

ASH AND RUIN

SUBVERSIVE NIHILIST PERIODICAL

VOLUME 1 - SPRING/SUMMER 2016



NOTES ON INDIVIDUAL REVOLT, ECO-EXTREMISM AND MISANTHROPY

FUCK THE "CIVIL"

LET'S GET

DISOBEDIENT



If it's metal and moves

It's a legitimate target.

TOTAL IT.

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INTRODUCTION

I have written and compiled the following texts purely for my own satisfaction, as a manifestation of my conscious desire for the diffusion of iconoclastic and heretical publications and also as a way to unravel my own thoughts more clearly and attempt to articulate them in a manner that is reflective of my chaotic nature.

In this issue there are various different writings which appealed to me, as well as personal reflections, poems, rants, etc., etc. I have not asked any permissions for the texts which are not mine, but included and sourced these texts either because they articulated an analysis worthy of my consideration and reflection, or simply because they made me smile upon reading them. I have particularly included claims of responsibility from groups and individuals from many different territories across the world, who have placed the march of techno-industrial progress and I feel even more importantly its “humanist” and anthropocentric values in their lines of fire.

The thought of others joining in the incendiary celebration of our own self-realisation, and carrying out their own sacrilegious deeds of refusal, spreading wildfire to the cities, desecrating every sacred idol, destroying machines and maiming and terrorizing those who are responsible for inflicting all of this modern crap onto us will always bring a smile to my face. It is to this end that I share these writings, to *subvert, desecrate, provoke and agitate*.

Though I digress on some of the perspectives presented in the texts of others which I have chosen to include in this publication, it would be completely absurd for me to make any changes to their words and to articulate my opinions fully on each minor discrepancy would take more time and consideration than I would care to spare for the purposes of this first issue of Ash and Ruin (Though personal reflections on these topics may be offered in future issues).

I spit on the church of “political correctness” and the creeds of any dogmatic moralists. It has never been in my interests to tend to the needs of the herd, nor to make anything more “appropriate” or appealing to those incapable of critical, independent thought and reflection.

I detest “the community” and all of the naive optimism it breeds and I reject all other delusional fairy tales that serve only to distract one from the realisation of their ego in the present.

As an individualist and a nihilist, I am motivated by my own will for life, not haunted by the phantoms of any purpose or cause and I will make it clear now that I only represent myself.

Total liberation is my own war, a war that I have fought for years, against every cage, every civilisation, every society, every creed, every ideology and morality. It is a matter of fulfilling my creative-destructive desires. It is misanthropic. It is existentialist. It is striving against all domestication. It is my vengeance for all the years that this prison-society has stolen from me, my vengeance for the destruction and pollution of the natural environment, my vengeance for the non-humans whose lives I respect more than the life of any “human”.

My total liberation means total war!
War to the bitter end!

- A



Solitude and Self-Realisation

Every day I find myself in a perpetual state of conflict, being torn apart by the throes of my conscience. As the sun rises and sets again with each passing day, concrete and artificiality smothers more of the earth, and the “human” leaves its slimy, corrosive touch on everything which I hold to be beautiful in this world, and whenever the hatred and rage temporarily subsides, it is all too easy to become overwhelmed by feelings of grief.

I plunge into the cold and murky waters of despair and as I sink into the depths, my mouth fills with the fetid water. I drink it deep and start to swim, the will to live pushes me to resist the crushing weight of this black abyss. No! I will not suffer the indignity of drowning myself in this filthy lake.

In the depths I come across a cavern, and within those twisting tunnels, I discover a dark and secret chamber. As I scramble out of the bleak water, gasping for air, I crash onto the sharp rocks. Intoxicated by the liquor of despair, I lay down and breathe the sweet air, drifting comfortably into a state of utter isolation. I begin to hear a familiar voice, it whispers wonderful secrets to me down in the dark and tells me tales of courage and the most sacrilegious crime, stories which light up my eyes like blazing torches in the night. There in that cavern at the bottom of the lake of despair I fall into the deepest slumber, and the sinful imaginings of the vagabond mind come to me in my dreams.

I begin to awake, not to the deafening silence to which I had drifted away, but to a cacophony of noise! Engines rumble, alarms beep, phones ring, voices of strangers are all around, chit chatting about the most insignificant and detestable things. It is then that I notice how the warmth of the sun is blazing down upon me hotter than ever before. As I open my eyes and wake fully, I realise I am back here, in this kingdom of misery and stagnation, surrounded by despicable and cretinous fools, by artificiality and banality.

Where has the cavern gone? Where has that familiar voice gone? And how did I get back here? Here of all places! When I could have so happily died in that cold dark cave of mine. Oh how comfortable I was in that cavern! How I long for the sweet embrace of such a solitude again.

I realise now, that familiar voice which I heard was no other voice than my own. Those secrets which were whispered in my ear, and those criminal dreams which I had down there at the bottom of the lake of despair, are the pure

essence of my conscious and subconscious desires, and although my dreams are born of out of anguish and suffering, they are filled with the most vivid and feral energy which has bestowed upon me the vision and the strength to live my life to its utmost capacity!

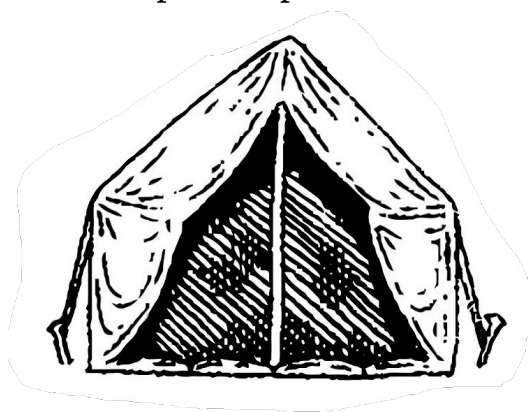
But what does it mean to live? Surely, when every option “offered” by this sickening circus of civilisation is a “life” of submission, boredom, humiliation, exasperation, and ultimately the defeat of a slow death, then to live means to resist all of this with all of my heart. I have to fight, I must fight! I must kill my enemies for they are killing me! Should anyone speak to me of "rationalism", "patience", "consideration" or anything born of the putrid mess of social obligations I will laugh in their face! The will for life cannot be contained by the pathetic values of the herd, that cowardly flock, unwilling even to look around them and recognise their chains, never mind beginning to break them.

