



Some Notes on Anarchism and The Proletarian Myth

by **S.E. Parker**

The question of Anarchism is not the concern of a single class, consequently also not of the laboring class, but it is the concern of every individual who values his personal liberty.

John Henry Mackay

The Masters have never lacked for a kind, sweaty force to bring back the Fugitives. They do not lack today. Call them what you will, common men, masses, proletarians, they are always the first in the sights of other conforming guns.

Paul Herr

For many years anarchism has been associated by the press and historians with a species of anti-political state socialism based on the messianic role of the “people” or the “workers”. They have been supported in this view by many so-called anarchists who are actually collectivists who dislike centralization. Despite the modifications forced by reality upon the most intransigent populists, the illusion still persists as illusions usually do.

The first part of this essay is devoted to a criticism of this illusion. Why do the “masses” remain unresponsive to the “anarchist” message? Could it be that it only appeals to a minority? And if so, would it not be better to adjust one’s sights accordingly?

One important element of the populist myth is the idea that during historical revolutions the “people” rise as a whole and topple their masters. They are supposed to be instinctively on the side of “freedom”. The assumption is that because the worker is exploited, because he is subjected to the will of his bosses, he must therefore by virtue of his situation desire to be “free” and therefore be more responsive to Anarchist ideas than members of other classes.

In support of this assumption the proletarian mythicists assiduously collect scraps of information about the “direct action of the masses”. They tell us of the black flag waving over factories during the Korean War, they go into raptures about the Berlin Uprising of 1953, the Hungarian Revolt of 1956, they enthuse about the first days of Castro’s regime in Cuba and the May Days in Paris in 1968 – not to mention the Paris Commune and the Mexican, Russian and Spanish revolutions. What they do **not** detail are the far more numerous and persistent examples of those proletarians who support the rulers who milk them, who provide the bulk of the personnel of the prisons, police and military services, who are “always the first in the sights of other conforming guns”, and who persecute the outstanding individual and clamour for conformity.

One of the most onerous burdens anarchists have to carry is this association with the dreary cult of “the workers”, of those “ordinary down-to-earth” millions who have willingly been the fodder of their pastors and masters throughout the ages.

The proletarian mythicists can go as far back as they wish into the past to find cases of “direct action” and “creativity” on the part of “the people”. What they cannot do is show how these have ever supplanted authoritarian systems, or that they have not carried within them the seeds of new forms of authority. Indeed, the overwhelming historical evidence supports Eric Hoffer’s contention in *The True Believer* that usually the masses ...

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The Nihilist Abyss (Edizioni Cerbero)

Introduction

In the field of psychopathology, ‘nihilist delirium’ represents the negation of personality and/or the negation of one’s own body or of the surrounding world.

This text draws inspiration from the study of psychopathology, not to look for a problem concerning an alleged disease to be cured but to look for the eradication of so called ‘normality’ in the nihilist-egoist field, a question that seems to interest so much the anarchists totally immersed – and in a totalitarian way – in the social and in their ‘concreteness’.

The plunging of the nihilist dagger – as marked in ‘vertex abyss’ [*Vertice Abisso*] – sticks in the hands of those who, as individuals, do not want to surrender to the easy absolutizations of society and of the above mentioned ‘social’ anarchists; the dagger is placed in the hands of the individual who elevates himself above ‘everything’.

Relativism permeates the nihilist research that wants to penetrate in the rotten flesh of motionless determined thought, typical of adduced morality.

Nihilism does not surrender and by detecting its egoism it destabilizes any convention permeating human thought.

Any value that falls down elevates the singularity of one’s existence to a new life.

No limit has a limit.

Cont. overleaf

'Miserable and ephemeral offspring, child of chance and pain, why do you compel me to tell you what you'd better not hear?

The best is absolutely unreachable to you: not to be born, not 'to be', to be nothing.

But secondly the best thing for you is to die soon.'

'Dialogue between King Midas and the Silenus demon', 'The Birth of Tragedy', **F. Nietzsche.**

The Nihilist Abyss

The nothingness wraps our thoughts. The nothingness turns our thoughts. The nothingness changes and nods our thoughts in a chaotic spiral in the absence of a codified form.

The volitional interpretation goes to the roots of the 'perspective' and in search of the essence of the eradication of the mark-code coagulated in an extemporal movement.

The bodily vision squirts in a penetrating deformation – affirming itself in the individual who expresses signs of nihilistic delirium: delirious deepness in the surrounding reality.

