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Arming Negation

A communique from the imprisoned members of C.C.F.

Conspiracy of Cells of Fire

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Mediocrity kills. For us there is no middle road. Whoever says is an anarchist, faces a decisive dilemma either to act or to clam up and abandon anarchy. Because anarchy at the tail-end of legality and minced words is not possible.

(unreleased text by C.C.F.)

I. Symbolisms inside coincidences

After almost two years the third trial of the state against the Conspiracy of Cells of Fire is coming to its end. The theatrical show of the court is peaking through the **“sacred” act of the apologies.**

The symbolism of the words is not coincidental. Indeed for the legal civilization the apology is considered to be a “sacred” right of the accused. It reminds the confession of the worshiper to the priest. It is the supreme moment of exaltation of the judicial authority, before the verdict. The accused is required to kowtow his judges (coincidentally, in Greece there is a Christian image of the “Son of God” above the judges’ heads. The coincidences are left to each one’s insight) and beg for the forgiveness of penal sins, for clemency or even for vindication. **In the language of symbolisms we have always preferred the heretic iconoclasts instead of the Inquisition’s justice. In the world of reality we are anarcho-nihilists and we are not going to apologize to any judge.**

II. Crossroads of memory and negation

Our refusal to apologize to the judges is not, certainly, an isolated moment, but a part of the insurrectionary history of the anarcho-individualists of praxis. The experience of the previous eras brings us today close to comrades from the past, Emile

Henry, Ravachol, Clement Duval, Marius Jacob, Vaillant, Severino di Giovanni and tens more eternally insurgent souls.

Back then those comrades were using the court's stand to make the voice of insurrection heard and to break the fear for the authority. Their "apologies" inverted the terms of the defeat of captivity and transformed into an "indictment" against the judges, the priests and the authority of that time. At the same time their scornful smile in front of the guillotine carved an indelible scar of negation and disobedience in the world of submission.

However, a historical sanctification of comrades of the past would be naive. **Besides the only thing that comes from sanctification is priesthoods and worshipers.**

Now it is our time and we must sharpen our own challenges in the present.

Today we don't necessarily need a stand in a court for our voice to break the walls of captivity. The digital technological fascism beyond the violent cataclysm of the dominant picture and the regime's internet propaganda, has cracks (despite the authority's efforts to fully shield itself) that are "infected" by the anarchist word and its diffusion.

So, every era must discover its own negations. We have no reason to remain attached to a tradition that wants anarchists prisoners apologizing politically before their judges.

Those apologies that till yesterday have been a radical gesture against the court, today may end up as a bankrupt attachment to the tradition and as a sanctification of the past lacking any evolution or perspective.

The obsession with the past, its idealization and its mimicry, instead of utilizing the radical tradition, they stuff it and transform it into a "religious" doctrine. Especially nowadays, that a big part of the anarchist scene chooses to serve itself reheated marxism and fantasies of popular uprisings, the armed anarchist guerrillas have no reason to follow the ethics of political propriety that absolutely wants political prisoners "apologizing" before their judges. All kind

of judges (conservatives, fascists, democrats) are institutional representatives of the authority and have taken sides. There are no margins for dialectic, only a condition of war between the world that they represent and the values that we express. **Two years now that we have attended this trial we have defended unrepentantly all the attacks by the organization, one by one.**

We highlighted the reasons for which they were carried out, we stood by the choice of the anarchist city guerrilla, we demystified the police's omnipotence, we tackled the antiterrorist unit's intrigues, we repeatedly made clear the non-participation of the rest of the accused in the armed action of the Conspiracy of Cells of Fire, we express our solidarity to the imprisoned comrades internationally, we supported publicly armed actions (e.g. the bomb of the illegal sector of C.C.F. against the director of the Korydallos prisons), which had as a result us being charged, as a retaliation by the state, with the accusation of instigation for the "Phoenix project" and generally we didn't leave an inch of truce in the war against the enemy.

All these are parts of the non-peaceful choice not to leave the enemy's language caluminate, muck with lies and distort our action. Our words and stance have escaped the boundaries of the court room inside the prison and with the complicity of radical counter-information projects and of anarchist translating networks became public.

So we don't need to individually "defend" ourselves with personal "apologies". What we have said still stands...

III. Remaining Unrepentant

Of course as we have written before this is our individual and collective position, not a new sacred truth of "super-revolutionarity" that we would want to impose to anyone. **For those who don't capitulate with the enemy and take the political responsibility**

tinuous insurrection. Here is the place where we keep alive the smile of those who were facing the scaffold, here is the place where we keep their voice and their last words unchanged "LONG LIVE ANARCHY"...

FOR US TRUCE WILL NEVER COME...

MAY OUR NEGATIONS

AGAINST THE SOCIETY OF AUTHORITY

BECOME 1.000 ARMED GUERRILLA CELLS

FOR THE DIFFUSION OF ANARCHIST INSURRECTION

LONG LIVE FAI/IRF!

LONG LIVE THE CONSPIRACY OF CELLS OF FIRE!

Conspiracy of Cells of Fire/Imprisoned Members' Cell

Polydoros Giorgos

Hatzimihelakis Haris

Tsakalos Christos

Tsakalos Gerasimos

Argyrou Panagiotis

Nikolopoulos Michalis

Nikolopoulos Giorgos

Ekonomidou Olga

Bolano Damianos

Mavropoulos Theofilos

“I was a random passerbyer...”, at the same time they face the polemic, the marginalization and the slander of a great reformist tension that parasites within anarchist circles and that moves with speed towards alternative lifestyle, formal complaining, introversion and self-trapping inside the microcosm of small islands of fake freedom. It is no coincidence that today in many cases reformist anarchists disarm the self-organized structures (eg squats) and convert them from a means of the multi-form struggle to an end in itself. **But a squat that disconnects itself from the violent, anarchist direct action and merely reproduces itself as a small island of freedom, will soon become a harmless, alternative subculture of pseudo-anarchist lifestyle.** This is how the practice of armed struggle and sabotage retreats and resignation and misery triumph.