And as the engines rumble on, and the alarms beep and the phones ring, and the trees fall, and the non-humans die, and the voices of strangers continue to babble fanatically about this and that. I look at the wretched idiots of the mass bustling around in their indifference, their filth and pollution and I curse them. Only when one has crawled out from that festering pit of normality and begun to arm their wildest desires and willfully define themselves as individuals will i begin to hold anything but contempt towards them.

I let my hatred flow freely from me, wreathing all that it touches in flames, and if constant rejection and solitude turn out to be the consequences of my attitude towards living, then so be it! I will depart as I always, scornful yet unbowed. An exile of every “community”. I would much rather die alone with a gun in my hand, than with cowards by my side and a knife in my back.

Of course one need not always be alone in the literal sense of the word, as chances to find accomplices in our struggles, opportunities to share ideas and weapons with one another and create beautiful moments of rupture can often present themselves - should we look in the right places - but speaking in an existential manner the unique one is always alone, against all odds and standards, always seeking to eclipse every limitation imposed upon them, limitations which stem from within and without

- A



Misanthropic Pessimism

The pessimism we want to study now is that which we have called misanthropic pessimism. This pessimism doesn't proceed from an exasperated and suffering sensibility, but from a lucid intelligence exercising its critical clear-sightedness on the evil side of our species. Misanthropic pessimism appears in its grand lines as a theory of universal fraud and universal imbecility; of universal banality and universal turpitude. As the pitiless painting of a world peopled with cretins and swindlers, of ninnies and fools.

The character of this pessimism appears as a universal coldness, a willed impassibility, an absence of sentimentalism that distinguishes it from romantic pessimism, ever inclined to despair or revolt. The mute despair of Vigny is more pathetic than a cry of pain. In Stirner we find frantic accents of revolt, while in Schopenhauer we find a tragic sentiment of the world's pain and a despairing appeal to the void. As for the misanthropic pessimist, he makes no complaints. He doesn't take the human condition as tragic, he doesn't rise up against destiny. He observes his contemporaries with curiosity, pitilessly analyzes their sentiments and thoughts and is amused by their presumption, their vanity, their hypocrisy, or their unconscious villainy, by their intellectual and moral weakness. It is no longer human pain, it is no longer the sickness of living that forms the theme of this pessimism, but rather human villainy and stupidity. One of the preferred leitmotifs of this pessimism could be this well-known verse: "The most foolish animal is man."

*

The foolishness that this pessimism particularly takes aim at is that presumptuous and pretentious foolishness that we can call dogmatic foolishness, that solemn and despotic foolishness that spreads itself across social dogmas and rites, across public opinion and mores, which makes itself divine and reveals in its views on eternity a hundred petty and ridiculous prejudices. While romantic pessimism proceeds from the ability to suffer and curse, misanthropic pessimism proceeds from the faculty to understand and to scorn. It is a pessimism of the intellectual, ironic, and disdainful observer. He prefers the tone of persiflage to the minor and tragic tone. A Swift symbolizing the vanity of human quarrels in the crusade of the Big-endians and the Little-endians, a Voltaire mocking the metaphysical foolishness of Pangloss and the silly naiveté of Candide; a Benjamin Constant consigning to the Red Notebook and the Journal Intime his epigrammatic remarks on humanity and society; a Stendhal, whose Journal and Vie de Henri Brulard contain so many misanthropic observations on his family, his relations, his chiefs, his entourage; a Merimée, friend and emulator of Stendhal in the ironic observation of human

nature; a Flaubert attacking the imbecility of his puppets Frederic Moureau and Bouvard and of Pécuchet; a Taine in "Thomas Graindorge;" a Challemlacour in his *Reflexions d'un pessimiste* can all be taken as the representative types of this haughty, smiling, and contemptuous pessimistic wisdom.

*

In truth, this pessimism isn't foreign to a few of the thinkers we have classed under the rubric of romantic pessimism, for the different types of pessimism have points of contact and penetration. A Schopenhauer, a Stirner have also exercised their ironic verve on human foolishness, presumption and credulity. But in them misanthropic pessimism can't be found in its pure state. It remains subordinated to the pessimism of suffering, of despair or of revolt, to the sentimental pathos that is the characteristic trait of romantic pessimism.

Misanthropic pessimism could perhaps be called realistic pessimism: in fact, in more than one of its representatives (Stendhal, Flaubert) it proceeds from that spirit of exact, detailed and pitiless observation, from the concern for objectivity and impassivity that figure among the characteristic traits of the realist esthetic. Does misanthropic pessimism confirm the thesis according to which pessimism tends to engender individualism? This is not certain. Among the thinkers we just cited there are certainly some who neither conceived, nor practiced, nor recommended the attitude of voluntary isolation that is individualism. Though they had no illusions about men they did not flee their society. They didn't hold them at a disdainful distance. They accepted to mix with them, to live their lives in their midst. Voltaire was sociability incarnate. Swift, a harsh man of ambition had nothing of the solitary nature of Obermann and Vigny. But there are several among the misanthropic pessimists we just cited, particularly Flaubert and Taine, who practiced, theorized, and recommended intellectual isolation, the retreat of thought into itself as the sole possible attitude for a man having any kind of refinement of thought and nobility of soul in this world of mediocrity and banality

Flaubert, haunted by the specter of "stupidity with a thousand faces" finds it wherever he looks. He seeks refuge against it in the pure joys of art and contemplation. He said: "I understood one great thing: it's that for the men of our race happiness is in the idea and nowhere else." "Where does your weakness come from?" he wrote to a friend. "Is it because you know man? What difference does it make? Can't you, in thought, establish that superb line of interior defense that keeps you an ocean's width from your neighbor?"

*

To a correspondent who complains of worry and disgust with all things: "There is a sentiment," he writes, "or rather a habit that you seem to be lacking, to wit, the love of contemplation. Take life, the passions, and yourself as subjects for intellectual exercises." And again: "Skepticism will have nothing of

the bitter, for it will seem that you are at humanity's comedy and it will seem to you that history crosses the world for you alone."

