countries on the capitalist periphery. The apparent opulence of the last 20 years is falling to pieces, revealing the naked misery of the capitalist regime as well as the absence of imagination of most of the population, who betrayed their consciences in exchange for a few meager material guarantees and the dream of social recognition.

Moving on to the matter of how, in my opinion, revolutionary forces must handle a situation like the one I described, I should first clarify certain points regarding my own political position as well as the way I view the current social reality. From the first moment of its activity, the Fire Cells Conspiracy made it clear that it understood repression not only as a condition produced by domination but simultaneously as a set of social behaviors reproduced from below and woven throughout the entire social fabric. That's because the survival of capitalism doesn't just require the powerful to impose exploitative rules. It also needs the actual oppressed to accept them. However, acceptance of the degrading conditions of modern slavery requires an alienated and passive social body. As an organization we therefore promoted revolutionary conscience as both the motive force of subversion and a weapon against capitalist power. One might view the capitalist development resulting from the economic crisis as materially guaranteeing the conditions of survival for an enormous sector of the population, but that view in itself isn't responsible for the misery of our lives. Oppression is implanted and forms an integral part of capitalist structures and the statist model, no matter what the conditions may be. Even in times of outward prosperity and neoliberal consensus, it is not the essence itself of exploitation that changes, but only the terms under which it is imposed. As Guy Debord said: "The problem isn't that people live more or less poorly, but that they live in a way that always escapes their control." Regarding revolutionary action and practice, at this level it doesn't matter to me personally whether conditions are "ripe" or whether social consensus remains equivalent to passive indifference.

In every instance it is a certainty that conditions of instability and political polarization are completely desirable, since they oblige that enormous mass of those who take part in nothing, as well as the permanently indifferent, to take a position. It's also no coincidence that the now indispensable condition to ensure the so-called social peace is political stability, which in turn guarantees the normal functioning of the system.

Within this context, the role of revolutionary forces consists of radicalizing rebellious minorities, organizing them into a solid revolutionary front, exposing the alienated behavior that breeds submission and indifference, damaging the enemy within, sowing insurrectionary violence, and ultimately creating a polarization clearly oriented toward subversion. Naturally, to realize such possibilities - in other words, to bring into existence the collectivization of consciences toward a common direction - the individuals who take part in the process must above all and before everything possess individual conscience. The main issue is therefore each person's individual responsibility regarding how and to what degree they view their own role in the continuation of capitalism, as well as their combined enthusiasm and urgency for conflict with the existent, with the goal of totally pulling it down from its cross.

Our weapon in such a project is none other than polymorphic action, understood as political propaganda, marches, talks, discussions, occupations, sabotage, expropriations, and armed struggle as well. Self-organization; antihierarchy; un-

mediated ways to take action, far removed from the typical party and politicking identities; horizontal structures; collective decisions; equality; solidarity; subversive thinking; and of course the revolutionary ethic - these are some of the features that the anarchist/antiauthoritarian milieu already possesses right now.

Within that milieu, I personally created my political identity, developed my revolutionary conscience, found comrades, collectivized my negations, matured politically, and participated in struggles that had different characteristics and objectives. And it was ultimately the anarchist milieu that marked my path as a revolutionary, which led me to make decisions that I am proud of and continue to honor even to this day. In detail, briefly reviewing my history as part of the revolutionary forces, I've been in the anarchist milieu since 2005. This political milieu brings together individuals and collectives with diverse points of view, different conceptions of struggle, and distinct attributes. Nevertheless, it focuses on an antiauthoritarian, antihierarchical worldview and self-organized structures, and its goal - obviously - is anarchist revolution.

Therefore, by meeting people and gradually forming my political identity, beginning as a schoolboy and then as a university student, I took part in all kinds of political activity. The student marches of 2005; protests during the European Social Forum; the rallies against educational reform in 2006 and 2007; the massive riots and school occupations; solidarity with political prisoners (talks, demonstrations, etc.); my participation in the self-managed social center at the Polytechnic, which developed many different types of activities inside as well as outside the university; and of course the revolt of December 2008 - those were the events, among many others I've possibly forgotten, that defined my trajectory within the anarchist milieu. All those experiences of struggle, as well as the comradely relationships I developed with people as a result, the difficulties and the successes, the victories and the defeats, the losses and the endings, the attitudes and the ruptures, the adoption of values and the political alliances - all that, as a continuous and full experience, has determined my revolutionary identity and established my political convictions.

With the passage of time and the acquisition of valuable experience, my revolutionary thinking was being shaped and I was becoming aware of the range and nature of the choices open to me. I finally arrived at the decision to dedicate my energy and potential to urban guerrilla war and the Fire Cells Conspiracy, a decision I am proud of and certainly won't apologize for. The moment I chose urban guerrilla war as the expression of political struggle that advanced the revolutionary worldview as I understood it was a crucial one to me. It deepened my critical thinking, allowed my activities to evolve, and functioned as the factor that made me more complete and fulfilled on a political as well as an existential level.

But before talking about urban guerrilla war, I would like to say a few things about revolutionary violence as an inseparable part of the overall struggle. As an anarchist and a revolutionary I don't acknowledge any of the false distinctions between legal and clandestine action. Of course, neither do I embrace the prevailing propaganda that anxiously seeks to take advantage of every com-

bative and insurrectional expression by stuffing it into the framework of bourgeois democracy. In addition, the defense of “speech” often corresponds to the condemnation of “action.” This is no more and no less than the same prevailing propaganda taking shape, leading to invisibility, inactivity, and ultimately the disappearance of every form of response. Obviously, by not recognizing the political or moral legitimacy of the system, I don’t accept its restriction or limitation of my actions in any way. In the end, the limits of struggle aren’t established from above, but are instead framed and determined by our own revolutionary ethic, as well as by the goal of total destruction.

Revolutionary violence is just and necessary - just according to my own principles and code of values, and necessary for the simple reason that those who have power have never given it away willingly and without bloodshed, and they never will. “Violence is the midwife of every old society pregnant with a new one,” wrote Marx. And revolution is a violent process of overthrowing the existent. Since revolutionaries are enemies of the system in its totality and all its expressions, it would be inconceivable for them to operate within the reformist pacifist framework of the system itself. Casting a brief glance at the global history of subversive movements, we realize that every great and essential change has been brought about solely and exclusively through violent processes and struggles. I thus not only accept but also prefer any collective or individual form of expression of revolutionary violence, on the condition that it is in accordance with an ethical standard, as a method for the spread of the revolutionary objective.

By the spread of the revolutionary objective, I mean when revolutionary activity contributes to the revolutionary process by breaking the state’s monopoly of violence, radicalizing consciences and responses, and of course managing to cause damage to the enemy. Revolutionary violence causes damage to the enemy, whether through massive riots or in the form of guerrilla attacks, that yields a very tangible and material certainty and is in no way insignificant or valueless. This material certainty doesn’t just operate on the level of an unproductive symbolism. It also speaks to losses in material and human potential that are valuable in themselves. A destroyed bank is a bank that doesn’t function, a torched police car means one less police car, bombed courthouses are useless courthouses, a thrashed riot squad is a riot squad incapable of doing its work properly the next day, etc. A radically rebellious movement must speak the language of attack, permanent mobility, and continuous evolution. And the language of attack and revolutionary war is measured by casualties. That certainly doesn’t mean it doesn’t recognize the symbolic value of an action. Far from it. I understand the tremendous role played in tactics by dialectics, which should nevertheless go hand-in-hand with the effectiveness and results of the damage.

Another consequence of violent revolutionary processes is the radicalization that results from the appropriation of such practices by more and more people. And that appropriation materialized on a massive scale precisely during the revolt of December 2008, when thousands of different people from different

social sectors met on the streets, bringing a quite distinctly insurrectionary and violent outlook with them. The radicalization of the broad revolutionary milieu since that December becomes obvious when one considers the growth and intensification of actions by guerrilla groups as well as the more general and widespread enthusiasm for conflict and confrontation. Therefore, the essential role of violent methods in the deepening and sharpening of subversive struggles and in making them stand out as an incipient threat to domination also becomes obvious. Acts of war in the urban environment demonstrate the regime's role as enemy, produce a polarization that is indispensable to the broad revolutionary perspective, reveal the vulnerability of the system's centers of power as well as the possibility of carrying out effective attacks against that system, and finally create a continually tense situation of pressure and political unrest that acts as a destabilizing factor to the regime. That destabilization in turn functions as a crucial tool in favor of the revolutionary objective.

In the end, revolutionary violence breaks the state's monopoly on violence and repression. The legitimization of violence exercised from above, combined with the attempt to vilify as well as condemn rebellious violence exercised by the oppressed against their tyrants, is one of the system's most potent propagandistic weapons. The bourgeois-democratic state - as capitalism's political representative - cements its power with exploitation, oppression, and therefore violence, which is either visible and direct or remains concealed yet just as ruthless. In *Prometheus Bound*, the famous tragedy by Aeschylus, the State and Violence are portrayed as sister deities who together chain the Titan Prometheus to the rocks of the Caucasus Mountains for revolting against the domination of the world by Zeus. Almost 2,500 years separate us from the message of that important work, yet it still continues to be relevant. Violence and the fear of repression on one side, with propaganda and the creation of consensus on the other, constitute the most essential authoritarian bipolarity of the modern regime. And additionally, how could a political system that suppresses every notion of human essence and dignity in the name of profit; that annihilates and murders in the streets, police stations, prisons, workplaces, and on the borders of land and sea; that packs people together in modern concentration camps; that actively participates in or supports imperialist wars and chemical weapon interventions in countries on the capitalist periphery; that constructs a police society of control and surveillance in the name of security; that promotes the values of egoism, apathy, indifference, money cultism, snitching, malice, etc.; be based on anything else but violent imposition?

