



14th Sept: Evi Statiri starting hunger strike in Korydallos prison, Athens, Greece

Solidarity to Evi Statiri and Athena Tsakalou.

After the discovery of the plan of CCF to escape from Korydallos prison in Athens in early January of this year, the police state in Greece began a hunt for the comrades involved in the plan, arresting comrade Aggeliki Spyropoulou, various uninvolved people and also the family members and friends of the imprisoned members of CCF.

Evi Statiri, the beloved one of Gerasimos Tsakalos, and the mother, Athena Tsakalou, of brothers Christos and Gerasimos Tsakalos were arrested on the 2nd March, with the accusation of “participating in a terrorist group”, after comrade Aggeliki was found in the home of Athena on Salamis Island.

Subsequently, all imprisoned members of CCF and Aggeliki began a dangerous hunger strike - until death- aimed at the release of the two family members. The SYRIZA government spouted their reformers lies, appearing to meet the demands of the CCF, whilst actually leaving the counter-terrorist unit and judiciary to do as they wished.

Athena Tsakalou was released on 6th April with a bail of 10,000 euros and harsh conditions, whilst Evi remains imprisoned. After the continual dismissal of the bail of Evi before trial, she has decided to commit to a hunger strike on 14 September, as a way of defiance and struggle for liberation using her own body to clash with power.

Continued on next page...

Beyond right and wrong

by CCF/FAI-IRF

“I don’t believe in rights. Life, which is all a manifestation of incoherent forces, unknown and unknowable, rejects the human artificiality of the right. Rights were born when life was taken away from us. Indeed, originally, humanity had no rights. It lived and that was everything. Today, instead, there are thousands of rights; one could accurately say that everything which we have lost we call a right. I know that I live and that I desire to live. It is most difficult to put this desire into action. I am surrounded by a humanity that wants what everyone else wants. My isolated affirmation is a most serious crime. Laws and morals, in competition, intimidate and persuade me. The “blonde rabbi” [*i.e., Christ or Christian values.-translator*] has triumphed. One prays, one implores, one curses, but one does not dare. Cowardice, caressed by Christianity, creates morality, and this justifies baseness and begets renunciation. [...] “*Society, on the other hand, modest and clean in appearance, but horribly infected with gangrene throughout its body, makes me vomit, fills me with horror and loathing, kills me.*” How I envy the great Bonnot! “*Il me faut vivre ma vie!*” * / “It is necessary that I live my life” **Bruno Filippi**

(An Italian anarcho-nihilist who was charged with several armed attacks and was killed by a bomb he carried, on September 7th, 1919, when trying to place it at the “Nobles Club”, headquarters of the wealthiest Italian businessmen)

**From the known “defense” of the French illegalist Jules Bonnot.*



Beyond the right and the wrong For Anarchy

The most important and nicest things are spoken in the simplest way. Today, though, the reality of our lives is far from simple.

So, we often note that the more complicated the words (and boring, at the same time) that “specialists” of political delivery and the “revolutionary” rhetoric alchemists use, the more uninvited their oversimplifications are.

The theorist “rebels” construe the world through the tyranny of their “obvious truths”. Their whole rhetorical calcification and their wooden words, that lulls to sleep through their undeviating dogmatism, comes to transfer “social revolution” to an oversimplified version of the eternal fight between the “good” people and the “bad” state, between the “right” and the “wrong” fairytale.

But if things were that simple, why hasn’t this fairytale, for centuries, come to an end, with the triumph of the “good” and for all of us to “live happily ever after”?

...continued from front-page.

Athena Tsakalou is legally confined to exile on Salamis Island, under severe bail conditions, unable to receive her needed hospital care and unable to visit her two sons in prison.

Against the duplicity and sleazy leftist politics of SYRIZA, and the vindictive terror-state move aimed at the severance and punishment of family bonds, the holding of family members hostage is a means to attack and suppress our imprisoned comrades and an attempt to try to scare family members and those in solidarity away from CCF, who they wish to isolate and annihilate.

Evi Statiri has now been in prison over 6 months now, and we should not leave her alone. Her detention is another show put on by power to say that prison's door can be opened for anyone who is in solidarity with the imprisoned fighters of the new anarchic war.