The crack of experience resurfaces from a superstructure extended in the inoculated ramifications in contact with the sewage drainage called 'society'.

Penetration involves firm and motionless moments in an in-distinction in search of medical-behavioural voluptuousness.

The transfusion of vital synchronic drives blocks and expands in a continuous becoming, and in a continuous search for the limit of experience.

Concreteness articulated in the moral laws of man inhibits any motion carrying one's own will.

Medicament demands the assumption of mass-dogmatic rules.

The composition of the sub-inducing elements decriminalizes any decomposed motion and perception sinks into a nihilist abyss.

No clear sign in the negation of the sign itself: the sign composes by decomposing the codification elaborated by artifactual experiences inside the vital ganglia of the society-system.

The sign does not affirm anything because it is nothingness that eradicates itself in a nihilist delirium, and

the destructive chaos destabilizes the belonging and nullifies the nothingness.

The ongoing process in an assumption of compulsive penetration deposes elements that tend at the realization of the interpretation of the discontinuous sign, and to align in a persistent interposition of non-belonging.

Hypothesis modulates interposition: hypothesis is the rule of the context of the contextual form in the coercion of incisions of derivative attitudes.

The perishable is a hypothetic-worn act of visualized expressions.

The hypothesis-vision dominates the context in the hypotactic incurring, which appears in conflict with the dismemberment of deviated drives in reflections of destructive explanation.

The conflict spurs and assumes paradigmatic forms in relief and in an assumption of rivalry.

The self excites the ego by pushing the latter towards annihilating chaos.

The grinding triumph of one's own self is consumed in anodyne appearance.

The debauchery wants annihilation and the suspension of a nihilist delirium: in deforming, spastic and formless visions, the self-destructive perversion unravels in orgasmic nightmares, and the explanation tears occluding concepts-axioms.

Compulsive, the symptom researches and accentuates the orgasmic nightmare in an a-form in which dominion on the body is broken by expelling the vital drives in a zero pretending to annihilate, and the nothingness reflects the void of the nullifying nothingness: desire and conflict emerge in a desperate breath of death.

Death is looked after and inhales the disgusting masturbation and torment of a body in order to elevate it to a new life in a non life.

The non life is to live the void of a neurosis that attains the nihilist act.

The trauma breaks and annihilates the mnemonic and motionless 'thought' in an erogenous convulsion in the centre of one's

own self towards the ego and towards the self.

The convulsion designs destabilizing and stratified fragments in abyssal winces that sink social peace in an annihilating gait.

The trauma looks for the images of a body battered by delirium and trans-fuses the image in a moving sequence of hallucinations in continuous excitations that turn any sign of reconciliation upside down: the latent conflict comes to the surface and overwhelms the motionless thought.

Nausea for life must be evirated in this way and the blood liberates its efflu-vium of hypothesis: the carcass of a tortured spirit is the request for nihilist delirium, and the delirium longs for transfixed limbs in a desire of inner revolt.

Visions in altered and changing structures extend to deformations in an absent gaze in the absence of a perspective.

A drive increases itself in a relational approach and narcissistic personality longs for comprehension of its own nihilist delirium.

The paradigm of a tormented body is the transmutation from a comprehension to the absence of the absent in the absent background.

The absent does not pose the being – being the nothingness in a dissimilar being dissimilar from the extreme of the concealed extreme.

The penetration sinks in the abyss in multiple maniacal perversions in non rhythms, and the nervous state changes and sinks in the being of the concealed nothingness in the nucleus of the delirium.

The deconstruction stands for the division and in search of the essence of the nucleus in a frenzy for total self-annihilation.

'The one who went through the void will see a providential help in any painful sensation, and his main fear will be to devour it, to consume it too fast and to fall again in the state of dispossession of absence from which it had let it out.'

'The Fall of Time' **E. Cioran.**

*Edizioni Cerbero are targetted by the so-called **Operation 'Ardire'** (boldness) in Italy, which is directed by the nun Manuela Comodi.*

Anarchism and the Proletarian Myth

Cont. from 1st page...

... have got what they wanted from “successful” revolutions - a stronger master – and that it was only their intellectual precursors who were disappointed (when they were decimated). And it also supports the gloomy conclusions of Simone Weil in her syndicalist days:

Can the workers organizations give the proletariat the strength it lacks? The very complexity of the capitalist system, and consequently the questions that the struggle raises, carries into the very heart of the working class movement the degrading division of labor. Spontaneous struggle has always proved itself ineffective, and organized action almost automatically secretes an administrative apparatus, which, sooner or later, becomes oppressive.