The expression of violence by domination is always morally legitimized. Conversely, when the victims of that continuous and relentless process stop seeing themselves as victims and begin to rebel by claiming the role of executioner for themselves, they are called criminals, extremists, lunatics, hoodlums, and terrorists. The concept of "terrorism" has a particular connotation today. And how could it be different when the "war on terror" is nothing more than an ideological weapon serving world domination and its need to gravitate

toward fascism and conservatism?

But what does the term “terrorist” mean? Louise Richardson, in her book *What Terrorists Want*, defines the term thusly: “terrorism simply means deliberately and violently targeting civilians for political purposes.” If we accept the definition of this academic, whose studies are being used by the Defense Ministry as well as by American intelligence services, then a terrorist can only be someone who willingly aims to hurt the civilian population in the interest of a political end. When has the Fire Cells Conspiracy or any other revolutionary organization targeted the civilian population? The answer is, of course, never! Precaution is a structural element of urban guerrilla war and revolutionary violence. The only reason why the term “terrorism” is being used with the quite particular connotation implied by this case is in an attempt to denigrate our political struggle and drain it of any content, an attempt to portray the individuals who take part in or support such practices as crazy, demented, bloodthirsty criminals who attack everyone, no matter whom.

Now, if we examine the etymology of the term “terrorism,” we see that it derives from “fear/terror-power/state.”* We should therefore conclude that a terrorist is whoever manipulates and administers the power of fear, always with political ends. So the crucial question is: who is the recipient of the message of terror? Because if it concerns a large portion of the population, as explicitly stated in the penal code I am being judged with, then the terrorist is the politico-economic elite, due to the violence - which is integral to its existence - that it exercises over the body of the oppressed. But if the recipient of terror is the politico-economic elite and its centers of power, then I will not refuse but instead proudly wear the “label” of terrorist.

That’s because the spread of fear - the fear of revolt, the fear of radical action, and the fear of urban guerrilla war reflected in everyone who consciously forms part of and directly supports authoritarian institutions - and ultimately terror throughout the enemy camp is not only a desirable condition but, in my opinion, also indispensable to the interests of revolution. In 1794, Robespierre defined terror as “justice: prompt, severe, and inflexible.” And terror caused by the actions of revolutionary forces and directed against the regime’s order is nothing less than the result of our combative politics. It is the justice of revolution.

The quintessence of this combative politics is urban guerrilla war and armed struggle as specific expressions of revolutionary violence, whose characteristics I analyzed earlier. It is organized and orchestrated attack on the established modern politico-economic order. It is partly and firstly a political choice of rupture, and partly a process of self-realization and self-evolution for the revolutionary herself. The political choice of rupture consists of direct opposition to the regime in the form of radical practice as the transmutation of our revolutionary discourse. Consistency; organization; mortal wounds effectively and precisely inflicted on centers of power; the spread of anarchist discourse and the new nihilism as the culmination of a critique of weapons, in which weapons

don't necessarily mean guns and bullets, but any methods used by individuals that most appropriately fit the situation; as well as the propagation and promotion of revolutionary practices; constitute the structural elements comprised by urban guerrilla war. On the other hand, as a process to be carried out for its own sake, urban guerrilla war represents a proud choice and a dynamic attitude that proposes total and direct rupture with the existent - a choice that speaks the language of revolution in the present tense. It is an essential evolutionary step, since it breaks away from meaningless routine and offers the revolutionary an opportunity for constant and coherent revolutionary activity.

Urban guerrilla war - and armed struggle in general - is a historically affirmed practice, recognized as a means of struggle for different types of subversive movements and politico-ideological approaches as well as distinct points of departure. It represents an expression in the process of birth and development, part of polymorphic revolutionary movements that - as everyone can easily realize - interact with the unique conditions existing in every era and are the native product of sociopolitical processes occurring at specific historical moments.

It is therefore natural that armed organizations scattered throughout the world and the course of history would possess distinct characteristics and political viewpoints unto themselves, depending on the factors I've mentioned as well as the decisive role of the subjective factor - in other words, the essence of the people they comprise. The same also goes for the Fire Cells Conspiracy. One of the reasons why I took political responsibility for membership in the organization was because I felt it was important to defend its history and the choices it made. I won't allow its name to be dragged through the mud by supporters of the system who are eagerly attempting to drain the organization's struggle of any meaning, and I will naturally continue to spread its particular discourse, ideas, and views.

The Fire Cells Conspiracy is an anarchist guerrilla group that, through organized structures of attack, promotes the revolutionary objective. We are part of a revolutionary project based in the present but with its eyes gazing toward the future, toward the objective that is revolution. It is an objective we place in front of us here and now, in the form of direct action and constant activity. The Fire Cells Conspiracy struck and strikes the prevailing structures of capitalism and bourgeois democracy. Its attacks are directed at the complexes of power and at the institutions that support the system. To us, precaution is a fundamental and imperative condition of our activities. We care about damaging the enemy and emphasizing its vulnerability via continuous acts of war. We do so in an organized way and with particular coherency for the production of our revolutionary discourse, which envelops and accompanies our actions.

„Without praxis, words are nothing. The harmony of the fist striking the table, the sound of the explosion and the gunshot, are needed for the magical recipe that - at a critical moment - brings together all the potential of our defiance.“
- Jean-Marc Rouillan

Praxis is the most sacred form of discourse. It simultaneously determines and positions the political choices of individuals who shift into action. Our very political choices are enemies of this world in its entirety. Every aspect of domination and every relationship based on exploitation are our enemies. And independently of whether or not some invisible possibility for massive and widespread conflict appears, we choose the logic of immediate and continual activity, with the goal of satisfying and realizing our individual I and ultimately collectivizing the means of revolutionary process - a process that will make society as we know it collapse.

With this idea, the Conspiracy began to strike using incendiary devices against car dealerships, banks, insurance companies, economic and state services, politicians, ministries, parties, churches, military barracks, prisons, pigs, systems of control and surveillance, reporters, and fascist gangs. The themes developed in the organization's communiqués covered a wide and varied spectrum: the economic dimension of capitalism and the role of economic centers of power; specific people who form the democratic elite, as well as the role of the mechanisms in which the military-police complex takes part; attacks on the military courthouse in the Rouf neighborhood and military targets carried out on October 29, 2008 and November 2, 3, and 4, 2008, respectively; the role of reporters, the mass media, and propaganda as a means to achieve consensus as well as a process of alienation; the role of the pigs, systems of control, and surveillance; repression as a process that produces symptoms of fear and the creation of a police society; religion and its role as an instrument that subjugates and denigrates life itself; the international solidarity expressed by the attack on the French news agency carried out on December 3, 2008 for the comrades engaging in sabotage on train lines; and the attack on the Chilean Consulate carried out on July 22, 2009 for comrade Mauricio Morales Duarte, who died when a bomb he was carrying - meant to be placed at a police barracks - exploded in his hands. The Conspiracy, acquiring and sharing experiences while developing its political positions and consolidating its focus, then decided to evolve and heighten the degree of its activity. Thus, an attack on the apartment of Panayiotis Hinofotis - old fascist and former interior vice-minister, as well as part of the military during the junta - was carried out on July 11, 2009; an attack on the Ministry of Macedonia-Thrace was carried out on September 2, 2009; and then there was the attack on the home of Gerasimos Arsenis and Louka Katseli. Arsenis plagues an entire generation of young people who curse his name, while Katseli is a loyal representative of capitalism who plays an important role in the current government.

Nevertheless, our political viewpoint as the Fire Cells Conspiracy is that domination doesn't emerge from one dimension of the centers of power. Rather, it expands throughout all social structures and determines all relationships and behaviors. In our communiqués we therefore indicated these behaviors and attitudes as well as the characteristics adopted by the social body, since meekly bowing your head before the tyrants in exchange for artificial capitalist opulence is nothing more than begging for crumbs off the table of the economic elite.

We pointed out these behaviors precisely because it seems important to us to emphasize that the survival of a system based on exploitation is rooted not just in the imposition of a dominant model of government from above, but also in social consensus from below - a consensus expressed by way of indifference, inertia, fear, and alienation. When the oppressed masses sell off even the last trace of their creative conscience; when they are incapable of viewing their lives as the consequence and result of choices they themselves have made; when, in thrall to the drug of spectacle, they allow themselves to be lulled by the idea of a televised utopia; when private life, egoism, the dream of social ascent, and petty authority become ends in themselves; when indifference is justified as a vital attitude; when demands are limited to false, empty threats against the most weak; when fear is capable of applying the brakes to subversive thought and practice; when intra-class violence replaces conflict against the system of power; when choosing the tyrant of the moment via the electoral process is perceived as struggle; and finally, when passivity and submission find fertile ground in which to put down roots; then the alibi of oppression is unable to offer safe refuge to the choices and faults of the exploited. We therefore refuse to see the social body as a perpetual victim that deserves to be completely absolved of its sins.