Blow up all the walls of the prisons. Freedom for all.

International revolutionary solidarity.

...continued from front-page.

Especially today, when power is not centralist and abstracted to the king's throne, but, it is spread inside the transparent social factory, both our anarchist words and our actions ought to deepen more and tear up the "religious" missals and the aphorisms of the "good" and "bad" and "right" and "wrong" which lack depth.

Power is not just unfair, bad and malicious, and it is not something which by being 'denounced', even violently, will withdraw for the rebels' rights to be recognised.

Power is a social relationship, a social hierarchical organization model, a way of life management.

In addition to its directorates and its officials, it owns its own preachers, its mentors, its advisers, its jesters, its armed defendants of course, its loyal followers, even its inside objectors – usurpers...

It's not just a "bad oligarchic elite" it is an intricate system of relations that defines our everyday lives.

We know, of course, that if you cut the snake's head, the rest of the body, after a few convulsions, stops... Power, however, has proven to be more like a Hydra.

This is why, while our armed targeting gathers its firepower on the heads of the managers of power and their uniformed mercenaries, our words seek to blow up the social relationships that give rise to power. Let's keep in mind that the phrase "no one is indispensable" goes for power as well. If we don't hit both the heart of the beast (armed attacks against the officials of the power) and the veins of the social machine (criticism and rejection of the submissive mindset), then, maybe, soon, after every attack of ours, we will hear "the king is dead, long live the new king". **Because unless slaves, even when they revolt, deeply renounce the mindset of submission, they will soon wish to crown their new king, next to the corpse of the former.**

This is why the **Conspiracy of Cells of Fire, FAI/IRF** and the **"political" groups in affinity**, that form the stripe of **black anarchy**, both in the proclamations following our attacks, and in our texts, use heretic, provocative words, that do not comply with the traditions of the revolutionary automatism of the dipole "good – bad", "fair – unfair"... We always have the sledgehammer of rudeness available, in order to shatter the window of the good and innocent society and highlight its guilty silence and frustrating passivity.

Of course, through our criticism we do not aim to build the crystal tower of the "revolutionary" self-admiration. This is why we detest the conceit and the arrogance that we sometimes find in our circles, by people who are alternative artists of nothing, not anarchists of praxis.

Our aim is to disassemble the stereotypes and the prevailing morality that poison our lives, through the small and large representations of informal power (family, school, work, relationships).

Our way is a challenge and not a political politeness that caresses

the ears of the repressed ones audience, most of whom don't even bother to read a proclamation. **An inconvenient truth is more inelegant but it is also more liberating than a pleasant lie...**

So, it's not enough to talk about the "rights" of the repressed ones, the proletarians, the "people"...

First of all, the "fair" and the "unfair" is a moral subjectivity of the impression of reality. There's no such thing as an objective scale that defines what's right and what's wrong.

Power and the capitalistic management of it, along with the armed enforcement of their truth, they have their own think tanks, their own arguments, their own culture, their own civilization, their own suggestions of a way of life. Power does not dominate only supported by the power of its arms' barrels, but also by its persuasion and its propaganda.

This is why anyone who makes the mistake to talk about the "rights" of the many, will have to be careful because the interpretation of the "right" as a quantitative measurement unit, will not... prove them right. The right of the many is often the right of the viewers, the consumers, the voters'... The anarchist struggle is not about counting participation, nor does it have to do with the majority's right. It is something much bigger than the conflict between the "right" and "wrong"... It is a constant war between different values, a war that bisects society in two parts. One part is the world of anarchy and the other part is the world of power and organized tedium.

In this conflict, several people, who are excluded from the privileges of power, poor and oppressed, stand shoulder to shoulder with their elite rulers' interests. The mass is usually fond of the mediocre, the immobility of habit, the rigidity of prudence and afraid of the new, the radical, the unknown of insurrection.

The bureaucratic sector inside the official anarchism and its communist components use the rhetoric of the "common good" and the "justness of the oppressed ones", thinking there is

a **conscious** proletarian class, which will turn into the basic ingredient of a “social revolution”, as long as it has its ears caressed.

We, for our part, want to set the conditions for the creation of a confrontational anarchist affinity between groups, cells and individuals, which are willing to transfer the experience of rupture with the existent immediately, here and now.