Taine was led by his misanthropic vision of humanity to a stoic and ascetic conception of life, to looking on the intelligence as the supreme asylum in which to isolate himself, to defend himself from universal wickedness, universal stupidity, and universal banality. A singular analogy unites Taine to Flaubert. Taine asks of scientific analysis what Flaubert asks of art and contemplation: an intellectual alibi, a means of escape from the realities of the social milieu.

This deduction is logical. Misanthropic pessimism supposes or engenders contemplative isolation. In order to intellectually despise men one must separate oneself from them, see them from a distance. One must have left the herd, have arrived at Descartes' attitude which "lives in the midst of men like amidst the trees in a forest." Whether we wish it or not, there is here a theoretical isolation, a kind of intellectual solipsism, the indifference of an aristocrat and a dilettante who "detaches himself from all in order to roam everywhere." (Taine)

Let us add that the clear-sightedness of the misanthropic intellectual has, in and of itself, something antisocial about it. To take as the theme for one's irony the common and average human stupidity means treating without respect a social value of the first order. Stupidity is the stuff of the prejudices without which no social life is possible. It is the cement of the social edifice.

"Stupidity," said Dr. Anatole France's Trublet, "is the first good of an ordered society." Social conventions only survive thanks to a general stupidity that envelops, supports, guarantees, protects, and consecrates the stupidity of individuals. This is why critical, ironic, and pessimistic intelligence is a social dissolvent. It is irreverent towards that which is socially respectable: mediocrity and stupidity. It attacks respect and credulity, the conservative elements of society.

- Georges Palante



A Great and Terrible Storm

The empire of “Humanity” has made certain its downfall.
The rain, vile and acidic, has been falling upon us all
like the tears of a silent grief for so long
yet few pay any heed to the coming storm.

The lost and cowardly flock piles illusion on top of illusion
building up the walls of their own imprisonment
in the futile hope that they can obscure from their sight
the dark clouds that are now looming overhead.

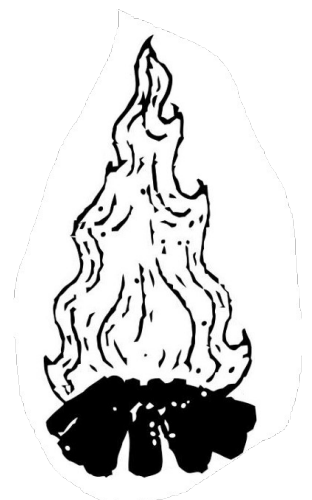
But nothing can stem the rising tides
or stop the march of the deserts
which will consume the cities
and leave only ruins in their wake.

With scorn, bitterness and skepticism
I pierce the darkness surrounding me.
And without any hope for a better tomorrow
I embrace the storm and wander on

I carry my torch into the night
and I hear the cries of battle through the din
Eagerly I step further into the unknown
in the search of a life worth living

The rain lashes down in torrents
and the night is impenetrably dark
save for the fires on the horizon
which are my only compass...

- A



Beyond The Movement – Anarchy!

“The world is one pestilent church covetous and slimy where all have an idol to fetishistically adore and an altar on which to sacrifice themselves.”

- Renzo Novatore

A movement of anarchists would, you'd think be a collective project of individual realisation and freedom, mutual aid and solidarity, honest communication and individual responsibility, of a violent attack against the institutions, managers and structures of domination and alienation, against mental programming and unconscious behaviours, against the reproduction of authoritarian society in our interrelationships and thoughts and actions.

What does the muddle of casual hierarchies, ideological rackets, miserable cliques, identity ghettos, would-be leaders, dishonesty and backstabbing that we see before us if we look at much of the self-identifying 'anarchist movement' have to do with that? Very little except perhaps in words or in a stunted form. Clearly the movement in general is more interested in protecting ideological fortresses, recruiting followers, preserving the suffocating comfort of their scenes, and above all, following their harmless hobby, than in anarchy!

Navigating and trying to find a reference point in the 'movement' can be disorientating. Young or new, comrades entering the 'movement' (or rather, the scene) are frequently snatched by one of the brands of package-deal politics or forced to pick between the false choices of proffered products served up by the various ideological rackets. Whenever a system of ideas is structured with a sovereign abstraction at the centre – assigning a role or duties to you for its sake – this system is an ideology. An ideology is a system of repressive consciousness in which you are no longer a willful, singular individual, but a component, a cog.

In this commodity-based world, the image of rebellion can be just another product, just as we can commodify, abstract and systematise our own expressions of our thoughts and desires into its alienated form, its commodity, an interchangeable form- ideology. Even, in fact most subtly and dangerously, when we are not conscious of what we are doing. In the various ideological

organisations, in the scenes and in much of the media of anarchists, a narrow consensus view of reality is enforced around specific parameters.

Free communication that goes beyond the boundaries of interior discourse is shut down by verbal attacks and mocking, physical exclusion, warnings of state repression or non-acceptance by society, and simple, dogmatic refusal of heretical thoughts. Like any lifestyle or identity in the democratic marketplace of society, anarchism has its package deals – complete with attitudes, opinions, styles, activities and products, all under handy labels.

I should mention at this point that, as someone who feels affinities with others of an antisystemic and insurrectional tendency around the world, I am aware that 'Insurrectionary Anarchism' or whatever can be turned into an ideology to be bought into, and even easier, a fad or style. Certainly recently, this seems to have truth in some quarters. But perhaps this is due to the recuperative influence of the Tiqqun intellectuals and their *Coming Insurrection*, a book that like *The Call*, seems to have influenced many young radicals, but which appears to be written by marxists and nowhere validates individual self-responsibility, free will, desire and consciousness. Their insurrection may be coming, mine has come, it is an individual revolt.

The collectivist message of *The Coming Insurrection* has little in common with insurrectional anarchy: the revolutionary theory flowing from the individuals' passionate uprising to appropriate the fullness of life for themselves, attacking all that controls and exploits, finding commonalities and affinities with others from which spring the real commune – the friends and accomplices of the guerilla war against the totality of authoritarian society.