Thus, we also profess anarchic individualism. Because we seek comrades-, brothers-, and sisters-in-arms who are taking the road toward revolutionary destiny, with conscience as their weapon. Because we know that conscience and the revolutionary ethic are necessary conditions for the creation of a healthy, anarchist, and revolutionary process as we understand it. Because we consider revolution to be an individual matter in the first place and a collective matter only later on, and that stems from our belief that everyone is responsible for their choices, their options, and their own vital position. Because we don't accept that some are capable of taking revolutionary action while others aren't. Because we don't view ourselves as the vanguard of a struggle that the docile masses must follow, but rather as individuals who participate in processes of struggle - individuals who collectivize their negations and convert them into practice here and now, with the aim of seeking out those minorities who in turn will stride toward the revolutionary goal, their weapon being hatred for prevailing civilization and hatred for the structures and functions of society as we know it; rebellious individualities who will walk together toward the destruction of the existent, forming healthy and comradely connections while promoting the values and principles of equality, solidarity, self-commitment, autonomy, self-organization, and freedom.

This is the worldview proposed by the Fire Cells Conspiracy: ruthless daily war on all forms of power; direct and total rupture, far beyond the disorienting demands and complaints of the unions. We refuse to reconcile ourselves with the current material conditions of life. We don't view our lives in simple economic terms, nor do we measure them in statistics, and we therefore don't talk about low wages, the lack of social programs, or economic degradation. In-

stead, we make reference to existential poverty, the decay of feeling and ethics, and generalized alienation. We aren't begging for more favorable conditions of slavery. We demand to have absolute and final say regarding our lives, and we transform that demand into praxis: yesterday, today, and forever, attacking under the structured aegis of guerrilla war on everything that attempts to repress, alienate, or corrode our desires and our ethic, our integrity and our character. Ultimately, we want to spread and promote this kind of action to all who - with honor, dignity, and bravery - engage in revolution as a permanent defiance, as an endless voyage toward clear skies.

I would thus like to address my arrest, which happened on September 23, 2009. An Antiterrorist Unit operation carried out at my home in Halandri ended with four arrests. I, my cousin, his girlfriend, and another comrade and friend were arrested as members of the Fire Cells Conspiracy. In my home they found an explosive device under construction that, according to the logic of *modus operandi*, became the evidentiary proof connecting the arrestees with the organization. The complete absence of evidence that could connect any other person apart from myself to the presence of the device, much less to the organization, led the pigs to cooperate with the mass media in the need to create the farce of a safe house in order to have something to base their criminal prosecutions on. The media began to disparage and gloss over everything, taking about the dismantling of the organization and the widespread arrests of its members. Obsessed with the insistence that this really was a safe house, arrest warrants were issued for anyone who had left their fingerprints at my place, even if they only visited once years ago. In this way, apart from the first three preventive detentions, other arrests followed. People were dragged in front of the examining magistrates by masked members of the Antiterrorist Unit, even if only for a fingerprint found on a lamp, a CD-ROM, a bathroom tile, or for some other equally ridiculous but in no way less irrefutable evidence.

Nevertheless, things were very clear. The only one who knew about the device was me. My social circle, my friends and comrades who came to see me in the simple context of social relationships, cannot be responsible for an object that was carefully hidden out of sight in my home, and their presence there is obviously no proof that they were Fire Cells Conspiracy members. Additionally, a safe house is a place with very specific characteristics. It is a clandestine home with false ownership information and a large quantity of weapons or explosives, and it is used as a base of operations. Only a limited circle of people would have access to such a house, not just anyone who felt like visiting. These characteristics are far from those of my home, which is rented in my father's name and was visited by a stream of people, some of whom had nothing whatsoever to do with the anarchist milieu. Also, the prosecutorial mechanism itself had already shot down the assertion that it was dealing with a safe house, since only certain people who left fingerprints there were charged with membership in the Fire Cells Conspiracy. Naturally, the selection wasn't made on the basis of objective evidence. The criteria were the people's pasts, their posi-

tions, or their political identities. I have taken political responsibility for my membership in the Fire Cells Conspiracy organization. Does this mean that the rest of the accused have something to do with the organization simply because they know me? I have likewise made it clear that the device was mine and that its presence in a legal home was of a preparatory nature and my own personal mistake. So a social visit is enough to sentence other defendants for explosives possession? When you go visit one of your friends or acquaintances, do you poke around to see if they are perhaps hiding something on their bookshelves? I don't think so. This is simply a matter of a convenient circumstance to justify the criminal prosecution of revolutionaries, but also people who have nothing to do with the struggle, tossing everyone into the same sack on the basis of ridiculous accusations.

The case of the Fire Cells Conspiracy represents the beginning of a series of proceedings and events that signal the repressive counterattack of the state and capitalism against the advance and radicalization of the combative current within the anarchist milieu that has taken place during the past few years. The rising tide of more and more attacks on targets and symbols of domination, carried out by groups and collectives that constitute the new urban guerrilla warfare - groups with different political viewpoints and analyses, but with a shared project of struggle - in turn obliges the repressive mechanisms to evolve their means and methods in order to apply the brakes to the development of revolutionary forces. If we make a brief review, especially of the period after December 2008 and the peace that came once the revolt had calmed, we can see that the young comrades who had gotten involved in those processes chose to continue down the path of fire instead of withdrawing into submissive tranquility. Concurrently, the already extant guerrilla infrastructure intensified its action, creating an intricate complex of combative groupings that were simultaneously renewing and increasing the degree of revolutionary commitment. This intensification of revolutionary action led, quite logically, to a parallel intensification of repression, since the state machinery was recognizing the danger of revolutionary practices, especially during a period characterized by political instability.

Revolutionary war means damage on both sides. Thus, during the last one-and-a-half years, a series of cases and events has provided the setting for repressive policy. A few obvious examples include the act of putting a price of 600,000 euros on the heads of comrades S. Seisidis, M. Seisidis, and G. Tsironis shortly after our arrests; the widespread preventive detentions prior to protests; the raids on social centers carried out under ridiculous pretexts; the arrest and imprisonment of combatants without there being a shred of evidence against them; the Revolutionary Struggle arrests and the climate of antiterrorist hysteria; the criminal prosecutions launched against the circle of intimates, friends, comrades, and family members of combatants Nikos Maziotis, Pola Roupa, and Costas Gournas, who took political responsibility for their membership in Revolutionary Struggle; the murder of Lambros Fountas, member of

the same organization, during preparatory activity for an operation; the shooting from behind of Simos Seisidis and the subsequent amputation of his leg; and of course the arrests of the other brothers, sisters, and comrades from the Fire Cells Conspiracy Revolutionary Organization.

Therefore, it can easily be seen how the generalized proceedings in the framework of our case are part of a quite widespread repressive project directly targeting revolutionary forces and their actions. Our response to a plan like this can be nothing other than the even further intensification of our actions, returning blow for blow as much as possible with still more vigor and effectiveness.

This is also the position expressed by the Fire Cells Conspiracy. For that same reason, it has recently developed its revolutionary worldview, even further in-



creasing the degree of its action and discourse, and striking various targets located in the metropolis with devastating explosive devices. The attacks on the National Insurance building, Parliament, the preelection rally for former prime minister Kostas Karamanlis, the apartments of Mimis Androulakis and Marietta Giannakou, the offices of Chrysi Avgi, the immigrant concentration camp on Petrou Ralli Street, Korydallos Prison, and the Thessaloniki Courthouse, as well as the 14 incendiary packages sent to embassies and international agencies, the package sent to then justice minister H. Kastanidis, and the blow struck against the Athens Court of Appeals in the heart of the metropolis, were the essential dialectics produced by the Conspiracy while I was already locked up. The deepening of its practice but also its discourse, to me represents an example of integrity for any guerrilla infrastructure that truly desires to promote the revolutionary objective. It is the direct rejection of the logic of victimhood, the rejection of a life of fear and anxiety, the focusing of your own strength on the intensification and spread of your actions, and ultimately the permanent heightening and continuation of urban guerrilla war and revolutionary war, far beyond conformities and reconciliations.

If anyone believes that I am going to have even a minimum amount of fear in the face of bourgeois justice, they are mistaken. If they think that I am going to beg them, on my knees, for more favorable treatment, they are most certainly deceiving themselves. I know full well that the only ones who are intimidated by seeing our absolute questioning of their world and our absolute disdain for the power they possess are you yourselves. Because our persona, as well as the persona of every dignified combatant and every combatant who doesn't back down, consists of revolutionary character - a revolution that will be the beginning of the end of the monstrosity you support with your lives; a revolution that will crush, overthrow, and eliminate society in its present form.