This way, a dangerous enemy in the heart of the beast can be formed, aiming at the **diffusion of anarchy**.

For this to happen, we have to make the conflict with authority permanent, to create a short circuit in the neurons of the system, to exploit and expand the contradictions of society, to provoke social peace, to qualitatively deepen anarchist thought and aggressively upgrade anarchist action, to challenge law and order. To overcome the moral denunciation of the injustices of authority and to prepare the war against it by promoting the new anarchist urban guerrilla.

Here follows the strategic matter between the moral impeachment of the system and the continuous attack. The biggest part of the anarchist milieu in Greece is usually navigating through the maelstrom of events resulting from short circuits of authority. Occasional demonstrations and sometimes conflicts in an anti-war demonstration, student marches, strikes. The recent three-year “drought” of social mobilizations caused the “drought” of violent clashes in the streets of the metropolis.

The people didn't take the streets and anarchists were insufficient in creating their own autonomous collective violent actions. **This is the result of a conscious and subconscious (because of a habit) strategy, which presents anarchists as the violent reflex of “the sense of justice” of the masses.** There is, namely, a certain timidity for the anarchist attack to be organized and expressed autonomously without moral **coverage** from the masses. In fact, of course, there is no moral cover in large social protests either, as the mass of

protesters is a diverse crowd, from which, some believe in peaceful protest, others are professional walkers and members of unions and parties, others are angry and want to clash, others operate as internal repression, others are not members of some group...

The issue is that the strategy of social counter-violence as a moral justification – response of the oppressed, is not defined by us, at a time when authority can set alternative questions and the answers of the masses can come, not as a rupture, but as consent to them.

So, by waiting for the next social explosion, the next rally, the next big march, we abandon our ideas and actions to luck. **But even when the social tension takes place, in order for us to get lost in the riots, we look like stowaways who jump in the last car of the train, a train that others drive on different tracks from ours. Even if we derail the train it will soon return on its rails.**

Obviously, in no case do we advocate our absence from the field of metropolitan riots whose context we do not define (student rallies, anti-war mobilizations, large marches), in the name of a supposed anarchist purity. **Within these mobilizations we can organize attacks against cops, burn banks, destroy cameras, expropriate shops, break the peace in the metropolis.**

All these are intense and pleasant moments that, however, when not accompanied by a wider anarchist plan, end up staying isolated moments and beautiful memories, that just wait for the next march to be repeated. They lose the overall perspective and the potential to sharpen the attack and to make the tension in our lives permanent. This is the result of not only the lack of operational planning, but mainly of **overall perception**.

The notion of moral vindication of social counter-violence solely in response to systemic anomalies (violence of cops, racist attitudes, employers' “arbitrariness”, harsh laws etc) incorporates the denouncement of the system (even with violent forms) and

prevents the passage from the defensive counter-violence, to the aggressive continuous challenge of anarchist urban guerrilla.

We, on our part, want to articulate and organize a proposal of continuous attack, a complete anarchist plan, an insurrection that does not stop when the masses withdraw from their protests, but continues to feed from its fires, to grow big and to be diffused...

We feel like the hands of our clock have stopped in the moment of attack. We do not now need neither a cause, nor the moral justification. We know that the ugliness of this world is only repealed when one acts.

Our proposal is to create an informal network of anarchist cells that will promote the continuous attack against authority and society.

Many anarchists fear the word “organization” in the way Christians fear the devil.

Others misunderstand and confuse the meaning of organization with bureaucratic fossils of Marxist centralized organizations, central committees, hierarchies, simple members, **constipated** rules, obligatory moral guidelines, statutes and enlightened vanguardism... Others prefer the alternative ways, sureness, adventurism and safety of an anarchist lifestyle, rather than an organized anarchy and a dangerous internal enemy that attacks without looking for pretexts as the causes are more than enough...

Some will hastily become indignant, saying that organization kills spontaneity, individuality and desires...

Let's say, however, what we mean by “anarchist organization”... Anarchist organization is the living mental and physical coordination of a group of comrades, in order to carry out a certain plan. The more complete that plan is, the more comprehensive is the relationship of the group's comrades, while the commitment and consistency have as a measure, the power of desires to achieve the plan and not the discipline of a military duty. Each comrade is unique and independent within the group and

through the collective life and action of the cell, discovers and releases more of themselves. There is no membership card, but only the individual desire to take part in something genuinely collective.