With no sovereign systems of morality, theory, principles or social abstractions standing above the singular individual, the nihilist-anarchist attacks all systems, including identity and ideology systems, as obstacles to our self-realisation. The struggle is against not only the domination of controlling social organisation and widespread tranquilisation, but also against inherited repressive programming and the force of daily life, and so our struggle is a constant tension where what we must destroy and transcend is much more obvious than where we might end up.

For some, faced by this oppressive reality, it is enough to come up with an alternative, 'just' and 'reasonable' social system (or 'utopia') in their head. Some again just hold this as a pleasant fantasy land, while others wish society to actually change and either come up with or (more commonly) buy into an A to B recipe (or 'programme') for social transformation, for the reprogramming of the social system. This is simply a form of repressive (systemic) consciousness.

Frequently the envisioning and laying out of these alternative social systems (including those of many anarchists) is down to those cut out as the managerial strata of this class society, the avant-guard of which is responsible for the constant social restructuring of the modern world. Workplace democracy, decentralised production, 'green' technologies, multi-culturalism, and so on – are all experimented with by the dominant order, strengthening it.

Theorisation of abstract social systems – and all social systems are based on abstractions – only strengthens domination. But if you start from your own life and refuse to be a component of anything, refuse to represent others or have others represent you, embracing your inscrutable uniqueness, knowing that all you face in life are choices, then you are a danger to authority and order, a walking microcosm of anarchy.

This then is a call out to avoid the casual hierarchies and cliques of the official anarchist movement, to avoid ideological thinking and political identities, to savour the pleasure of thinking for yourself, of following your desires, the dignity of honestly following through to whatever unknowns of truth, negation and passion, setting no abstraction above yourself. In the war to the end, only choices matter, and only you are responsible for the choices that you make.

Examine your feelings and thoughts, eliminate all moral and ideological systems from yourself, be aware that “common sense” (or rather social consensus rationalism) is the strongest support of the existent, don't be afraid of where your inner (and outer) struggle takes you.

Smash all the idols, even and most particularly the 'revolutionary' idols!!

- Dark Matter Publications



Some Personal Thoughts on FAI, Insurrectionalism and Organisation from a nihilist-individualist perspective.

To begin I will explain what FAI, or the **informal anarchist federation** means (or perhaps, meant) *to me*. It is an organisational method and an anonymous “meeting point” for the struggles of some individuals at war with society. It is an ongoing discussion, a flow of ideas which come directly from the combative individualities who contribute to it - and their constantly evolving perceptions and experiences - and NOT on prescribed patterns of behaviour and thought. It is the point where our constantly developing tactics and theories are combined and put to the test as part of a collaborative experimental project aiming towards coordination and intensification of attacks without any strategic specialisations, leaders or followers.

As a chaotic and self determined individual, I actively seek out conflict with all of the imposed order of the existent. That is to say, in order to live my life in a way that I can claw back some amount of pleasure from the insufferable present, I consciously choose to withdraw from this putrid technological society of the spectacle and the mass, reject its values-laws and permitted ways of living and attack in whichever ways present themselves to me. This means that for the most part, given my anti-social disposition, I found many of my own ideas aligned with that of an offensive informal anarchist organisation, such as the project of FAI.

However, I am not part of some externalised and massified insurrection which the “revolutionaries” exalt and idolise. Instead, I see insurrection as a part of me, it is the rhythm to which my rebellious heart beats. In this respect nihilism, individualism and anarchy are also my own personal weapons to wield in whichever creative-destructive way that I perceive through my conscience to be fit, and not mere appendages to the spectre of “the cause” which only turns passionate and free thinking rebels into lobotomised automatons or “soldiers of the revolution” expressing all the correct salutations and reactionary gestures with the correct ideological reasoning.

The only form of organisation which I will ever belong to is the collaboration of individuals who consciously choose to align themselves together and conspire to fulfill their immediate desires and shared goals without any commitments or obligations that place the group or its projects above the consciences of the individuals themselves.

Sounds like FAI would fit the bill, right? Well I'm not so certain anymore. Unfortunately due to the common tendency shared by many anarchists to outright ignore internalised moralistic and ideological binaries, those self identified “revolutionaries” will always be there attempting to suck the uniqueness out of everything, enthroning certain acronyms within the political framework of their “movements” and greater-purpose mentality, then attempting to shut the mouth of anyone who happens to strike at their values and ideology as well. By enslaving the conscience of the individual to “the cause” they are completely trivialising the life-affirming power of chaotic and self-liberatory individualism which I once felt was able to exist within the informal anarchist organisation.

All throughout history the collectivist mentality of the “movement” or “the party” - no matter how “insurrectionary” or “individualistic” it camouflages itself to be - has never been able to represent the indomitable individuality of the violent minority, those nihilist delinquents and vagabond egoists, and their own beautiful and unique revolts against normality and civilisation.

I do not seek any sort of political “unity” or cheap reactionary “solidarity” from different ideological circus acts, but real affinity in complicity between warriors.

- A

Collateral damage: An Eco-Extremist Defense of Indiscriminate Violence

Merely being an eco-extremist propagandist, I am forced to pay attention to reactions of anarchist and leftist readers to the actions of ITS and other eco-extremist groups. The first reaction I encounter is usually one of disgust. How can eco-extremists carry out indiscriminate acts against property and people, such as burning buses and sending mail-bombs, where “innocent bystanders” may also get hurt? What if a child was near a bomb, or what if the secretary to the scientist, a mother and a wife, opens the package and gets killed instead? Why this obsession with nihilistic violence, where innocent people get killed? Isn't this ineffective for helping to destroy civilization? Doesn't this just show that the eco-extremists are mentally disturbed, probably angry at their parents, off their medications, outcasts, etc.?

Really, the opposition of leftists, anarchists, anarcho-primitivists, and any number of people who react negatively to eco-extremist violence is one of great hypocrisy: hypocrisy of the level that Nietzsche and any good manipulator of words could easily dissect. For civilization, and any ideology really, is based on indiscriminate violence, on hiding dirty laundry and sweeping dirt under the rhetorical rug so no one can see it.