I am therefore making it clear that my arrest and imprisonment in the cells of democracy in no way mean the end of my revolutionary activities. Instead, my goal is to keep converting my negations into practice, spreading and promoting positions - mine as well as the organization's - on struggle, urban guerrilla warfare, and revolutionary war. I have thus also taken political responsibility for my participation in the organization. Because the coherency of and pride in my decisions obliges me to. Because it is important to me to defend and portray the organization's history and decisions clearly and publicly. Because I don't want to allow any maggot reporter to build his career on its name and reputation, attempting with crude and vicious assertions to disparage, ethically disdain, and drain the content from its political action. The political legacy that an arrest or a trial leaves in the collective conscience of revolutionary forces is also important to me.

I firmly believe that urban guerrilla war and armed struggle have not been defeated, nor is that going to happen. The dismantling of a single organization, the arrests or even the deaths of its members, is not enough to extinguish the flame of permanent insurrection that burns in the eyes of those who declare

themselves in favor of revolutionary war. The analyses that claim the defeat of guerrilla war, translating it into sterile numbers, lack any historical dialectic. As long as the legacies of each project remain alive in the memories of revolutionary movements and combatants, armed struggle will never be defeated. Our organization will never be defeated! And as the organization itself said in the communiqué for the mailing of incendiary packages to embassies and international political figures: “The Conspiracy will never be stopped, because it isn’t simply an organization. It is a current of ideas, and ideas cannot be stopped.” As long as we continue to combat the existent, firmly and without interruption; as long as we do so in practice through our daily struggle, independent of and despite the cost of supporting the choices that make us proud; as long as we refuse to lower our heads and submit; as long as we keep fighting; the commitment to revolution will continue stronger than ever!

To conclude my political statement, I would like to dedicate with all my heart - to my comrades, brothers, and sisters, together with whom I walk and will walk along the path marked by dignity, freedom, and revolution - this excerpt from Tasos Livaditis:

16. And on the first night a man who had lost his face entered the cell and he left the lamp he was holding on the floor.

17. And his shadow grew against the wall.

18. And he asked: where have you hidden the weapons?

19. And no one knows whether that was haphazard, or perhaps meant to be answered

20. He put his hand on his heart.

21. And then he struck. Then another man who had also lost his face entered and he too struck.

22. And the men who had lost their faces, they were many.

23. And day broke. And night fell.

24. Day forty.

25. And there were times he feared he was losing his mind.

26. and he kept a little spider in the corner, which he would watch tirelessly and patiently weaving its web.

27. and every day they would break it with their boots when they came in

28. And she would begin again every day. And again they would break it. And she would begin again.

29. Until the end of time.

* The Greek word for “terrorism” is “τρομοκρατία”, which consists of the words “τρόμος” (“terror” or “horror”) and “κράτος” (“government” or “state”). Therefore, if democracy means “government by the people,” then terrorism could be translated as “government by terror.”

(End of 2011)

Wolves cannot be imprisoned; cannot be tamed

The following extract is dedicated to anarchist revolutionaries Yannis Michailidis and Dimitris Politis, who are wanted by the authorities for suspected participation in the anarchist revolutionary organization CCF and will **never** give themselves up! May our fires give you strength and our ashes hide your traces, brothers.

“When I look around me, I get the urge to vomit. On one side, the scientists who I am supposed to believe so as not to be ignorant. On the other side, the moralists and philosophers, whose commandments I am supposed to accept so as not to be a brute. Then comes the Genius that I am supposed to glorify and the Hero before whom I am to bow, moved.

Then along come the comrade and the friend, the idealist and the materialist, the atheist and the believer and an infinity horde of defined and undefined apes who want to give me their good advice and finally set me on the true path. Because - of course - the path I walk is false, as my ideas, my thoughts, my entire being are false.

I am a false man. They - poor lunatics - are all obsessed with the idea that life has called them to be priests officiating at the altar of the greatest missions, since humanity is called to the greatest destinies. . .

These poor, pathetic beasts, scarred by sham ideals and transfigured by madness, could never understand the tragic and merry wonder of life, as they could never see that humanity is not really called to any great destiny. If they had understand any of this at all, they would have at least learned that their so-called likes actually have no desire to break their backs bridging the chasm that separates one from the other.

But I am what I am, it doesn't matter.

And the cawing of these multicolored magpies only serves to brighten up my personal and noble wisdom. Oh, apostolic apes of humanity and social progress, don't you hear something thundering above your phantoms?

Listen, listen! It is the piercing roar of my wild laughter that is rumbling overhead, in the heights!”

(Renzo Novatore, under the pen name Brunetta the Incendiary)

First of all, we should make it clear that the aim of this analysis is not at all to formulate a theory. Instead, it is chosen as means for the diffusion of a revolutionary perception and basically aims at the practical establishment (–empowerment) of collective resistances against every authority, in the same way that Power weakens personal relationships and decontextualizes everyday life.

In this historical conjuncture, capitalism finds itself in turmoil and the internal equilibrium of society in fluctuation. The mechanisms inherent in the system to ensure its reproduction and self-counterbalance are now operating

more intensively. Thus, the States, as the basic mechanism that exists to ensure totalitarianism, undertake to enhance all means of practical and indirect enforcement at their disposal.

As expected, more and more social groups come face to face with the loathsome side of Power within this condition. This does not mean that individuals process their experiences in the same way. So far, few are those who have realized the truly inhumane nature of capitalism; its malicious soul. Fewer are those who have the balls to liberate themselves in practice - albeit briefly - from the suffocating frameworks of Power. For this reason it is absurd to believe that a change in the world, a world revolution is possible just like that. Nevertheless, the war against all authority exists and will last forever as long as even one human still feels restricted and escapes from his/her prison.

We set our own course through the chaotic authoritarian plexus which expands into society. The aim is to eradicate in practice the deepest notion of restriction that we can identify in each circumstance. To achieve this, we choose actions regarded as extreme in the context of social ethics. Urban law has remained the same as the law of the jungle. After nearly 4,000 years of evolution of civilization, the humans haven't yet managed to surpass, not even with their logic, the truculent play of law of the strongest. We therefore attack the existent with rage, not to win a fight that will prove superiority, but to tear down the existent completely. We declare, with our every praxis, war on anything that enhances or represents the fucking Power, striving to meet our desires this way. Because we understand that there is no other way to take freedom back than the ceaseless struggle inside and outside the boundaries of self.

Where you stand, dig deep and pry!

Down there is the well.

Let the obscurantists cry:

"Down there's only - hell!"

(Friedrich Nietzsche)

In the night of Saturday, May 12nd, in Athens, we chose to strike a vehicle of the Hellenic Post (ELTA) which was parked on Cyprou Square in the district of Holargos, with a simple incendiary device consisting of 1.5 liters of gasoline, as well as the Church of Aghios Ioannis (St John) at the intersection of N.Dimitrakopoulou and Petmeza streets in Makrygianni neighbourhood (near Filopappou Hill), using 3.5 liters. The ELTA van was completely destroyed, while extensive damage was caused to the house of God. These actions were gagged by the mass media. As for whether they were made, no doubt about that, as evidenced by the ashes we left behind in the locations in question. Whenever we carry out this kind of actions or we break other laws, whenever we break the social imperatives, dissolving the predetermined boundaries between us to create honest relationships, we are happy because we break free. What matters most is the natural consistency in our acts. Furthermore, we assume



that there is a need to publicly declare our revolutionary actions as well as our way of living, our practices and the value code that we ourselves have created, and “dictates” that we follow this personal route towards the realization of the self; towards the highest level of consciousness of human Potential.

Oppugnancy is a source of knowledge. A human can realize the wretchedness of the existent by calling it into question. However, in order to incarnate and turn this oppugnancy into a useful weapon against the enemy, dignified bold and combative people are required, who have well-aimed plans. The revolutionary violence exercised by these people can, under the given circumstances, be considered the most direct and effective undertaking. This is because, to us, “sane” political positions are not a mere conciliation with the enemy but a war in which, instead of conversing with your enemies, you stab them with your knife.

Finally, we want situations to get exacerbated. We want to be faced with the archons of the world. We are aware of the enemies' power, and we do not expect them to show compassion or understanding towards us. We want every single one of them to remain an enemy, an obvious persecutor. Thus, as for what concerns our action our public statement enables everyone to find clear reasons for each praxis we've realized, if he/she so wishes. We do not seek coalitions or associations with any undignified person that denies his/her own personal momentum. We neither make compromises, nor spend our lives as miserable beings. We want the wealth holders to call us thieves pissing their pants in fear.

Inside and outside the walls, solidarity amongst anarchists of praxis exists and relies upon the joint intention of our acts: to head towards the culmination of our ideas with a flaming step.

Consequently, this communiqué is dedicated specifically to Rami Syrianos - who conducted a victorious hunger strike from 15th to 21st of May, 2012, demanding the removal of the special regime of detention that had been imposed on him by the humanguards in the correctional facility of Nigrita in Serres - and also to all dignified prisoners.

Continue to hold strong, comrades, always consistent with your values. We will endow you with many explosions yet to come.

Conspirationality - Dignity - Companionship
Long live the Conspiracy of Cells of Fire
Long live the Black International

FAI/IRF
Conspiracy of Cells of Fire
Revolutionary Groups of Terror Dispersion

P.S. 1: We must let the imprisoned members' cell of the R.O. CCF know that, in the prior period, we chose inconspicuousness because we have been in search of techniques and infrastructures. We remain forever firm in our choices and in quest of new accomplices.