2.

Would I deny that the class struggle exists, then? I do not. But there is considerable confusion between the **fact** of the class struggle and the **theory** of the class struggle.

The **fact** is the undeniable existence of a conflict of interests between employers and employees – whether State or “private”. The awareness and extent of this conflict are not so widespread as the “class war” preachers would like themselves and others to believe, but it does exist and has at times resulted in improved conditions for the employees. It is as natural for a wage-earner to defend his interest as it is for a wage-payer to defend his. This is the fact of the matter and only a fool would deny it.

The **theory**, on the other hand, is based on the unverifiable belief that this conflict of interests will or can eventually lead to the abolition of exploitation and the establishment of a classless society. Whether the **rationale** is the Marxist view of a historical dialectic impelling the class struggle to the final resolution of all conflict in communism, or the Bakunists/Kropotkinist faith in the spontaneous revolutionary “creativity of the masses”, makes little difference to the basic notion that the class struggle is the royal road to utopia. However modified by qualifications, or overlaid by “scientific” jargon, the theory remains a secularized

version of the messianic belief in the coming of the “kingdom of heaven” on earth – and has about as much evidence in its favor. For over 150 years the proletarian idealists have been exhorting the “workers” to be this or that, to do this or that, and their response has been virtually nil – unless the call has been to war. After more years than any of us alive can remember, the response of the vast majority of workers to anarchist ideas has been either indifference or hostility.

No revolt of the proletariat, or their predecessors in revolutionary mythology, has ever ended their servility. Their alleged “creativity” and “desire for freedom”, **as a class**, is so much populist moonshine and is mostly the product of guilt-ridden upper and middle class intellectuals who want to expiate their social sins. Kropotkin, who is a typical example, repeats over and over again that “Anarchism is the ‘creation’ of the masses”, but never explains the causal connection between the two. All he does is give some selected historical incidents which **he** interprets as being such, and these are usually democratic rather than anarchist in character.

3.

The trouble with much of what is today called “anarchism” is the fact that its exponents are dominated by “socialized mentalities”. By this I mean an obsession with the notion that the liberation of the individual is by way of integration with “society”. Not, in this case, existing society, but an ideal, classless/stateless society that the indefinite future is supposed to bring.

The distinguishing feature of this type of socialized mentality is its possession by the belief that anarchism equals anti-statism. Once the State has been eliminated, as the argument runs, mankind will dwell in freedom. Unfortunately, this is not the case, because authority has other sources than the State. One of these is “society”. Indeed, social customs and mores, because they are not specified in legal enactments, can be more

persistently oppressive than the laws of the State against which, at times, there is some measure of juridical defense. Many professed anarchists recognize the oppressiveness of the State, but are blind to that of society. Their “anarchy” therefore, consists of replacing the vertical authority of the State with the horizontal authority of Society.

As an anarchist-individualist I acknowledge neither the legitimacy of State control over me, nor that of an acephalous mob labeling itself “anarchist”. I am in agreement with Renzo Novatore when he wrote:

Anarchy is not a social form, but a method of individuation. No society will concede to me more than a limited freedom and well-being that it grants of its members. But I am not content with this and want more. I want all that I have the power to conquer. Every society seeks to confine me to the august limits of the permitted and prohibited. But I do not acknowledge these limits, for nothing is forbidden and all is permitted to those that have the force and the valor.

Consequently, anarchy is not the construction of a new and suffocating society. It is a decisive fight, against all societies – christian, democratic, socialist, communist, etc., etc. Anarchism is the eternal struggle of a small minority of aristocratic outsiders against all the societies that follow one another on the stage of history.

Like it or not, Anarchist ideas have never been more than the property of a small number of individuals who made Anarchism their interest and pushed it as such. The investment of the exploited mass with revolutionary virtue, the haranguing of them in minute-circulation papers that they never read, is often merely an elaborate disguise for a moralism which lays down how they **ought** to behave, and throws a multi-colored cloak over how they have behaved, do behave, and will behave – save, of course, the Second Coming of Jesus Christ, Karl Marx and Mikhail Bakunin, separately or together...

Those who consider that Anarchism is organically linked with the class struggle are really in a half-way position between Anarchism and socialism. On the one hand they try to champion the ego-sovereignty that is the essence of Anarchism. On the other they remain captives of the democratic-collectivist-proletarian myths. Until they can cut this

umbilical cord that binds them to socialism they will never be able to come into their full power as self-owning individuals. They will still be lured along the never-never path that is supposed to lead to the lemonade springs and cigarette trees of the Big Rock Candy Mountain.