Let's start with the numbers game:

Opposition to eco-extremist violence can be approached from the view of the Christian "Golden Rule": "Do unto others as you would have them do unto you." You wouldn't want to be blown up on a bus. You would not want to have your fingers blown off, or have a bullet put in your head when you are just "doing your job". Everyone has the right to work and support themselves, right? But your chances of being on the business end of an eco-extremist blast are minuscule: you probably have a better chance of winning the lottery. On the other hand, your chances of crashing your car, or being hit by one, are astronomically higher by comparison. Your chances of dying early of cancer or heart disease due to the consumption of processed foods are even higher. Yet those two last causes of death are "perfectly natural", while being "collateral damage" in a war to defend nature itself is somehow a tragedy. Cry me a river.

Of course, what such condemnation means is a tacit approval of state or civilized violence. For the bourgeois liberal, "terrorist violence" is horrible because only the State can designate people who need to be killed (if you lived in Afghanistan or Yemen, for example, you would have more to fear than just cars; you would also have drones raining down death on you from the skies. But that's okay, because U.S. democracy approved this.) The leftist and anarchist can criticize eco-extremist action with more integrity, so the reasoning goes, because they too reject the violence of capitalism and the State. Aside from that, however, they create a fantasy world where "the guilty", rich parasites who they have tried and sentenced to death in their own minds from the comforts of their talk-shops, are killed indiscriminately and even with cruelty, not taking into account that the bourgeoisie too are also husbands, fathers, sons, daughters, etc. And of course, they expect that violence to be minimal, as Revolutions have historically been dainty tea parties where the

innocent never, ever get hurt...

What we are confronting here is the Great Hologram of Civilization: one that compels us to care about people we never will meet, to have deep empathy for the abstract citizen, comrade, or child of God. We are supposed to get upset at the sight of the burning bus, or the destroyed office, or the leftovers of an incendiary device left outside of a government building. We are supposed to go over scenarios in our head: *“What if my daughter was in front of that building? What if my wife was in that office? What if I was that scientist lying in a pool of my own blood in a parking lot?”* Well, what if you were? And to be honest, you weren't, so why are you playing that film in your head?

Isn't that the great narrative of civilization: we are all in this together? That's a lie, because we aren't. Your life is merely a cog in a great Machine, and should the Machine decide to spit you out, you will be spit out. You have no agency, your morality is an illusion. It just covers up a lot of violence and death that went into making the clothes on your back and the food you eat. It's alright for massive numbers of animals to die, to burn down forests and pave over meadows. It's okay to enslave people in factories, to erect monuments to those who buried the worlds of wild savages, to sacrifice the dreams and sanity of those alive today for a better tomorrow. But for the love of God, don't place a pipe bomb in front of a government ministry! That's going too far.

Here's the key to your liberation: you owe society nothing, and you don't have to do what it says. Those people who get killed on the other side of the world don't care about you, and they never will. You are just one digit too many in their Dunbar's number: at most you will be a headline and then you will be forgotten. Your identifying with the death of the “citizen” or “child of God” hundreds and thousands of miles away is a way to manipulate you into doing what society wants: it's a tool of domestication, and that's it.

The poet Robinson Jeffers once stated that cruelty was the most natural thing, yet civilized man makes it out to be contrary to nature. Some tribes in what is now northern California were observed by the Europeans to be the most peaceful and the most violent at the same time: peaceful in that they had no

organized warfare, violent because that's how they settled inter-personal disputes. Those who cower in disgust at individualist acts of violence are really defending the right of the State and civilization to have exclusive power of life and death over civilized human animals.

They're its property, so how dare those eco-terrorists impinge on that right, as well as the right of 10,000 years of civilized law and order to decide who lives or who dies!

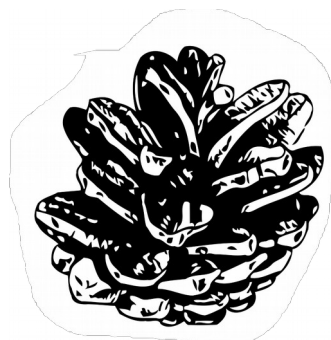
I end my rant with two (*apocryphal?*) quotes from Joseph Stalin.

The first is: *"You have to break a few eggs to make an omelette."* Of course, that is what the opponents of eco-extremists will always say: we are sacrificing the lives of innocent people to make our own version of Eden. Anyone with half a brain and a little reading comprehension will know that's bullshit. Eco-extremism doesn't seek to break eggs to make an omelette: it seeks to destroy the whole farm, and if eggs get damaged in the process, that's just the nature of the beast. How many eggs get broken on a factory farm a day?

The second quote from Stalin is: *"One death is a tragedy, a million deaths is a statistic."* And is this not the logic of civilization, of the leftist and anarchist? They can shrug off a whole world being butchered by civilization, they can wave off the deaths of savage peoples who did nothing but defend their land, and they can play video games in their heads of strangling capitalists in their beds, but when they see a bus on fire, or a lab blown up, they scream, *"Won't somebody think of the children!?"*

You may think these acts are ineffective; you may think them the obsessions of crazy sociopaths, or what have you. We're not trying to change the world, we would rather see it all go up in flames. And if you don't see that the destruction of the Earth, of the rivers and mountains, of the forests and oceans, is the real insanity, then we cannot help you, nor would we care to. Just duck when you see us coming.

- Chahta-Ima



A Poem of War

I walk in the woods and I listen for the songs of birds and the rustle of leaves
but the machines that groan and scream grow louder every day.
All I can hear is death.

I walk in the woods and I look for the wild ones, the rabbits, deer and boars
their bodies lay rotting in a pile and it fills my heart with pain.
All I can smell is death.

I walk in the woods and I search for the ancient ones, of oak, beech and ash.
Their corpses lay stacked by the roadside and the wisdom of ages is lost to
“progress”. I try to breathe, but the air is thick.
All I can taste is death.