P.S. 2: As for Roberto Adinolfi, CEO of the power engineering company Ansaldo Nucleare, which is a subsidiary of Finmeccanica, a colossus in the aerospace and defense industry, we wish him nice rides in wheelchair and strolls in crutches. He will now have ample time to consider the results of his choices.

Olga Cell, we thank you!

(18.6. 2012)

Responsibility claim for arson on the headquarters of Trastor real estate investment company

We are witnessing the most extreme contradictions that are born and die in this shit-world. While the calculators of sorcerer's apprentices of economic statistics are counting 23,000 dead in Syria, billions of people are watching besotted the London Olympic Games; the distance between the Olympic and the 'practical' shooting in the field of operations is just a simple push of the button on a remote control. If only it could happen... all these rivers of blood to become an impetuous torrent which will drown athletes and spectators. If only it could happen... We can refer all the same to the thousands of homeless people 'messing up' the image of the dire city, while the rich enjoy their luxurious comforts in the gardens of Ekali and Kifissia (two of the richest suburbs of Athens).

Societies that, despite their contradictions, manage to reproduce the stench they're emitting, partitioning everyone and everything, manufacturing hundreds of microcosms.

Power is not a compact structure but a diffused edifice, located on the systemic structures - economic, institutional, etc. - and human relations. Starting from society's chopping into antagonistic-with-each-other subsets, the constant fragmentation continues in the individual's daily life within the capitalist world; in every aspect of the individual's life, in every field of expression.

At this point the system completes its 'omnipotence', at the point where it raises the walls of isolation even in the most trivial of everyday processes. At the point where the paravans of resignation and indifference fall, hence rises the sepsis of the sleaziest kind of selfishness, of the most petty ego, an exalted sense of passive *midenism*.

For my part, my part, my part. For me, me, me.

The practical recording of the above assessment can be found either in the material possession of illusions in the era of capitalist prosperity - home, car, rapid rise of 'small property' - or in the emigration for work abroad amidst conditions of economic crisis. It's the same ideologue of modern lifestyle with modified variables. From illusions of the ownership's onslaught, to stampede.

"When, at the end of their lives, most people look back they'll find that they have lived their lifelong ad interim. They'll be surprised to realize that the very thing they allowed to slip by unappreciated and unenjoyed was just their life. And so a man, having been duped by hope, dances into the arms of death."
(Arthur Schopenhauer)

A result of the intensity observed in the social machine is the fascists' growing momentum; a fact that in no way goes unnoticed. We're talking about a general shift of society and the State towards racist/ fascist/ nationalist guidelines. This can either be about the bodies of HIV-positive women that got humiliated through the collaboration of the cops with the KEELPNO ('Hellenic Centre for Disease Control & Prevention') and the mass media, or about the ongoing pogroms against migrants and the dozens of murderous attacks against them. 'Legitimate' and 'illegal' operations become one, under the ironically allegorical name '*Xenios Zeus*'. The democratic operation's culmination was the assassination of an Iraqi migrant (on Anaxagora Street, in Omonia) by rippers identical to the goldendawners [*Greek nationalist-fascist party*].

So, the conclusion is that the state mechanism's moves against migrants reflect a *social demand*; the racist hatred of every shit-souled macho Hellene is added to the demand for security. The knife of the insulted pseudo-egoism of the Greek-souled wanker is to be found next to the police buses and paddy wagons and the concentration camps for migrants, and the ribs of some random migrant will be stabbed at the first opportunity with that knife, applying the logic of collective responsibility.

Under no circumstances do we highlight these incidents from a victimized perspective, nor will we ever proclaim ourselves self-appointed patrons of nobody; far off from a rhetoric that sanctifies all migrants and turns them into a unified whole, we believe in humans, stances and choices, and based on these we assess others and let ourselves be assessed.

We are at war with the system, and fascists are nothing but one part of it, always apparent in specific historical periods with very specific targeting and distinct roles. That is why the attack on fascists should not be perceived as a strike against the 'undemocratic' aberration - using expressions such as gang or making appeals to declare Chrissi Avgi/Golden Dawn illegal - but an attack against democracy in its whole entity and, obviously, against the leftist bulls-hit-talkers of all kinds and tendencies, too, who consent like foolish virgins and then meet with the Palestinians' butcher Peres.

Thus, our projectuality could not be other than the all-out conflict with the fascists as much as with every front of the authoritarian complex. With our own knives embroidering their bodies, our firearms targeting their heads, our gas canisters and explosives placed in their offices and homes.

Traveling mentally to the prison brothels where our brothers and sisters are held captives: During the last period, a very important struggle has been launched by anarchist hostages inside Greek prisons; a struggle which is geared towards the refusal of body cavity search - i.e. the attempt to offend an inmate's dignity. Anarchist prisoners who refuse to undergo this offensive process are dragged to the physical and mental torture of isolation that reached its highest point with the scuffle in Domokos prisons between the humanguards and the comrades and R.O. CCF members Panagiotis Argirou and Gerasimos 'Makis' Tsakalos, and more recently with the case of anarchist Rami Syrianos - who

managed to exit solitary confinement after a victory in his hunger strike - as well as the case of anarchist and R.O. CCF member Olga Ekonomidou. Both of them paid the price for their choice to break with this 'penitentiary' measure by staying tens of days in isolation. Last was the case of anarchist comrade Sokratis Tzifkas: After his return from a hospital (in Thessaloniki), where he had been admitted for health reasons, he denied the prison strip search and was tortured by the pigs in Diavata prisons that kept him in isolation for 10 days in appalling conditions. It's important to mention that our comrade Olga Ekonomidou was also tortured with solitary confinement for 54 days in the same prisons.

As a minimum token of solidarity with anarchist Sokratis Tzifkas, as well as all anarchist prison hostages who have recently been tortured in solitary confinement, in the evening of Monday, August 13th, we placed an incendiary device against Trastor REIC - formerly Piraeus REIC, a subsidiary of Piraeus Bank - on the 5th floor of the building on 1 Davaki Street and 116 Kifissias Avenue (in Athens), a real estate investment company that also participates in further economic bargains such as purchases, investments, etc.; in sum, a company that consists a target just like any other.

*Solidarity with revolutionary hostages at prisons
Strength to wanted comrades across the world*

A raised fist for Luciano 'Tortuga'; your latest letter touched our heart.
*With rage, we go about the new battles that are yet to come against the enemy
and the weak aspects of ourselves.
War against civilization!
Long live Anarchy!*

**Informal Anarchist Federation
International Revolutionary Front
Unit: 'Fire to sweatshops'**

PS. And perhaps one of the few pleasant events this summer was the sight of the dead idiot (civilian who attempted to stop bank robbers on their escape and died instantly after being shot) on Paros Island. His stupidity reached such levels that he sacrificed his own life for a few grand which had just got robbed from a BANK! This is the future that awaits snitches-citizens who wear the cop's uniform in a hurry and pretend to be heroes.

(Athens, 13.8.2012)



Responsibility claim for arson attacks, october 10 and 12 in Athens

Translated by the imprisoned members of Conspiracy of Cells of fire

Much time has passed between yesterday and today but more on this unfortunate yet noble land, fertilized by an assortment of swollen corpses and blood; barren, no perfect virgin flower crafted from spirituality and purity germinates today.

The modern capitalist realm, with its many negatives, gives one real advantage: every day it gives birth to dozens of new reasons for acting against it, to destabilize its infrastructures and hit its foundations aiming at its final collapse. Boredom, alienation, depression, poverty, misery ...: all aspects of the same reality. The same boring daily repetition that erodes individuality and turns human relationships into something secondary, something much less important than the “opportunities” provided to climb to the highest levels of economic and social hierarchy.

Speaking for those who may not be doing so well in rising above the aforementioned hierarchy, we should first grapple with the modern slave. His characteristics are the fake smile, threadbare ideals and voluntary submission. He is the average person in the era of capitalist dominion. The modern masses are composed of empty personalities that are trying to gloss the instability of their existence with artificial materialist needs. This befuddled majority does not do anything other than engage in “carrot hunting.” Everyone is willing to step over corpses with the sole purpose of acquiring social prestige. Equipped only with self-interest and looking after their own skins, they choose to commit themselves to building a successful career, waiting – and in many cases even asking – for the state to maintain peace, order and security. There is also the mob, the “sediment”, the downtrodden, the damned and the marginals. Without the low social class being necessarily a common feature of the above, poverty forces them either into apathy and navel-gazing or delinquency.

Finally, we have “people who struggle” that take part in various political apparatuses and are employed, almost exclusively, in increasing the number of their followers. While being consumed in politicking events, they forget to be even slightly dangerous to the existing political and economic model. They end up being no different at all from the politicians of the system in parliament. Bear in mind that combativeness is not deterministically a product of social and economic circumstances as some anarcho-fathers rush to highlight repeatedly. Instead, it is mostly a matter of personal choice. We, the delinquent, do not perceive the meaning of class as a unitary and indivisible social body which owes its consistency to some

internal financial interest. What connects the fighters, the insubordinates, the unintegrated – ie our class unity - the dignity of each one of us and the comradeship between us.