4.

Whatever my hopes may be, however repugnant I find the miseries and hierarchies I encounter, I know that rulers cannot exist without the collaboration of the ruled and that it is ridiculous to suppose that hierarchies are the products of government alone. Without the servility of the many, the power-privileged few would lose their authority. Since I do not depend on the future realization of some ideal society as my **raison d'être**, I have no need to look to any class or group to validate my ideas.

But the rejection of socio-political myths is not synonymous with the rejection of all action by the individual. If the masses are indifferent or hostile, if the future promises to be a menacing blend of *1984* and *Brave New World*, nonetheless the imperfections of men and women will, until the final robotization, still leave gaps and fissures in the social fabric.

In such interstices of the organized collective it will still be possible, here and there, to create sympathetic **milieux**, oases of asylum and resistance, for those who have both disaffiliated themselves from the values and mores of the Establishment and at the same time lost faith in both the collectivist and authoritarian solutions to their problems. Such a way of going on, however, is not a product of the "class struggle". It is first and foremost an **individualist** effort: the creation of an egoistic sensibility.

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Athens, Greece: Trial report of the Conspiracy of Cells of Fire

Athens - Summary of day 24 (Tuesday, July 10) of 2nd Halandri Case trial. The session was to feature the apologias ['statements'] of four **Conspiracy of Cells of Fire (CCF)** comrades.

However, before the proceedings even began, Michalis Nikolopoulos read a statement in which he made it clear that the Conspiracy doesn't defend itself, apologize, or back down, and that the anarchist war continues. In another statement, Christos Tsakalos said that the judges were being ridiculous if they expected the comrades to justify themselves, and he emphasized that they were all proud to be members of the Conspiracy of Cells of Fire and part of the **Informal Anarchist Federation/ International Revolutionary Front**.

Concluding, Tsakalos addressed the judges directly: "And just so you don't forget us, you can stick the 'extenuating circumstances' of your democracy and your justice up your asses." Then, while insulting the judges, all four comrades got up and left, completely surrounded by an ample escort of pigs who were bewildered by our comrades' attitude and afraid that perhaps they were going to attack the judges.

Meanwhile, the few comrades present in the courtroom audience shouted: "The passion for freedom is stronger than all prison cells!" A recess was called, but when the session resumed the defendants didn't return, deciding against attending and making their "apologias." The trial was obligatorily adjourned to July 20, which session is scheduled to begin with the prosecutor's closing arguments.

While our four comrades, accompanied by a special escort of pigs, were being led back to prison, they ran into the presiding judge in a hallway. Damiano Bolano shouted at him: "Your days are numbered, judge!" This caused the judge to return to the courtroom to take refuge, leaving smiles on the faces of our comrades.

Letter from Olga Economidou, member of the CCF

*"Time becomes 'eternal', it is like being frozen while you think – see – feel but cannot touch – feel it all Memory... memory, this yes!
Every minute, every kiss, every name, every city where I was free like a bird full of energy and dreams, creative and active, drafted in freedom, an inducer of action and a propagator, I remember all of it and no one and nothing can steal them from me..."*

Gabriel Pombo Da Silva

"Diary of a Delinquent"

Black International Publications
(in publication)

After 53 days in isolation and the vengeful attitude, concerning the carrying out of my disciplinary transfer from Thebes prison to Diavata, on the 26th of June I was moved to Koridallos prisons for the upcoming trial of the persecution of the solidarity text of the CCF for the anarchist steki [centre] **Nadir**. The regime of isolation broke not because decisions were made, but because of the conditions.

Besides, every prisoner is a number, every number is one more paper in the useless piles on top of the desks of bureaucrats which is easily lost or thoroughly buried. Two days later it is announced to me that I must be transferred again to Diavata prisons. A fact that meant a return to isolation.

Thus, on the morning of Friday June 29th and while my 'escort' (special forces, cops, special force for transfers), waited, I clearly stated that I refuse to follow, I refuse to return, I refuse to participate in their game. In such or similar cases the tactic followed by the state mechanism is given. It begins with an attempt to bring down your moral, highlighting the dead-end of the situation and the futility of your choice, i.e. 'there is no other way' and concludes with the known threats about violent transfer. Their methods didn't work of course, neither did they create even a millimetre of doubt in my refusal and no intention to conciliate. Besides the decision which derives from the soul and the clear choices is the one of non-quitting, of continuation of the rupture with the correctional system. After a long

delay, magically appeared from the ministry the document for my transfer to Eleona in Thebes, a fact that meant the cancelation of my transfer to Diavata and my stay in Koridallos until I was transferred to Thebes. Right now I am back in prison where I began this 'voyage'. 53 days of isolation sound like a lot. When experienced are even tougher, harder. But the history of prisons hides inside it isolations, abuse and torturing of anarchist revolutionaries and generally disobedient people who do not count days but years.