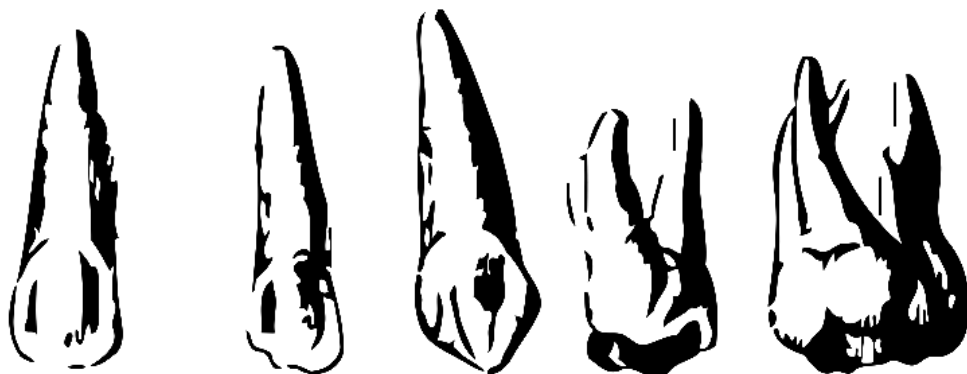
Before me lies a tortured landscape, a gaping, festering wound upon the earth
where the machines of our collective demise crawl like parasites,
tearing the guts from the land to build their monuments to artificiality.

Before me lies a mountain, a mountain that should never have existed
and it is lined with trees, row after row of trees that should never have existed.
Trees that are already dead.

The earth's blood runs black, and it soaks into my skin, I know it poisons me
but this agony I make my own. I take this suffering and fashion it into a weapon
inside myself, which extends from the abyss of my mind to the palms of my
hands, where conspiracy becomes reality

I walk in the woods and I listen for the sounds of my enemies, I know they fear
me, for their suffering is no longer an option. It's as harsh as a reality as the pain
they have forced onto all of us. Vengeance burns bright in my hands.
All I can see is death.

- A



Fires On The Horizon...

(Selected communiques from attacks against the techno-hive)

First Communique of the Individualists Tending Toward the Wild (Mexico)



*We love tranquility, we let the mouse play; when the forests whisper, we are
unafraid”*

-J.N.

I

Individualists Tending Toward the Wild (ITS, before “Individualities”), is the continuation of the eco-terrorist Project begun in the year 2011. After the death of “Wild Reaction” in 2015, we have decided to continue this project...

II

To refresh the memories of those who may have forgotten:

We continue this declared war against the Technological System, and against those who aim to improve and sustain it. We attack those who physically and emotionally insist on destroying and altering the wild and untamed places that are left.

Our acts aim to terrorize, wound, mutilate, and kill these intended targets. We use threats, explosives, and firearms to accomplish our immediate objectives.

Those who work toward the destruction of Wild Nature deserve punishment, so that their acts will not continue with impunity. ITS is not a peaceful organization that petitions governments to “punish those responsible”, collecting signatures, and playing the absurd legal-judicial game. We aren’t an NGO. We don’t need intermediaries to clarify things. For those who threaten Nature there are no courts; and even if there were, we will still take the law into our own hands as our fierce ancestors did. As we are not interested in being a “vanguard” or being in the front lines of this war, we attack accepting the final consequences.

III

Those who have opposed us and our defense of Wild Nature have given us many names in the past:

- **The civilized Aztecs before the arrival of the Spanish in Mesoamerica disdainfully called us “Chichimecas”.**
- The Spanish after their invasion, more out of fear than condemnation, called us, “savage pagans”.
- The English whites after their arrival classified us as “hostile peoples”.
- Today, the hyper-civilized call us “terrorists”.

Even though we prefer to classify ourselves as an Eco-Extremist group, let there be no doubt that ITS is and continues to be a terrorist group. We identify with the Chichimeca Wars because we find valuable lessons in those bloody battles that our ancestors waged until their final deadly consequences.

IV

We have tossed in the waste bin the rationalism and scientism of our first communiques. Now we rejoice in our pagan roots and we create gods from our personal dwellings in nature and from its cyclical processes.

Though we are not a tribe, we are individuals who have turned against modern progress, artificiality, and everything that attempts to mechanize and automate us.

To summarize, ITS is an eco-extremist group, formed by individualists opposed to modern values such as equality, humanism, and progresivism, as well as the moral foundations of the Techno-industrial system and its constant Progress.

ITS is the violent active response against those who aggressively cause imbalance in the Wild and Unknown, and look to domesticate them one way or the other.

ITS is a reaction, it is the logical consequence, a group of modern humans possessed by the primitive warriors of the past. We have decided to kill and meet out punishment to those who are directly responsible for the offenses against the Earth and those who dwell on it.

V

We are the same people who are responsible for leaving a UPVM worker maimed in Tiltitlan in our first attack. The same who left two techno-nerds gravely wounded at the Tec of Monterrey in Atizapán. The same who broke into the Cinvestav of Irapuato, the same who put a bullet in the head of a biotechnologist in Cuernavaca. The same who sent explosives to those hypocrites at Greenpeace, the same who wounded a professor of the UPP of Hidalgo with a car bomb. All that and more in 2011 alone.

We are the same people who sent a mail-bomb to the neurologists of the ITAM in Mexico City, which the authorities tried to keep quiet (among other acts) in 2012. We're the people who terrorized the researchers of the IBT in Cuernavaca with a bomb destined to arrive at an institute belonging to the UNAM. We are responsible for the worker who was wounded stealing our package bomb from a

mail box in Tlalpan in 2013.

Those who joined together from among a dozen groups to give life to “Wild Reaction” in 2014 are the same who decided to kill the project in 2015.

And we are the same people who now, in this year of 2016 according to the Gregorian calendar, continue the Extremist War dedicated to returning the blows that have landed on our wild places, and their flora and fauna.

VI

We do not wish, nor do we seek, nor do we find it necessary, nor does it interest us to work for a “revolution”. We despise that term and deem it a non-existent goal. We attack in the present because that is all that there is. The attack in the here and now is what terrifies our selected targets.

We are not “revolutionaries”, nor anarchists, nor do we represent the radical left.

We are not primitivists; that deluded romanticist Zerzan does not represent us, nor does that deluded radical Kaczynski, nor does any gringo, Spanish, or Italian theorist. No one.