Of course, organization is not an end in itself, it is the means to get where we want. **This means that an anarchist organization, an anarchist cell, must keep its procedure under constant review, to develop its relations, to upgrade its actions, to sharpen its theory, so that it comes closer to the purpose of its formation.**

It is only logical that within an anarchist group come up tensions, contradictions, anger and even potential departures. This is because every human relationship is confrontational, sometimes at the level of evolution and sometimes at the level of rupture.

The sure thing is that the existence of informal anarchist organizations and direct action cells fuels anarchist violence against authority.

Every anarchist group is a living outbreak of war against the system. Through discussion, friction and composition within a group of comrades, anarchist action evolves, the threat of an organized internal enemy becomes permanent, the means of attack are upgraded, thought gets sharpened and the plan of the destruction of authority and the social machine is promoted.

We know no team can develop those associations of strength in order to decapitate the beast of authority and its products by itself. Nevertheless, even so, the comrades of the group, through their action, free themselves from the conventions of a world that wants us to be spectators of our lives. **But if we want to maximize our action, satisfying more and more our desires, we can try to create informal coordinations of individuals, groups and affinity cells which promote the anarchist urban guerrilla.** The creation of such a coordination is not subject, in any case, to the crucible of the quantitative centralism, which crushes the autonomy of each

one of us. We are not interested in creating a central super-structure which will cause the creation of central committees and informal hierarchies. We are simply talking about coordinating groups and people looking towards the same direction. We are talking about the coordination of desires that become more dangerous when they are communicated and shared by accomplices.

The basic agreement within such an organization is the desire not to be in a moment of truce with the enemy. Without, therefore, waiting for a favorable wind of social change to act, we decide to arm ourselves and turn our lives into a confrontational reality now. So we do not limit ourselves to the anniversary symbolism (this does not mean that we are absent from the days of wrath and vengeance in memory of our dead), we do not expect fixed appointments, waiting for the state to get out of line causing the people to demonstrate, nor are we satisfied by opportunistic street fights with cops, in order to pretend that we've executed our "duty" to the struggle.

This does not make us arrogant to devalue everything from the balcony of an ideological purity. On the contrary, it makes us more prepared to throw ourselves in those battles that we will choose, even in intermediate social struggles, which we think are of interest (i.e. student occupations) without being disoriented by the circumstances.

The compass of organized expression points steadily towards the intensification of the attack and the diffusion of our theory. **The words "anarcho-nihilism", "black anarchy", "anarchist terrorism" are truly dangerous, when tested in the heat of battle.**

The constant challenging of the enemy through autonomous guerrilla strikes (using the fan of the diversity of means, but with the constant desire of upgrading to armed guerrilla) and organized aggressive intervention to intermediate social struggles are part of the anarchist war. We say again, that the effectiveness of the strategy will not be measured by the figures of participation.

We want to create the possibilities of acting with people who feel stifled in the social cages imposed on them by authority and want to rebel... **Our joy is great in any such new meeting with new comrades who bear the sign of complicity. No matter their numbers... What is important is that the effort is worth it...**

"I am not led by the will of the masses. Nor do I mourn for the sorrows of the people. I never accepted the fate of the slave that was prepared for me, I didn't speak their language, nor imitated their look. I refused to be with the many. My demons never sleep... I always long for the unsatisfied. And when they set fire to the foundations of society, they don't daydream on the ashes. They are seeking wildly for the next scarecrow of authority to surrender it to the stake. They do not get comfortable, nor do they rest, they want war with everything that haunts our lives.

They say that whoever loves debris, also loves statues. My demons live in the debris because nobody can hide there. The material of which each of us is made, is revealed there. You will find me among them, where the battle is raging"...