In this today's context of defeatism, various anarcho-bosses claim that the absoluteness of our position in court, allows the abolishment of our “rights” by the repressive authorities.

The truth is that because we refuse to compromise, we have chosen the “legal suicide” because we have firstly killed the moral law within us.

The reason we don't care about our perennial convictions is not the fact that we are immune to captivity, but the fact that the only thing we are interested in, is the continuation of our insurrection.

An insurrection that no prison and no court can subdue.

So, if during the last century anarchists of praxis were sent to the guillotines and gallows, today they build isolation units, special wings and high-security prisons. So, we went from the immediacy of the executioner to the slow death of concrete, iron bars and locks. But here is the place where we meet again with those comrades from the past.

Here is the place where negotiations are being armed. Here is the place where stubbornness and conscience forge the con-

ity of the armed action and anarchist revolt, words may differ (sometimes a lot), but the consistency of the insurrectional action is what matters. So, in case some still want to “apologize”, even for aesthetic or personal satisfaction, blowing a spate of insults and depreciation against the judicial authority, obviously we support such a choice. The same goes for the fighters who, through their political word, nullify in essence the judges and give prominence to the fact that the revolt can neither be judged nor imprisoned... For us the real problem arises when some, on the one hand wish to maintain their public anarchist profile and, on the other hand, want to benefit from the legal extenuating circumstances (recognized by the judicial authority that they supposedly reject) and evoke legal irregularities in order not only to highlight the manipulations of repression, but also to gain more favorable sentences. It is then when the authority really triumphs and laughs at the haziness, the half-words, the excuses and the contradictions of its former enemies.

Because there is nothing worse than to say as an anarchist that you have unleashed a war against the state and then beg for clemency and extenuation.

Some of course may gain this way a disabled freedom or a lighter sentence. However, for us memory is the strictest “judge” of ourselves. The memory of the promise of what we have said and what we have done. The memory of the promise of what we say and of what we will do.

That's why we have nothing to say to the court, but to declare ourselves UNREPENTANT ANARCHIST URBAN GUERRILLAS and to support with all our strength and heart ALL C.C.F. attacks for which we are being accused. Those attacks are parts of ourselves and ourselves is part of the attacks.

We refuse to apologize, to beg for extenuation, to call witnesses of personal (and not political) defense, because we refuse to play the role of the downtrodden who stays in a position of constant defense.

We do not accept the morality of weakness and the aesthetics of the victim, which seeks defense.

We are tired of this constant hiding behind the words that disarm the risk of Anarchy by just talking about the political persecution of an ideology. **Anarchy is not an ideology that rots in bookshelves, it is a way of life against legality.**

The velvet coup of democracy usually does not need to prosecute ideas, but mostly the people who, with their actions, try to be consistent with their ideas.

This is what we have done by creating an anarchist conspiracy of friendship, comradeship, attack... This is how the new anarchist urban guerrilla was born, this is how the Conspiracy of Cells of Fire continues to exist. Our attacks deliver blows to the system's officials and symbols, destroy temples of money, torch political party offices, attack private security guards and security companies, place bombs at jails, courts, detention centers, fascists, at the Parliament, police stations, churches, houses of ministers, we send explosives to embassies and heads of states, blow up military vehicles and militaristic targets, burn newspaper offices and journalists' cars, we choose to live in the lawless side of life, away from the aesthetics of money and the morality of authority, against the technological shackles of the digital world and the herd of slaves, against the culture of compromise and the civilization of animal and natural exploitation.

From the moment we chose the path of anarchist urban guerrilla, we knew in advance that there was a chance of dying in a fight or receiving a long-term prison sentence spent in captivity. But at least, even if we are prisoners of authority at the moment, we know that we didn't lead the life of a slave.

Because when the prisoner finds a way to escape, he/she would do so, while the slave will stay in his cell, even if he finds the door open.

That is why we do not regret a single moment of our conspiracy and our revolt us. Even if we were condemned a thousand times

by the courts of the whole world, a thousand times we would do the same. Even if the time went back a thousand times, we would choose the same way of life a thousand times with even more tension and even more attacks.

IV. Against the clockmakers and the vendors of ideals

We have now totally abandoned illusions. We know that our words do not appeal to many. **The many prefer to fantasize the glossy way of life, that sells the values of their world, advertising happiness in the form of a cell phone and in the wheels of the latest car model.**

But we are not vendors of ideals that strive to gain a larger crowd of consumers. **We are also not clockmakers to measure time and our choices with the clock of the mature and objective circumstances of the alleged social awakening.** For us, the time is now and the place is here. We appeal to those who have ears to hear and hearts to feel. This is how the possibilities of an individual, existential, violent, armed insurrection that sets the true basis for the collective overthrow of the existent are created

Everything else that comes from the reformist – anti-guerrilla tension is politics and excuses to cover inactivity and the suspension of acting.

Today, urban guerrilla in Greece has to face not only the iron state repression but also the anarcho-bosses of the anti-guerrilla tension of the anti-authoritarian milieu. This is how the great contradiction of our time is explained. **While the unrepentant urban guerrillas claim responsibility for the attacks against power, eliminating the sad tradition of the past decades that presented anarchists as permanent victims of repression behind the ridiculous motive " I am persecuted for my ideas",**