ITS represents only itself. We have created our own discourse-tendency. We have created our own concrete objectives and have formulated plans of attack in accordance with our positions.

VII

We don't distinguish between “good” or “bad” attacks in this war. We salute acts by groups who burn cars, those who detonate bombs in institutions that assist in destroying the Earth, as well as those who send mail bombs to blow up important people in populist and humanist organizations. We salute those who attack indiscriminately this compromised society, just as we rejoice in the arrows that pierce the bodies of loggers in the Amazon and surrounding places. It fills us with joy when tornadoes destroy urban areas, as well as when storms flood and endanger defenseless citizens. The same is the case when we see those who freeze to death in the cold winter, or when we see people wounded in earthquakes, for these are responses and reactions as well to the Technological

System and civilization. We learn from nature and its violent reactions. Nature doesn't stop when faced with subways, or rural or urban buildings. It doesn't respect the common citizen or the scientific specialist. It is relentless, it destroys everything in its path without consideration for morality. With this, we are personifying in animist style Wild Nature, because in our pagan belief, nature is the Unknown Force of the first hunter with the same color skin as the earth, who with the first gatherer woman with braids of feathers, dances over the corpse of modernity and shakes the minds of those who feel in their gut the moribund beating of the Earth. They are dark beings with the characteristics of the Coyote and the Deer, with the scent of Moss and Mesquite, with eyes of Flame and Voice of Thunder; those that begot free man and woman, both wild, the same who have possessed our minds to continue on the war of our ancestors.

Our war is extremist and violent, in connection with the natural and joined to the spirits of the exterminated native tribes.

Those who we wound and kill are a blood offering to Wild Nature.

ITS has this warrior inheritance and we know others have it, so that:

Forward with the War against the Technological System and Civilization!

If they don't respect the Earth, we won't respect their lives either!

Death to Progress, Scientific Advances, and Modernity, the cancer that threatens our lives and wild surroundings!

Axkan Kema, Tehuatl, Nehuatl!

[Until your death or mine!]

Chikomoztok

First Full Moon of January

- *Individualistas Tendiendo a lo Salvaje* / Individualists Tending Towards the Wild / ITS

Responsibility Claim for Car Burning Spree by Wildfire Cell - ALF/ELF/FAI (Germany)

In the early hours of February 14th, we set fire to the urban-cemetery of Mulheim An Der Ruhr, burning nine cars by placing home made incendiary devices on the tires. To us all cars are equally disgusting and toxic machines of the techno-industrial system, so we burn them indiscriminately, choosing not to limit ourselves to targeting some abstract definition of “luxury” cars.

This attack was an act of vengeance for all the nonhuman comrades crushed on the roads of human “progress”, and whose lives and homes are destroyed every day to produce cars for the smooth functioning of society and the accumulation of power to the hands of the corporations destroying our home, the natural environment.

We chose to act one day before the original date of the court case for the attempted escape of Conspiracy of Cells of Fire – Imprisoned Members Cell, to stand with them until all prisons are ashes and ruins, and all human and nonhuman comrades are free.

We also send our greetings, love and rage to Monica Caballero and Francisco Solar, whose court trial has been set for the 8th, 9th and 10th of March for the bombing of two churches in Spain.

This is a gesture of complicity in the war for total liberation.

Onward with the violent rejection of civilization and its values.

Until all are free!

Wildfire Cell – ALF/ELF/FAI

**Circle of Individualists for Anarchy &
Kapibara Group FAI-FRI claim responsibility
for arson of Andrés Bello University in Santiago (Chile)**

Translated from Spanish by Palmer Amaranth



“Civilization is the war that some humans have unleashed against nature a few thousand years ago in order to increase their own power. This war continues today. A system of domination increasingly powerful and invasive, thanks to the support of its technological control devices, but which has failed to eliminate from the face of the earth the resistance of certain individuals, of some not yet civilized communities, of the wild which is reborn in every place abandoned by humans. All is not yet domesticated, wrought, alienated. Tangible signs of this are the countless attacks against authority and civilization that happen every day in different parts of the world, keeping in mind that we come to know only a small part of these attacks.”

People look at cell phones, other people look at more cell phones, it is an agreeable atmosphere for our intent. Meanwhile, someone delivers letters and documents, no one makes eye contact, access to the building was pretty easy, our previous observations give us the assurance. The first floor is at our mercy,

the first barrier has fallen and there is only 10 meters to go. Scan the place and leave partly hidden the plastic bottle filled with gasoline and oil attached to an incendiary mixture of potassium nitrate and a timing device we hope will do its work in the morning.

The characterization gives unusual security; a formal suit gives an almost impenetrable aspect, these researchers, students, teachers are predictable like most citizens. The Faculty of hard science of the Andrés Bello University is but a grain of sand in the complex of research and attempted domination of nature in its broadest conditions, pillar of technological development for total domination. A building which represents something more than physical structures, housing humans with an camouflaged ideology of death. With the progress of their studies and advances in areas such as physics, mathematics and chemistry, they seek nothing but the improvement of this decadent society's status quo, ensuring a present of exploitation, torture, and murder against our sisters of all species.

“The seed is within you, that seed that clings to the earth, to the ancient and primeval, that clings to nature. Various factors are needed for that seed to germinate, such as humidity, sun, wind, earth minerals, rain, etc., environmental conditions are closely linked and related for a small wild seed to become a leafy tree.”

We abhor these intellectual authorities. We would love to be face to face with the honorable Dr. Pierre Paul Romagnoli or Eduardo Enrique Chamorro, but all in good time. Today we attacked their research centers, step by step, slowly, we approach their areas of development and well-being. We know that if we keep working methodically very soon this face to face will be possible. The devastators of land and those who sustain them have names, they've always had them, only our inertia keeps us away from them.

Towards proliferation of attacks and coordination of groups and individualities to strike harder and constantly against the patriarchal civilization and its techno-industrial framework, the path is arduous and uncertain, only our actions in the present reveal our real convictions.

“The light which puts out our eyes is darkness to us. Only that day dawns to

which we are awake. There is more day to dawn. The sun is but a morning star.”

Embraces to all those who defend what we have lost, who do not allow this depraved exploitation and rape of the earth go unpunished.