Conspiracy of Cells of Fire

– FAI/IRF

August 2015





“From the land of the forgotten against oblivion...” by Olga Ekonomidou, of CCF

The condition of captivity in which I find myself in for 4,5 years now as a vindictive and exemplary punishment has created a distance between me and outside reality, action. Besides, the purpose of imprisonment for those who fight against the existent is separation, deprivation, political isolation, moral annihilation. But there are always bars to break, whether you walk in the monotonous sterile corridors of a “penitentiary” or you cross the decorated streets of consumption of prison-society. Now, within the prison cells of democracy, my need for freedom continues to give breath to each of my days. It’s my moving force, to think, to imagine, to organize, to act. The decision of total conflict with the existent, the power of individual choice enriched by experiences of collective action, are the ingredients that can penetrate the prison bars and high walls. Why in prison you don’t give up... you go on. You reorganize yourself and you fight. For 4,5 years I wake up in a bed in prison always a little after sunrise, although many times I liked sleeping more when I was out, I organize my every move, although outside the spontaneous often moved me, I analyze and judge the data (political and personal) of yesterday’s day alone, although outside I always shared them with comrades. For 4,5 years I wake up every morning feeling sure that I alone defined my participation in the war against any form of

authority and that freedom is not given away... you conquer it yourself.

January 2015... a plan about to materialize, to turn into something with flesh and bones. One step... a breath before freedom... And if the goal was not achieved... it was surely worth a try!

The attempted prison escape of CCF from our probable graves, confirmed that the struggle for freedom never stops while it sounded the alarm of the state apparatus. It made the damage it would inflict to both the validity and the reliability of the state visible, whether or not it was successful. So an escape plan, became the occasion for a whole repressive operation with revenge for the years of our tenacious attitude and non-repentance as its sole purpose. The diffusion of fear in the part of the anarchist milieu that is in solidarity with political prisoners aiming at their political isolation is not enough. For the first time in Greece and with such intensity, an enlarged perspective of the previous logic was applied. After authority saw that its “legal” or “irregular” judicial and legislative arms have not affected us until now, it crawled like an insidious reptile to bite Achilles heel. This time it targeted our relatives. The criminalization of family relations showed nothing but the clear vengeful intention of the state. To blackmail and

emotionally destroy those who have hurt the prestige of its structures. The pursuit of new arrests and raids in homes resulted in two detentions. Of the mother of Christos and Gerasimos Tsakalos and the wife of the latter. But as long as you give to the enemy the easier he thinks he will win. So the same day of these detentions began a grueling hunger strike by CCF which managed to pull the mother of the two comrades out of jail. In this hunger strike which lasted several weeks, anarchist Aggeliki Spyropoulou who is accused for her political contribution to the escape attempt, was also involved from the start, from the cells of the counter-terrorism agency. For two months she was hunted by the police dogs after choosing not to surrender, choosing the difficult but beautiful road of illegality. Until today, we share the same cell discussing, analyzing all those things that came to pass and all that will come from a common perspective, in a new perspective.

From the first days of January, CCF is under constant attack by separating four comrades from the general prison population, transferring them during the night to special isolation cells. This was followed by continuous searches in the cells of the basement, under the pretext of security or some tip. And if every time they find nothing criminally remarkable, the feeling of the dissatisfied hound in their eyes, indicates that they will soon come again. The prison visits for Christos and Gerasimos are informally cancelled since their mother’s terms of release do not allow her to leave the island she lives on, not even for medical reasons. With their insistence they keep Evi (wife of Gerasimos Tsakalos) in jail for six months now.

The extension of Evi’s detention is of double significance for domination. On the one hand the strength of urban guerrillas and the tolerance of people in solidarity is tested and on the other it legitimizes the broader policy of criminalization of family relations. It is the psychological game of authority which, among other things, as a battering ram, invades consciences. It targets the minds of relatives in order to tire them,

bring them down, make them frustrated and eventually objectionable, corrupting the trusted relationship we have with them, as they pay the cost of our own choices. And if in the path of every personal history, some comrades, friends or others remained and others left, it is because it is easy to stand next to people when they succeed, but difficult to do so in hard times. But dominion hasn't won this game. All those that have bet on the weakening of the emotional ties and their conversion, they have already lost. Why even six months after, our loved ones, either from within prison or from the restricted areas they are due to court orders, still give us smiles of patience and trust, maintaining their own dignity.