We are the unruly ones that are constantly walking among the undisturbed.

After decades of the progress of capitalism to shape the social model that we have described, an explosive environment consisting of a fertile ground from the underlying instability of the “order of things” has now been established. We have countless thoughts about this. But as anarchists of praxis we prefer to express ourselves through our actions. We’re the ones who attacked the supermarket chain AB Vassilopoulos at the junction of Laodikias and Nymphaeus street with incendiary devices on Wednesday 10/10 and the branch of the postbank at the junction of Panormou and Achaia Street on Friday 12/10. We are the ones who day and night walk around the streets looking for vibrant life. With our actions we seek the disintegration of public life, the overthrow of all social relationships. Our revolutionary appetite is our life. We are urban guerrillas because fire seduces us. We do not hesitate to live beyond the limit of the laws of the state and society. Relentlessly aggressive, we are the dynamic for a different reality.

Our target is everything that becomes an obstacle in our desire to live free. We want to beat the cops that are patrolling the city and burn (again) their cars (their police cars and their private ones). To burgle and [?blow up] the house of the politician, the journalist, the bank manager and the supporting staff inside it. We want to break the bones of the fascist from the assault battalions. To burn the malls and supermarkets. To attack any company associated with the construction, maintenance and manning of the “immigrants’ reception centers”, of the white cells (at Korydallos or elsewhere) and prisons generally. To blow up any public service. At the next march we want to wear balaclavas and riot, write slogans on the walls. Most of all, though, we will not rest until we tear out the guts of every guard of humans with our own hands and tear down the last wall that imprisons our brothers and sisters anywhere in the world.

The war we have chosen does not begin or end in the “battlefield”, at the moment of impact. Our goal is erosion, our allie chaos. Our enemy the disposal of control, hetero-definition and condescension. The only reason for retreating is the choice of a different time and space to attack. This means hundreds of multiple ways until the elimination of subservience. The things we are pursuing make us who we are. We arm fire and the axe with words and, before a world of a revolutionary pleasure, the only thing to lose is boredom

Long live the Informal Anarchist Federation
Long live the black international
Forward to sharpen the conflict

We wholeheartedly salute the mates from the Insurrectional Cell Mariano Sanchez Añon (CI-MSA), the Wolfpack in Russia, and the Cholera Cell as

well as the Cell of Conspirators for the extension of chaos in Buenos Aires. We hope to hearing from you soon!

We raise our fist to each one imprisoned in the cells of democracy that is present, faithful to his word and revolutionary self-determination. Not a single day passes without thinking of you.

Always determined to move against all those who want to see us chained and muzzled. We are dangerous because we are flexible.

**International Revolutionary Front
Conspiracy Cells of Fire
Revolutionary Groups for the Dispersion of Terror**



“Do not say that we are few.. Just say that we are determined..”

Contribution of the nine imprisoned members of the R.O. CCF and anarchist prisoner Theofilos Mavropoulos to an international anarchist meeting convened under the insurrectional perspective (Zurich, 10–13 November 2012)

The question is not whether we are more or less poor, but whether we live in a way that does not contain us. We do not want to repeat things that have already been said.

We have banished from our minds the idea of central governance, and we do not believe in legends about the phantom of the proletariat. We are thus neither faced with an isolated State, which allegedly gives commands from the palaces of its Power, nor with a society that is waiting to be awakened in order to revolt. Today's society is a pervasive social factory that produces attitudes, values, ethics and habits.

Today's society works like a social death machine, which devours time, space, emotions and consciousnesses. The centre of the State and the heart of the system are dispersed in millions of small and large representations of Power in our everyday lives. They lie in the language we speak, the images of advertisements, the architecture of the cities, the virtual reality of technology, the people-centered civilization, the firearms of cops, the national symbols of fascists, the locks of private property, the standards we fall in love with, the walls of prisons.

There are no innocents. We all make part of the social machine of Power. The question is whether we are oil or sand in its gears. Therefore, we reject the notion of the apparent innocence of society. Silence is never innocent. We hate both the hand that holds the whip and the back which passively endures it.

Nowadays the social machine is being transformed. The economic crisis that's spreading over the privileged Western societies creates the need for a transformation of the management of Power. A new military-police state, along with the dictatorship of technology, is now shielding every authority. New police security forces, concentration camps for immigrants, reappearance of the army on the streets, further development of surveillance systems, DNA banks and genetic screening experiments lay more and more mines over domains of our lives.

At the same time the social mass has passed from the era of consumerism frenzy to the period where financial promises are broken and agony is being prolonged.

Nowadays this agony takes to the streets and protests, appears indignant, shouts or complains. It is a heterogeneous crowd that reciprocates within its

contradictions. A mosaic of people comprised of yellors, democrats, reformists, leftists, non-aligned persons, indignant citizens, university/school students, trade unionists, hooligans, nationalists, anarchists, and so forth.

Therefore, those who see in these new moves against the economic crisis some perspective of liberation and anarchist awareness will soon be disappointed.

A large part of this 'movement' is merely nostalgic for the past era of consumerist abundance and does not want a rebellion against any authority. Quite a few indignant persons slept with their purses filled, and have woken up with bankrupt illusions. That's why they hit the streets claiming their consumerist fantasies back into their lives. Almost no one truly criticizes the former way of life, desiring its diversion towards liberation.

On the contrary, they wish to maintain the previous order of things. Particularly in Greece, some people in fear of economic distress resort to the cowardice of racism and fascist propaganda.

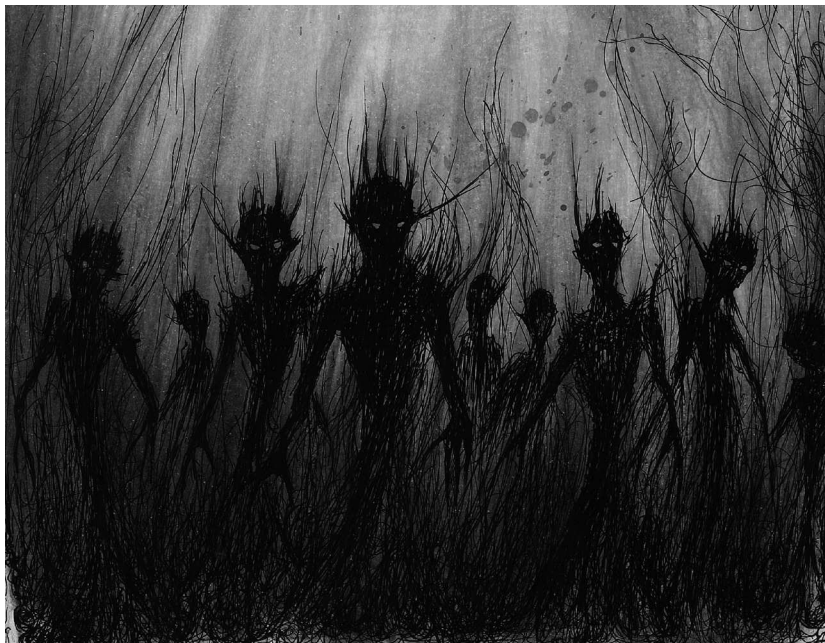
On the other hand, professionals of the 'revolutionary' rhetoric, reformists of the Left and their sold-out unionists, are exhausting the widespread social anger into processions-litanies, thus parading the corpse of compromise.

As for a large part of societist anarchists in Greece, they fantasize about picturesque scenarios that speak of a social awakening and a magical time when the objective conditions will have come. But anyone who sleeps with hopes wakes up with nightmares.

To us, who identify ourselves as anarchists of praxis, insurrectionists, nihilists and anti-societists, the insurgency is outside and far from economic demands and objective conditions. We abolish the economy as a social relation between us and define our subjective conditions as a starting point of insurgency. To tell the truth, we are not interested in economic terms and theories, nor share the agony of figures, statistics and financial deficit with the society. We just know how much we are suffocating in the modern world of captivity, either this world is deemed sick from the economic crisis or not.

Nevertheless, we rejoice at the economic crisis. This crisis is to our benefit, as it causes gaps over the territory of sovereignty and helps us promote our own offensive. We abandon the language of domination, as well as the rhetoric of a revolutionary antidote to the economic crisis. We attack because we want to deepen the economic crisis and cause chaos in Western metropolises.

As already mentioned, a complex and contradictory community of people (from antifascist ultras to conservative patriots) resides in the indignant movements and intermediate struggles. This is our chance to associate anarchy with the most untamed elements that are looking forward to expanding the rebellion amid the slowness of intermediate struggles. To make this happen, we need to step forward by maintaining our autonomous political characteristics loud and clear, and not camouflaging them to gain social sympathies. We wish to cause the polarization, and not get lost in the mediocrity of social protest.