Factual solidarity outside the walls in these cases is what mentally abolishes every isolation, every torture and continually feeds the struggle.

All these gestures of solidarity, the gatherings, the letters, and the arsons violate like unrepentant burglars the web of silence and torch its interior. From the shots by **FAI** in Genoa, to the torching of the Microsoft offices by the **Deviant Behaviours – International Revolutionary Front** in Marousi, the hatchet of the anarchist war was never buried...

Always in battle...

Olga Economidou
Member of the CCF – FAI – IRF
Prisons of Thebes



Italy: 'Operation Ardire': Update

July 13, 2012

Alessandro Settepani and Sergio Maria Stefani, both in preventive detention as a result of Operation Ardire, appeared at their public hearing for Operation Shadow, whose leading prosecutor is also the instigator behind Operation Ardire: Manuela Comodi. Those attending the trial in solidarity were able to greet and share a few words with the compas.

Settepani and Stefani were together in the same cell for over half an hour until the arrival of Comodi, who disapprovingly observed that there was a prohibition on intermingling in effect, given that Settepani and Stefani are also codefendants in Operation Ardire.

We found Settepani and Stefani in quite decent shape, as well as moved by the presence of friends and compas.

The hearing lasted just under an hour (keeping in mind that the prosecutor showed up 45 minutes late) and ended with an adjournment to September 25.

Right afterward, beginning at 11 a.m., was the reconsideration of Settepani, Stefano Gabriele Fosco, and Elisa Di Bernardo's detention. Unfortunately, just like with Stefani, Katia Di Stefano, and Peppe Lo Turco, the court's decision was unfavorable to our comrades. More updates will follow.

- aracnide@autisti.org

Elisa's letter from the prison of Pisa.

To all the comrades

I won't dwell on the summary of the staging posts that the servants of power have to follow when any public prosecutor orders them to arrest a rebel. They fulfil their duty egregiously and using any means, but by now they have become predictable, banal and not at all original, in a regular cycle of repression, which an anarchist is certainly not afraid of. So, since Wednesday June 13 2012 I have been locked up in the 'Don Bosco' prison of Pisa along with my comrade **Stefano**: a handful of iron and concrete is keeping us apart.

'Judicial isolation', as it is smartly defined by codes and laws that I despise, is broken any time I receive words burning with love and solidarity, in spite of the censorship on the mail. I thank the comrades who sent them to me. Words received after ten days of total silence, which had been planned by those who see these words as a threat to their power: this confirms that no dignified prisoner is alone!

What can be said as concerns the charges? Hackneyed article 270bis [*subversive association*] is one again

the protagonist of the nth anti-anarchist raid carried out in the hope to permanently suppress years of struggle on an international level. We are all sure that this hope is pure illusion in the distorted minds of our hangmen, as decades of history have demonstrated by a long succession of burning nights.

My legal defence will be merely technical and will aim to dismantle those imaginary accusatory castles, the fruit of the fatigue of those who contributed to writing the 277 pages of the arrest warrant, by making a clumsy display of their eavesdropping job, part of which is even funny. Will they sentence me because I'm an anarchist? Well, they can well do so! Do those gentlemen consider my existence as a spoke in the wheels of their democratic State and rule of the law? Well, this is an honour to me!

I'm pretty well. My mood is flying much higher than these bars and embrace all those who, outside and inside the prisons of the entire world, are struggling with dignity against all forms of power.

Above all, it enters the cells of our brothers and comrades of struggle **Marco Camenish** and **Gabriel Pombo Da Silva**, who after 20 years in prison are still coping with the dirty tricks of power, but they never bow to those who have always wanted to annihilate them. It enters the cells of the Greek comrades of the **Conspiracy of the Cells of Fire**, the Chilean cell of brother **Tortuga** and those of my co-defendants locked up in various Italian prisons.

To all of them a hug full of love and strength. To those who are expressing all their solidarity with me, with any means, thank you and a rebel, anarchist hug.

Pisa, 9th July 2012

Elisa Di Bernardo

Political prisoner, anarchist and vegan.