So the bet remains to us, every anarchist cell and individuality that promotes continuous attack and rebellion, to prove that there will be no truce with the enemy neither now nor ever. Particularly in times of repressive operations one does not step back, but instead reignites the outbreaks of attacks in order to become truly dangerous. To remain a threat as an internal enemy at the heart of the system. Because everything that rolls downhill, stops only when it finds an obstacle in front of it, otherwise it will continue to do so indefinitely by continuously increasing speed, carrying away anything of inferior proportions. It is a live bet, without end, but with continuity, evolution and one direction only... liberation, anarchy.

"I do not need, nor do I want your discipline. With regards to my experiences, I want to have them for myself. It is from them, and not from you, that I will draw my rules of conduct. I want to live my own life. Slaves and lackeys terrify me. I hate those who dominate, and those who let themselves be dominated sicken me. He who bends before the whip is worth no more than he who wields it. I love danger, and the unknown, the uncertain, seduces me. I'm filled with a desire for adventure, and I don't give a damn for success. I hate your society of bureaucrats and administrators, millionaires and beggars. I don't want to adapt to your hypocritical customs nor to your false courtesies. I want to live out my enthusiasms in the pure, fresh air of freedom. Your streets, drafted according to plan, torture my gaze, and your uniform buildings

make the blood in my veins boil with impatience. And that's enough for me. I'm going to follow my own path, according to my passions, changing myself ceaselessly, and I don't want to be the same tomorrow as I am today. I stroll along and I don't let my wings be clipped by the scissors of any one person. I share none of your moralism. I am going forth, eternally passionate and burning with the desire to give myself to the world, to the first real person that approaches me, to the ragged trousered traveler, but never to the grave and conceited wise-men who would regulate the length of my stride. Nor to the doctrinaire who would like to clutter my mind with formulas and rules. I am no intellectual; I am a human being - a woman who feels a great vibration within herself before the impulses of nature and amorous words. I hate every chain, every hindrance; I love to walk along, nude, letting my flesh be caressed by the rays of the voluptuous sun. And, oh, old man! I will care so very little when your society breaks into a thousand pieces and I can finally live my life."

- "Who are you, little girl, fascinating like a mystery and savage like instinct?"

- "I am Anarchy."

Emile Armand,
French individualist anarchist

Olga Ekonomidou

Member of CCF-FAI

Women's prison of Korydallos

-

The above text "From the land of the forgotten against oblivion..." is a contribution to the imprisoned comrades in Chile, **Tamara Sol** and **Natalia Collado**. At the same time, it is a gesture in solidarity with prisoner **Evi Statiri** in the context of the call for a national solidarity day on 2 September.



Direct Action Chronology

An, as always, incomplete list...

14 & 17 August, Malaysia:

2 anonymous attacks with molotovs against homes of government employees working in repressive sectors. 4 vehicles were torched.

14 August, Berlin, Germany:

Police car attacked by autonomes with stones as a solidarity action to comrades in Copenhagen, Denmark, who were raided after a fierce demo.

19 August, Cremona, Italy:

A phone mast is set on fire and a spraypainted message is left at the place: "Revenge for Emilio". Emilio is a comrade from Cremona who fell into a coma after a fight with the Nazis of Casa Pound and is now slowly recovering. The people from the communist social centre CSA Dordoni in which Emilio is involved, immediately took distance from the action. In the same night also the car of Gianluca Galli, the boss of Casapound Cremona, goes on fire and is completely destroyed.

24 August, Buenos Aires,

Argentina: Incendiary explosive device placed at an NCO Officers building of the Federal Police. The act is claimed in solidarity with international anarchist and nihilist prisoners, also with imprisoned rebel youth and other irreducibles. For the combative memory of fallen comrades of praxis, **Mauricio Morales, Sebastian Oversluij** and **Sergio 'Urubu' Terensi**.