So, we suggest that we intervene in the intermediate social struggles. Flexible small groups of anarchists of praxis may penetrate into these large processions-funerals, and generate conflict against selected targets of Power, either by striking with the method of hit 'n' run, or (if the circumstances are favorable) by erecting barricades and attacking the police forces. These moments of clash can be a first meeting point among the most 'extreme' and untamed elements that take part in demonstrations. The first experience of attack, direct action and factual solidarity is acquired out there. Unfortunately, this experience has often been abandoned to the randomness of the next encounter at the next protest march so far. But we grew tired of running behind the facts. We do not want to wait for the next rally in order to attack. For this reason, we also propose the creation and support of informal groups of anarchist direct action, so that the experience of clash with the existent will not be confined to moments of a demonstration or an intermediate struggle. It will instead be organized, coordinated and diffused in all aspects of our lives, making riots permanent in our daily circumstances. We wish to turn our daily lives into a constant battle against Power and its civilization.

To make this happen, we need to rule out randomness and automations. We can neither wait for any anniversary or commemorative dates, nor for the tardiness of the mass in large gatherings and demonstrations.

Informal anarchist action groups are dispersed daily into the fabric of society, seeking to cause sabotages which will short out the social machine. Small anarchist guerrilla groups can easily move across the radiant sweatshop of the

metropolis and strike blows at the colonies of the empire. In our chosen new anarchist urban guerrilla warfare, we are currently expanding the options of targets which we attack, just like every authority expands its forms. Alongside the common targets such as police stations, political party offices, etc. we also detect new enemies like advertising agencies, statistical services companies, pharmaceutical industry corporations, information technology companies, symbols of the spectacle, genetic experiments scientists, DNA laboratories, schools of business executives, faculties of journalism and marketing, and so on.

Furthermore, an informal anarchist urban guerrilla group is able to cause short circuits in the normal trafficking of various different products within the metropolis, e.g. by barricading streets which carry heavy rush hour traffic, and setting tires ablaze, to attacking and destroying means of mass transportation (public buses, trams, trains). So, while we seemingly do not attack the 'plutocracy' (because the streets and public transport vehicles are typically used by everyone), we nevertheless inflict sabotage on Power.

We're deadening zones of the metropolis to liberate time; the time to think, to feel, to wonder about things.

After all, anarchist insurgency is when you have questions, while authority is when you assume you have all the answers.

We'd like to emphasize something though. When we talk and think as part of the raging insurgency, we know that there are a thousand ways to act as anarchists. As we have often written, we want others to be able to appropriate the same means we use.

By this phrase, however, we want to avoid any confusion which might surround our thinking. When some comrades arbitrarily base the term of 'appropriable means' on some yardstick that measures our violence, they then tend to reduce the means of conflict that measures our violence, limit the very means of conflict, and isolate acts such as the placing of a powerful explosive device, or the political execution of an officer of Power. According to this kind of reasoning, such actions and the use of respective means (explosives, time bombs, and guns) are usually considered to require a specialization. On the contrary, we believe that especially today individuals who want to take their life in their hands can discover ways to learn and to use all sorts of tools of anarchist direct action, from a stone to a Kalashnikov. We do not wish to put limits in our offensive. And this thought can become yet another practice, so we suggest that informal direct action groups contribute to the transmissibility-contagiousness of their experiences by safely publicizing and disseminating online manuals for the manufacturing of incendiary/explosive devices, alarm clock detonators, function of weapons, etc.

Moreover, this proposal is written in detail in another text we published in the latest edition of our comrades from '325' with the aim of starting a dialogue between the anarchists of praxis and the Informal Anarchist Federation cells.

We believe that what is necessary to become appropriable is the will towards

anarchist insurgency itself, and the means are nothing else than objects which our hands and our desires are capable of discovering. Therefore, we avoid the distinctions of low- or high-intensity violence, and we destroy the reproduction of the expertise myth. A typical example of polymorphous anarchist action is the experiment of FAI/IRF, whose members claim responsibility both for solidarity banners and blocking entrances of commercial stores with glue in Peru and Bolivia respectively, and the shooting of a chief executive of a nuclear power company in Italy as well as the execution of three municipal cops in Mexico. After all, as Conspiracy of Cells of Fire we started somewhat like this, too, and we were never tied up to an arrogance of the means and their unofficial hierarchy.

Continuing our reasoning on how the existent can really be attacked, we believe that no attack speaks for itself. Today nothing is obvious or self-evident. Even the attacks on bank branches, immigration concentration camps, the street battles with cops during a demonstration may be forged and appear as something other than what they were meant to be. Not only will the representatives of Power distort these beautiful moments of war, through the spectacle and the journalists, but there are also living myths about self-evident notions from our side; the myth of the enraged society that supposedly sympathizes with us and supports our practices, the myth of mass violence, the myth of a 'just cause' in general.

But we do not need the 'sympathy' of a crowd of applauders, nor do we wait for the masses before taking action, nor do we have requests in order to defend a just or unjust cause, to be right or wrong. We are nothing less than what we are, and we're searching for accomplices and comrades. We are anarchist deniers of the order, and we wish to self-determine our acts, because these are indeed our invitations to anyone who wants to take back his/her life. Because our acts makes us what we are. We therefore think that the informal anarchist direct action groups must not let the silence cripple their actions, abandoning them to the dictatorship of the self-evident each time, but we rather consider public communiqués of a responsibility claim to be significant.

Besides, if we abandon an action to mercy of the anonymity, it feels like we're depriving the action of its own psyche and of the meaning it carries. The communication that has both been eroded and lost its substance under the influence of modern civilization is given meaning once again and liberated anew through the discourse of comrades who carry out each attack. Thus, the act itself ceases to be an end in itself, just a news article in a daily, or simply a blow against the enemy, and becomes something much more: part of a special history, part of a special legacy that's written in the here, in the now by people who share a joint desire, that of a continuing clash and destruction of the existent; a heritage durable over time and open to criticism and evolution. Apart from committing hostilities, we believe that in this way we can achieve an everlasting insurrectional perspective, which embraces an international galaxy of informal direct action groups and sets the stage for a dialogue which in turn

is crucial to the development of relationships and comradeship.

Each proclamation, each responsibility claim is an open invitation, a small contribution to a wider conversation, a way to pose questions rather than giving answers, a way to self-determine yourself against any official truth, a method of communicating with mates that you have not even met in person or never contacted before; it is the outsourcing of war against Power that we have within us.

Besides, every communiqué is the result of the desire of a group of comrades who sat down to discuss, plan and organize their action, and attacked their target, and then talked to each other again, shared their experiences, made an account and often their self-criticism, and chose to publicize their lived experience and consciousness of their offensive. To us, every cell or informal group is a living experiment of human relationships in a liberation perspective. Especially the cells that have proved durability over time stand for laboratories of subversion, exploring the centre of human relationships. It is certain that the comrades' relations in informal groups are being tried, evolved, worn out, re-created, and each individual discovers more and more of himself/herself. A cell or an informal anarchist federation is not running behind the facts but instead makes things happen. Informal groups are shaped to overcome the randomness of historical conditions, and do not abandon their desire for attack to a circumstantial spontaneity. On the contrary, they declare their own war on the existent in the here and now without any delay.

These formations and nuclei are a way to bid farewell to the inertia of the masses. We baptize them with the names we give ourselves. The name of each group we participate in is our psyche, our soul. It's our way towards self-determination and rejection of all social identities. We are neither proletarian, nor oppressed, nor workers. We do not wish to get lost in the anonymity of mass unity that removes our uniqueness. We are the name we chose for ourselves. For this we say that the name of a cell does not stand as an advertising sign, but rather as a callout to everyone in order to organize their praxis and create their own group, so as to pass from the point where a return to normalcy is impossible. For the constant anarchist insurrection that never ends. Because there will always be a new sunrise more beautiful than any previous one.

Comradely regards,

**Conspiracy of Cells of Fire of the first phase
and anarchist comrade Theofilos Mavropoulos
Informal Anarchist Federation / International Revolutionary Front
(FAI/IRF)**

Appendix:
**Six exemplary announcements before
the december 2008**



Series of arson attacks and communique (Athens-Thessaloniki, 21/2/2008)

The economic dictatorship establishes itself everyday on, either on the caterpillar tractors of the tanks, in order to complete the pillage (Serbia, Iraq, Afghanistan), either on the conformism and obeisance of a compromised society that accepts with resignation the terms of captivity and reproduces them.

In these conditions, work is the welfare of economy being the machine's act of war in times of peace. The coercive 8hour work ties up all our time, our possibilities, our mood, our whole existence in exchange for the everyday commands of our bosses and a compensation payment. This is why we consciously are in the opposite side. We don't beg for social concessions, nor are we interested in the syndicalists' argle-bargle on the pension system. We negate to our thankful exploration. We negate to negotiate for the matter-of-course of irrationality, because work may not be something to be ashamed of but it is something you are obliged to. Every day the same landscape, tired faces, eyes dejected, anxious time and our dignity checking its time-card in the bosses clock.

That's why we arm the old ways and invent new ones in order to escape the captivity of work. We propose a total attack against the existence and the morality of work. Looting of commodities and money from the temples of consumption and profit, torching economic targets, sabotaging the normal circulation of production, self-organised workplace ruptures and attacks...