C.C Don Bosco
Via Don Bosco 43
56127 Pisa (for now...)
Italy

Switzerland: Letter of Marco Camenisch about Operation Ardire

Note from **ABC Berlin**: *Anarchist Marco Camenisch, imprisoned in Switzerland, has drafted a first letter regarding the "operation boldness" (Operazione Ardire). He is one of the accused in this frenzied construct against anarchists in Italy, Switzerland, Germany and Greece.*

Brief no.1 about the latest anti-anarchist (baptized "bold", what gives a marked effect to it...) construct by ROS (& f.) – Brutti

ROS stands for the special operations units, which I call dirty operations units (& forgers), since historically I'm a verity-abider. Lidia Brutti is the presiding GIP (judge for preliminary investigations) of the public prosecutor's office in Perugia.

Preliminary remark: Until today I was not subject to official notices or reactions from the Swiss authorities, and have been informed little by little by the media and via my correspondence. I was delivered by solidarians the—over 200 pages long—construct's strong indictment dossier, and I leafed through it, thus being able to confirm my initial (from TV and the Press) impression that it is in fact a theorem with more or less conspicuous but overall totally inane "evidence". I have not yet realized my intention to release a personal public informative and solidarity text. But my revolutionary solidarity beyond all differences against the repression is more than obvious, and more than naturally goes out to comrades arrested and subjected to investigations in this umpteenth construct of the ROS (& f.) under the directorship of the subject Ganzer—the *carabinieri's* General, who in 2010 was convicted in the first instance of international drug trade to 14 years in prison!

Today (June 28th) I received from Stefano Fosco, from Pisa prison, two letters dated June 18th and 21st, both postmarked: Pisa 26.06.2012. According to the defense counsel, a speedy transfer of him and Elisa to the high-security prison of Alessandria, or another prison near Perugia, is scheduled. I am as sure as Stefano also is that the accusatorial

edifice is bound to collapse; however, it takes time to reconstruct the many years of their existence and of **Culmine**, and long months in high-security prison lie ahead of them.

During the interrogation by the examining judge, Stefano and Elisa (who are life companions) made use of their right to remain silent (refusal to give evidence), partly because prior to this preliminary hearing they were forbidden contact with the defense lawyer, what is probably illegal, and the lawyer will lodge a complaint.

He recommends a joint technical defense in order to tear the insane charges point by point to pieces. A joint one since there is nothing to conceal because, for example, this is all about statements of anarchist prisoners and dissemination instruments of the same, and citations from books of the 19th century such as Émile Henry. At the moment I am inclined, should the occasion arise, and as soon as it becomes necessary, to join his proposal on grounds of "economy" at all levels, particularly that of hence preventable "frictions", by employing the same lawyer that Stefano has, or another counsel who would cooperate well with that one.

On the 18th he received a ban on meetings and correspondence with Elisa, and he was totally isolated for 6 days, facing a total ban on visits, having no TV, no newspapers, no radio, placed in bare cells, without even cleaning items.

On the 21st of June he found himself still in total isolation—what at this point is equivalent with the total ban on correspondence under a punitive action—while the only legally decreed prohibition is the ban also on telephone communication with Elisa. The Guantánamo-boys of Pisa assert that ban on contact should also be ban on postal mail. (I'm not surprised; in fact, I know this extreme-fascist prison in Pisa very well, where, as elsewhere, total isolation is simply imposed under

the pretext that they ought to have high-security wing for high-security inmates.) They have at least given him TV and on the same day (June 21st) prison yard walk now along with another high-security inmate.

Solidarity and love

Marco Camenisch,
Lenzburg warehouse, June 28th, 2012



Mexico: Letter from Felicity Ann Ryder; about her non-arrest and more

Note from **Viva La Anarquia**:
Currently, the Chilean police are conducting an investigation into Felicity. This is because the comrade visited Chile for two months in 2011. Among the research they are doing is what relationships and "contacts" the comrade has, in addition to investigating her alleged participation in a bombing. Meanwhile, the press has also played its role by publishing photographs of the comrade and spreading misinformation. Salute to Felicity with all our love and energy.

Comrades, friends,

I would have liked to have written earlier, but for various circumstances I haven't had the chance to yet. I want to send a warm greeting and say thanks to everyone who has worried about me and my situation, to those who have shown solidarity with Mario and I. In these difficult moments it means a lot to have people standing in solidarity from near or from far, even without ever having met me. I sent a revolutionary hug to all of you.