25 August, Zurich, Switzerland:

Vehicle of the Turkish general consulate is torched with an explosive device in revolutionary

solidarity with the struggle against power by the Kurdish comrades taking place in the areas of Turkey, Iraq and Syria. Here's an extract from the claim - *"Despite or maybe even because of the growing complexity of the conflict in the region, the fundamentals shall not be forgotten. The movement in Rojava is an emancipatory moment with an incredible power, it is not the time to stand aside but to support this path in solidarity. ... International solidarity is practical and not dependent on seasonal fluctuation but driven by the necessity of actions because of political reference points and principals."*

25 August, Santiago, Chile: Comrades of the **'Arsonist Anarchist Attack - "Fire and Consciousness" Cell - FAI/IRF'**, and **'Grupo Kapibara - FAI/FRI'** take responsibility for a co-ordinated attack against fibre-optic and mobile phone installations. Here's an extract from the claim - *"It is the multiplication and proliferation of these types of actions that makes them a direct threat, something that can only be achieved by breaking the lethargy and taking to the streets armed with our desire for freedom and a determination to leave concrete wounds in the network of domination. ... We send greetings to all the comrades locked up inside the prisons of Chile and around the world, to all the groups of anarchistic action and to all cells of the **Informal Anarchist Federation / International Revolutionary Front.**"*

27 August, Kielce, Poland: Banner drop for International Week of Solidarity with Anarchist Prisoners [23-30 August].

29 August, Bari Palese, Italy: Solidarity demo for those held in the prisons of the CIE [Migrants' Identification and Deportation Centre]. The demo was not authorized and around 60 people attended. The police stopped all social activities for the imprisoned migrants, occupied the road, raided the units and put them on lockdown. In spite of this, for a

couple of hours the demonstrators managed to greet the prisoners, who responded warmly. Later that same morning more searches were carried out in the CIE units.

30 August, Torreón, Mexico: ATM sabotaged for International Week of Solidarity with Anarchist Prisoners by **'Incendiary Cell for Earth Liberation - FAI/FRI'**.

30 August, Melbourne, Australia: Banner hung near train station in the context of the International Week of Solidarity with Anarchist Prisoners.

31 August, Bristol, UK: Hated local estate agent CJ Hole attacked with smashed windows and spraypainted in return for being a threat to tenants.

Late August, London, UK: Soli-demos at two prisons, Holloway and Pentonville, for the International Week of Solidarity with Anarchist Prisoners.

Late August, Athens, Greece: As a minimum gesture to the fallen Sebastian Oversluij, in the context of the week dedicated to his memory [17-24 August], as well as in the context of the International Week of Solidarity with Anarchist Prisoners, a group of anarcho-nihilist comrades painted slogans on a super market in Petralona, threw paint and wrote slogans written at the offices of SYRIZA in the same area, painted slogans on SYRIZA's offices in Tavros and hung a banner and a plastic surface from a bus stop at the Polytechnic School of Athens.

Late August, Bloomington, Indiana, USA: A banner was hung in Bloomington in response to the call for an International Week of Solidarity with Anarchist Prisoners.

2 September, various cities, Greece: Solidarity call out for Evi Statiri. Info-banners were hung in many places; the prisoners of Korydallos prison refused to go back into their cells during the midday break and will continue to do so in solidarity with Evi's hunger strike; a SYRIZA office was attacked and vandalised; Many

ATMs were torched or smashed, here's an extract from the claim for the ATM sabotage by group **'Burning Horizons'**: *"The prisoners' positions have remained consistent and unaltered despite the conditions of their confinement. This is why the authorities uses the dirtiest methods to try and break them. The organs of Power with their characteristic vendetta do not hesitate to criminalize solidarity as well as family and personal relationships making it's vindictive mania even more obvious - as in the case of Athena Tsakalou, mother of Gerasimos and Christos Tsakalos and of the life partner of Gerasimos, Evi Statiri. This first wave of attacks is a response to the vindictive blows of the State, as well as a signal of solidarity with anarchist prisoners worldwide."*

2 September, Modena, Italy: Anonymous claim - *"2nd of September, Saliceta street - Some cables of a Wind phone mast are set on fire. Let's sabotage the infrastructures complicit with the cop control. Freedom for Pippo, Tommy and Andrea accused of having set the house of a fascist on fire. Solidarity with the comrades hit by the requests of special surveillance in Trentino and Sardegna. Fire to the gears of ordinary repression"*.

9 September, Buenos Aires, Argentina: Revindication of an incendiary device placed at a consumer vehicle dealership by **'Nihilist Cell of the Sunset of Fire'** in solidarity with **Tamara Sol** and all anarchist, nihilist, subversive prisoners in Chile, Mexico, Greece, Italy, Spain and beyond.