That's why we stand in solidarity to the revolutionary decision of the comrade Giorgos Voutsis-Vogiatzis who is kept detained for the armed robbery in ETE bank in Gizi, denying to accept the handcuffs of the constraint of work. As a minimum sign of disordering the smooth functioning of the economic dictatorship, we attacked last night banks, government targets and private insurance companies, and we also claim responsibility for the attack against the political office of the former justice minister Anastassis Papaligouras in Kolonaki. We also claim responsibility for last Wednesday attack at an Emporiki bank subsidiary on 124 Botsari street in Thessaloniki and the attack on Monday in the subsidiary of employment ministry on Antigonidon street, central Thessaloniki.

We do not forget any imprisoned comrade. We ,ll be back soon...

Conspiracy of cells of fire Thessaloniki-Athens

Nine arson attacks and one communique (Thessaloniki-Athens, 12/6/2008)

On June 12 2008, we selected to strike the sponsors of the greek national squad (five targets in Athens and four in Thessaloniki).

Just as it was four years ago with the „success“ of the national squad in euro, same thing now, a fair of incredible stupidity, during which thousands of clowns unite under the flag of national pride.

The tame crowds are more than willing to overlook the misery of their everyday life and turn for a few days into a mixture of phony smiles, and getting into goofy celebrations. The mass stupefaction media bombard us with thousands of advertises promoting a national sheep conscience alongside with mass consumption - the necessary parameter of every commodity fiesta. The role of multinational corporation sponsors is more than obvious, both in promoting their own merchandise as equally the national unity, creating a harmony of capitalist profiteering and implantation - revival of our hateful national identity. This is why we attacked you, we did it in the past, and we‘ll be doing it in the future.

Your fiesta is full of bright lights and numerous smiles, national rag-flags, torpor spectacle and diffused nonsense. Our own celebrations are during the night, when the shiny lights give their place to the thick darkness of delinquency and become the gasoline for the fire, the movement, the destruction. Because national unity is for the frightened, we shall never compromise with any state and any nation. Our only country is the Revolution, Violent and Subversive in its steps, bound to annihilate your old world.

**Generously sponsored by
The Conspiracy of Cells of Fire.**





Series of arson attacks plus claim (Athens-Thessaloniki, 30/5/2008)

Why we set your nights on fire

Every day that passes we see and hear of the same stuff. Costliness, poverty, unemployment, corruption, bribe, scandals. A world in pain, suffering but not dying. The politicians have their palms greased, the priests as well, the policemen too, though noone seems to take his life into serious account. The citizen's discontent runs out of steam in painless for the system protests and peaceful marches, petitions and new forms of cabled reaction that search for an identity surfing the web in innocent symbolisms.

But history is written when the silent crowd leaves and the silence's drop-outs advance. Where we quench our rage with fire and our fire with more gasoline. We are those that cannot fit in your shiny building's world, with its neon lights, the disgusting social conformity, fast cars, commercial centers, surveillance and control cameras, police forces of occupation in the metropolis. But, above all, we cannot fit in the blankness of this void life where even the thoughts, the emotions and the gestures follow the rules of this devious guidance and submission of our (or the market's) desires. This also explains why you want to suit us in the prisons you build to punish all those that defy your commands. We cannot fit there either...

And if some of our comrades got captive in the enemy's trap, keep in mind that wolves are always patient in their ambushes. We will be close to them with a clear breath waiting for our next meeting for the new attacks. In the dawn of Friday, May 30, we renewed our contracts with fire, that we will not leave more silent nights behind us and went on to 11 arson attacks in Athens and Thessaloniki (more precisely, against a Millenium bank and a Eurobank, as well as against foreign mission cars in Pilea).

We dedicate this action to the anarchists in pre-trial imprisonment Marios Tsourapas and Chrissostomos Kontorevithakis, accused for an arson attempt against a municipal police car, as well as to the also imprisoned anarchist Vaggelis Botzatzis, prosecuted for arsons against economic and governmental targets, all of them having their files considered these days whether to prolong their imprisonment. We send our revolutionary greetings to the 3 fugitive comrades, accused for the same case, that selected the uncompromisable path of illegality, against retreating and surrender. Our fires shall cover their traces...

**It all continues - We'll be back
Conspiracy of Cells of Fire**

Attack against the police station of dimokratias square (Thessaloniki, 13/9/2008)

The days pass so indifferently. They seem like rings of an endless chain of burden and compromise. Work-home, home-work. We live constantly kept hostages. Hostages of the law, the employers, the lowered eyes and the submissive affirmatives. We don't want to be forgotten working a whole life for the bosses. We don't care for workers rights and unpaid over-work. We don't stand for better slavery conditions. We are determined to escape from work camps by any cost. Better live an hour as a wolf than a life as a sheep. Too often what



we say resound like an echo in total void. But there are some rare moments of beauty and rebellion when some comrades together with disobedient wolves, send us back a rebellious signal.

Two months ago, an armed companionship kidnapped the president of northern Greece industrialists, G. Mylonas, demanding ransom to let him „free“. The reasons were pretty apparent. Every day in our work our time is kidnapped, our mood, our creativity, our desire, our freedom too. Someones decided to strike back and become do-ers instead of victims. Thus, a gang of disobedients chose to „kidnap“ a real kidnapper. The selection of the industrialist G. Mylonas couldn't be random. President of NGI, a millionaire with a modern profile and bad aesthetics.

This is why police and reporters started a manhunt to spot the preys that denied their roles. In the era of armed silence and the lawful manhunts, we will always be on the sides of those hunted. This is what the comrades P. Georgiadis and V. Hrisohoidis did, offering on a noble scale their solidarity to the hunted fugitive V. Paleokostas, accused by the authorities to be the „mastermind“ behind Mylonas' kidnap. An action of solidarity that left a fadeless fiery mark on the ugliness of your world and your truth that kneels in front of „everyone mind his behalf“. We are next to all the hunted because we have felt too the breaths of their prosecutors. We remember the noble effort of Sorin Matei to escape his prosecutors and his set-up death-trap, we took delight in the shooting skills of K. Passaris and the requiem of his prison guards, we shared laughs for the helicopter prison escape of V. Paleokostas and the humiliation of the police.

We remain next to them and invite them to improvise new rebellions together. There will always be a place for them among us.

On the decision we took to attack every law, order, silence and neutrality we chose last night to set afire the police station of dodekanisou street sending fraternal salutations to the comrade revolutionary P. Georgiadis and a signal of solidarity to his comrades and friends V. Hrisohoidis, V. Paleokostas and G. Haralambidis. Nothing has ended yet, and you know we are serious. You ,ll soon hear more of us.

P.S.1: The adorable mr. Mylonas would better think again of his panegyric announcements on the police's success. It's simple thinking suggesting since we could hit his defenders, it couldn't be that hard to target him again

P.S.2: We would also like to remind mr. Mylonas that he owes us 20 million euros more.

Everything continues...

Conspiracy of Cells of Fire, Thessaloniki
Commando „Asymmetrical Threat“

Arson against ethniki bank and communiqué (Athens, 29/9/2008)

Oppression is often connected to the cop's glob and the prison bars. A part of these less obvious mechanisms of democracy is responsible to safeguard social peace with an even stronger ally of oppression, less visible, the consent of the exploited. The banks could be burnt, cops could be beaten, bosses kidnapped... But how can we attack this consent?

Surely not by preaching the exploited with a complex analysis on the capitalist system and dominion, since to understand your role and open space to think further on it, a primal rebellion is inevitable and necessary. Encouraging this rebellion, making clear in actions that dominion-authority doesn't lie at theoretical terms found only in academic debates, but is constituted of structures and people whom you can attack everywhere and always, it is the only possibility to break apart this consent and destroy this social cemetery that is called society.

These are some of the reasons we attacked the national bank on the alley on the 17th kilometer of Athens-Lamia road. All the rest of them will express themselves in the next attacks of us against dominion and its servants. We also dedicate this attack to the comrade G. Voutsis Vogiatzis accused for robbery at the ethniki bank of Gizi, who had his pre-trial imprisonment prolonged the previous week.

**Conspiracy of Cells of Fire
Comando „Anarchist Individualities“**



Communique on the arson against the french press agency (Athens, 3/12/2008)

While the peaceful citizens where enjoying the coffee break of their inexistence in the paved street of Kolonaki, we set ourselves for once again under the „services“ of destruction and prepared a new gift out of idyllic ashes. With these, we send our revolutionary greetings to the French comrades that selected to attack the network of the high speed trains, sabotaging the routes of everyday hurry and anxiety, of a determined pre-set life imposed by the bio-authority to its subjects.

Striking at the ordinary flaw of the system, using aggressive means in the midst of the servitude suggested by the social actuality, for once again proving in vivo the vulnerable structure of the fortified uniformity of this world. We despise the cowardice of the crowds that is so welcome within this enslaved society and strive to point that society exists for us and not the opposite.

Thus we will invade repeatedly and suddenly, eroding and poisoning its inner core, in order to eliminate everything that isn't us, by our very selves. A project materialized through our devotion to the revolution. A revolution eternal and tireless, worthy to battle every day to realise its most inexorable, feral and dark expression...

The orchestration of a sweeping assault against reality goes on. We'll be back soon!

Conspiracy of Cells of Fire Athens
Cell of International Solidarity