I want to clarify that despite all of the lies of the Mexico City police forces and the mass media, I was never arrested and they never had me detained in any of their prisons. I have tried to understand why they would have said that and spread such false information throughout Mexico as well as Australia, but at the end of the day, as a free person I don't think like a police officer, and I won't be able to

understand. If it was to try in vain to break or manipulate Mario, to manipulate my family, or to try to appear half competent in doing their jobs, I don't know.

What I do know is that I am proud of being an Anarchist, and proud to be an enemy of authority and the State.

To my brother Mario, I send him a giant hug and much strength and health. I know that he will always maintain his convictions strong, as well as his desire to achieve Total Liberation. I will always be by your side, compañero. Remember, always face to face with the enemy!

I also send a warm greeting to the fugitive comrades Diego Rios and Gabriela Curilem in Chile. A warm hug to the comrades from the CCF and Revolutionary Struggle in Greece, to the anarchist comrades in prison in Italy, to Braulio Duran, Luciano Pitronello, Gabriel Pombo da Silva, and to all of the anarchist prisoners and fugitives all over the world.

Que viva la Anarquía!

Felicity.



La Paz, Bolivia: Communiqué by Henry Zegarrondo, who is being held in pretrial detention in San Pedro prison

Terror seeks to impose itself through prosecution, repression and incarceration for those of us who break through its ideology of fear, an ideology reinforced by the 'communication' media, an ideology reinforced by those who slavishly accept it whether they disagree or not.

Power seeks the SOCIAL DEATH through incarceration, seeks to diminish an individual through the MORAL ANNIHILATION. But up until now I have not experienced any of these two 'phenomena' designed by the State; the only thing they have managed to do is make me feel freer than ever before despite being locked up behind these thick walls.

Most of the time we think that Power is the only enemy, but we have other enemies disguised as anarchists; such enemies are those who make up accusations or false allegations on the basis of suppositions against those of us who are imprisoned; then these unethical subjects release statements of support and deny having made declarations against me, so long as they please everyone, they keep lying and making up stories in order to save their filthy ass, as filthy as their very own existence.

Nina and I were accused by Renato Vincenti (who is one among the May 29th arrestees and member of **OARS - 'Anarchist Organization for the Social Revolution'**), and he has even pledged to continue 'collaborating' with the investigation, while the worst thing of all is that the State's functionaries blindly believe him. In the end, everyone has desperately opted for declarations based on assumptions; they have been defeated without ever having fought. I hope that Vico has not entered into this game of fear.

I want to clarify something: politically, I have always distanced myself from hierarchical, patriarchal, speciesist and activist organizations (typical of political parties). I do not believe in dogmas, martyrs or heroes, so I'm not part of OARS, I'm not part of **RED VERDE** ('Green Network'), as those in Power like to believe, based on what Renato asserted in his statement, since members of OARS also participate in **RED VERDE**. What a contradiction, right?

I only know **FAI-FRI** through the communiqués they release. Surely, though, the writing with 'x' (one use of inclusive language in Spanish) will stand as further evidence against me, once the investigators read this communiqué.

Anarchy is not about keeping ourselves in theoretical seclusion; it is about putting freedom into practice in our everyday lives. We need to split off from traitors and treacherous subjects, because to betray the anarchist struggle is to

kneel down, lie, blame others, cause fearful sedation; in theory, treason is to betray someone who had something to do with you but, in this particular case, treason through lying is the same or perhaps even worse, it is to betray oneself albeit having a discourse before, that has only stayed on words.

What makes me happy is that, out there, one can breathe solidarity, freedom and the spirit of struggle, which must go on in spite of these incarcerations. It is now more important than ever to keep fighting, debating, disseminating, discussing and publishing. It is quite unpleasant to know that some have distanced themselves although they used to have radical discourses, but this doesn't grieve me at all as it is better to be few than being a herd that simply follows the decisions of others.

This is all for the time being; I express my solidarity with all hostages of the States, I send them lots of strength, greetings, kisses and hugs. The echo of solidarians in Peru, Ecuador and elsewhere in the world has reached this place.

Strength to TIPNIS (struggles in defense of the 'Isiboro Sécure National Park and Indigenous Territory'); even though I disagree with the realization of the 9th ('national indigenous') march, I watch everything that happens from inside here, hoping that wise decisions will be taken, because we know that the State is going to deceive and will sow discord in order to impose its pro-capitalist laws. The best strategy I see is to fight on the very same scene of the conflict, in the Isiboro Sécure itself.