10 September, Buenos Aires, Argentina: Claim of responsibility by **'Sebastián Oversluij Conspiracy'** - *"We claim responsibility for the burning of a luxury SUV in an affluent area of Buenos Aires. The big luxurious and destroying polluting motor is now scrapped. With this gesture, we remember **Angry** [Sebastian Oversluij], and we salute **Sol Vergara, Tato, Javi** and those recently abducted by the **Shilean State.**"*

Chile: Words from anarchist prisoner Sergio Álvarez in memory of Sebastián 'Angry' Oversluij

Sebastian Oversluij was killed during a bank expropriation in Santiago on 11 December 2013.

Greetings comrades, I write these words and give them all my love in response to the call for a week of action in memory of our fallen brother in combat Sebastián Oversluij that was carried out this week.

In my current position as a prisoner it has been hard to find out many details about this but in the context of the individual and collective actions undertaken by comrades outside there arises in me the need to contribute, although it is a minimum gesture of solidarity, it is important to use whatever weapons are available to continue in a combative manner to remember a comrade who gave his life and his death in the struggle against Power, Authority and all of it's Domination.

This is why on Thursday along with comrade Ignacio Muñoz who is imprisoned in module 34, we fasted in solidarity, understanding that our bodies can and should be positioned as one more front from where we can attack. And although fasting or hunger strikes did not correlate with the character of this particular call for action which was more focused on street graffiti, banners, posters, leaflets etc; I believe that each individual with every one of their circumstances, possibilities and contexts should contribute instances that arise from their memories and seek to generate a projectuality of the conflict.

This is how I have understood this gesture for Angry, as an exercise of combative memory, for although we have only known each other in a tangential manner, we were able to connect via the tensions that mobilize our bodies, via the principles that guide us, each on their own path towards total liberation.

I value these instances but I feel that to be limited to only one type of action, as in this case the visual propaganda, is to mute the potentiality of actions that can be born of impulses and feelings of complicity with Angry that range from how to breathe this dirty air up to the exercise of the nihilistic / anti-authoritarian / anarchic minority violence.

I believe that it is necessary to multiply each of the methods that we have to confront Power, therefore it must be remembered in a practical way how the comrade died - expropriating a bank in rejection of wage-earning work, and how he aspired to live life free and autonomously in direct combat with the values and conventions imposed by the society of domination. That's why I believe that these moments are opportunities for meeting accomplices and creating informal affinity networks to enrich and nourish us. Well, this is all that I have to say for the time being. A huge hug to those who continue to fight both in the prisons and on the street.

Sebastián "Angry" Oversluij presente!

NOTHING HAS ENDED,
EVERYTHING CONTINUES
Long Live Anarchy

Missing and waiting for a new meeting with you my brothers and sisters.

Sergio H. Álvarez
Anarchist Anti-Authoritarian
& Nihilistic Prisoner
Module 33, Santiago 1

Malaysia: Police raid anarchist centre Rumah Api

On 28th August, over a dozen police with automatic weapons and K-9 unit attacked Rumah Api (social center/house project in Kuala Lumpur) during a concert. The state use Rumah Api as the scapegoat for their lack of stopping recent attacks on banks and multinational corporations for the past 2 years. The police seized all musical equipment, computers, books, personal items etc. 160 comrades of different countries were arrested and released after being threatened with large charges, and abuse of the female comrades occurred. This is a brutal tactic used by the state to clamp down on the movement. With current political and economic instability in this country, and also the uprising of the anti-government sentiments, they are trying to put down any action or any life-style that doesn't go along with what they want.



NETWORK OF COUNTER-INFO & TRANSLATION

Italy, World
informa-azione.info

Italy, World
crocenera.org

France
non-fides.fr

Germany
chronik.blackblogs.org

Greece, UK, World
actforfree.nostate.net

UK, World
rabble.org.uk

Greece, World
contrainfo.espiv.net

Poland, World
grecjawogniu.info

Latin America, World
instintosalvaje.com

USA, Latin America, World
waronsociety.noblogs.org

USA
itsgoingdown.org

Chile, Latin America
publicacionrefractario.wordpress.com

Chile, Latin America
hommodolars.org

Greece, World
interarma.info

Spain, Europe
vozcomoarma.noblogs.org