Thanks to my family, to friends, well-known and unknown to others, who paid me a visit; I reiterate my regards to all those who have opted to be the everyday warriors that have been able to confront fear and terror.

Henry Zegarrondo
Anti-authoritarian Anarchist

**STOP THE PRESS:
Long sentences for Genoa 2001 G8.
10 comrades have received long prison terms for 'devastation and looting'.
5 people will be locked up, 2 of those comrades are untraceable, and 5 more face a retrial. Revolt is our revenge.
Never forget Carlo Giuliani.**

ACTION CHRONOLOGY

18 July, Douglas Valley, Scotland:

Eco-activists openly vandalised the mansion lawn of aristocrat Lord Home, who owns land currently being mined - part of which is being occupied by an eco-action camp. Over the past few days the eco-activists also blockaded Broken Cross Open Cast Coal Site and invaded Mainhill Open Cast Coal Site where 45 activists stopped work on the site for the day. These actions are part of a week-long squatted action camp and occupation of Scottish Coal's intended new mine in the area, Glentaggart East.

17 July, Seattle, USA : Some anarchists took responsibility for smashing a Starbucks coffee outlet and two banks, in solidarity with *"the ten people sentenced to long prison terms in Italy a few days ago for their participation in the anti-G8 activities of 2001 as well as the recent repression ... known as operation "Ardire". It is important to remember that at that summit in 2001 the police killed Carlo Giuliani and tortured and imprisoned hundreds. It is also worth remembering that it is always possible for thousands of people to rise up as they did in Genoa in 2001 and attack the manifestations of the rotten system we all live under."*

12 July, Buenos Aires, Argentina:

Friends of the Earth/FAI take responsibility for multiple serious arsons of luxury vehicles in rich areas. Action dedicated to **Mario Lopez** and **Felicity Ryder**.

10 July, Puente Alto, Santiago, Chile:

Direct action group 'Friends of Gunpowder' took responsibility for the recent bombing of Puente Alto Police Courthouse. The action is in solidarity with **Luciano 'Tortuga'** and all the world's political prisoners. Extract from the claim: *"The point is to show that the pendulum of violence sometimes swings back against those who originally perpetuate the world's violence. We simply allow violence to flow in both directions, and we make sure those who support the exploiters accept the consequences."*

28 June, Santiago, Chile: Across the country one of the many marches that have happened lately by students demanding free education in Chile took place. During the demo, clashes with police lasted nearly four hours, and much of the road signs, TranSantiago bus stops and traffic signals were destroyed. Banks and Claro telephone branches were attacked and two pharmacies were looted. A police van transporting bastards in uniform was also attacked. Overwhelmed by the horde of people pouncing on them, they fled with their

weapons in hand to protect themselves and ran away. The vehicle was destroyed. A similar fact occurred on 18th Street in downtown Santiago, when a truck from the *Gendarmeria* lost control and collided with a post. The co-pilot of the vehicle fled rapidly while the driver was beaten with sticks and rocks before managing to escape. The truck, which found itself abandoned in the street, was attacked by a large amount of *encapuchados* [hooded ones] who also tried to open it while spray painting it and trying to put it on fire. A *carabineros* [paramilitary police] water cannon finally arrived to save it and all were able to realize that two prison guards were still hidden inside. After the demo on the Alameda, [central avenue], which ended in clashes with the *carabineros*, police officers injured, damage to historical monuments, graffiti, destruction of perimeter fences, garbage containers, security modules, streetlights, standpipes and damage to public private property, the Municipality of Santiago informed that the damages suffered were evaluated at over 122 million Chilean pesos. Road signs were most affected, 146 of them were completely destroyed. 19 traffic lights and 13 TranSantiago bus stops were damaged. The large number of people involved made this demo one with the most police wounded. The press said that 36 *carabineros* were wounded, among whom three were hospitalized because of the severity of their injuries. Yesterday, of the thousands of participants, there were a total of 472 arrests, of which 28 are in custody, accused mainly of mischief and assault against the police. The worst case is that of **Adrián Villa Cayuqueo** who after being charged for possession of molotov was accused for the attack on the police truck during the demonstration. Adrián faced a hearing in which he was accused by the disgusting institution of the *gendarmerie*. The comrade is kept in custody for 80 days the length of the investigation period.

21 May, Thessaloniki, Greece:

Anarchists placed an incendiary device outside a bank on Andreas Papandreou street in Neapoli district. *"Strength to Rami Syrianos. Strength to comrade Olga Economidou for the same kind of treatment. Solidarity to all the decent fighters behind the walls of democracy."*



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