Especially, this is a small gesture for Marius Jacob Mason and Natalia Collado

Greetings and strength to everyone who is confined in prison cages.

Circle of Individualists for Anarchy

&

Kapibara Group FAI-FRI

Anarchists claim responsibility for destruction of mobile phone antennas (Greece)

Modern capitalistic society is a society of control. And this because the system engages in an unending and total attempt to maintain the normality of social life. From this condition of control, the technology of surveillance could not be absent, as the technological development is directly related to the progression of authority and the ways it imposes itself.

State and capital, as active users of technology, shape this form of surveillance, aiming at profits and their own further imposition. From cameras in big cities and public transport for the security of those “who have nothing to hide” (and for this reason prefer to show everything) to the cameras in work spaces in order to “secure” our productivity and normality in consumerist procedures. And from the new biometric IDs to personal files on everyone, which is formed in relation to visited internet sites, preferences, music listened to, books read, financial transactions, data that is recorded by various colossal companies that have identified a big part of our lives with targeted ads and product promotion for consumption.

As years pass, as much as technology develops, we will have to deal more and more with inventions that, consciously or not, contribute to repression. This is a logical consequence since a big part of research on this field is financed and

guided by state and inter-state authorities, as well as multinational companies that try to solve their concern for better fortification and profit production. After all, we have a whole industry that works to create advanced technological systems of control and repression, which range from weapon systems used in war situations to technological means for the protection of the regime against domestic enemies. The latter include crowd repression systems (water cannons, systems that bring confusion to crowds through unbearable heat or noise production etc.), cameras and EYP's surveillance toolkit (National Intelligence Service) used to build case files and sentences, the development of suspect matching techniques through biometric characteristics (like fingerprints and DNA), but also the technological upgrade of prisons with cameras and automated functions. Despite the different styles, their target is common: on the one side, to create an atmosphere of fear through strengthening the image of an omnipotent state and, on the other side, to discipline those who don't compromise with sovereignty's commands for social peace.

A pillar of the technological progress of the last decades has also been the development of the telecommunications sector, necessary, in its turn, for the control and smooth functioning of the techno-industrial system. Modern control and repression systems are totally based on and partly supported by telecommunications technology.

Telecommunications companies, using our "need" for communication and networking inside and outside urban centres, record our conversations as well as our position with gps systems. In good/flawless cooperation with relevant state/private bodies, they allow at anytime the collective lifting of telecommunications confidentiality calling upon national security and have often contributed to the manufacturing of charges against fighters based on wire-tapings. Among other things, Vodafone in 2006 was responsible for massive wire-tapings, while today they cooperate with Group4 Security and the Ministry of Justice for the implementation of the repressive project which has to do with the electronic surveillance bracelet destined for house arrest and control of detainees. Also, OTE (Greek Telecommunications Company) provided the necessary material and technical infrastructure to Frontex for the operational programme "Poseidon 2010" in order to secure the sea borders.

In the name of profit, telecommunications companies see the air as their own chieftdom, placing more and more camouflaged antennas on building rooftops, the owners of which get handsomely compensated.

The levels of transmitted radiation increase continuously because of the increased needs of the network and also because of the use of new faster transmission technologies and have already been characterised by the World Health Organisation as possible carcinogenic.

On 5/2 we destroyed 3 Vodafone mobile phone antennas, 1 OTE mobile phone antenna and 1 Wind mobile phone antenna on rooftops in the areas of Faliro, Botsari and Papanastasiou by setting them on fire with inflammable liquid, and on 7/2 we smashed 1 Vodafone mobile phone antenna on the facade of a mezzanine of an apartment building in Kato Toumba. It is an act of resistance against the ever-increasing control complementing the continued struggles against mobile phone antennas. Our action is dedicated to comrades T.Theofilou and G.Tsironis whose trials are on 24/2 and 5/2 (it was postponed indefinitely) respectively.

P.S. Understanding that resistance against social control is an important piece of diverse and constant anarchist struggle, we salute the initiative of the comrades from Volos for “Cameras destruction”

- Anarchists



Car Dealership Torched by Green Girl Cell and Blue Girl (Mexico)

“We do not fear your cars in flames because we have a new world in our bikes. The indiscriminate arson of vehicles is not a popular method in public opinion, but we do not deny that it is a very efficient way of getting attention. The destroyers attack consumer society at the root: cars, the vehicle of narcissism, erotic fantasy, the sublimation of sexual potency.”

Gavroche, La revolt of Banlieusards.

“The youth that has burned vehicles have understood all society. They do not burn them because they cannot have them: they burn them so they do not need to want them.”

Frédéric Beigbeder.

Today, April 26, 2016, at approximately 3-3:30 AM, while the stinking slave masses gather energies in their bedrooms to rise early and work, while many people dream of saving money to buy luxuries and climb the social pyramid, we scurry our plague towards one of the most widely diffused and accepted symbols of techno-industrial, modern, capitalistic society: the car.

We claim responsibility for the explosive incendiary attack at dawn against a car dealership in Coacalco, México Building, located on Lopez Portillo Ave. The fire spread to five or seven new trucks, causing major damage to that company. These attacks, of course, appear to us to be more lucid [showing spontaneous and undirected playfulness] than “revolutionary” since the “social revolution” is something we do not care for, and the programs, parties, organizations, catechisms, and other leftist trash provoke nothing more than boredom and nausea for us.

We want nothing, we claim nothing, we protest nothing, we demand nothing; we prefer the attack, the rapture by force, pillage, sabotage, mocking, fun, game.

We wish to contribute to the banality of violence, given that it seems essential to attack the enemy; it is not a question of “militarization,” professionalization,

specialization, meticulous measurements or doses, or broken down by dates, as in the case of the red guerrillas and/or organizations of the leftist “struggle;” it is about informal actions, casual actions, lucid actions, vandalism, within reach of any sick and rabid spirit, anxious to destroy that which surrounds it. We do not dream about changing what exists, we are conforming to watch it burn, to hear it explode.

At war with that which exists!

At war with ourselves!

P.S. Haha!

- Green Girl Cell, Blue Girl.



Declaration on the cable fire in the Hambach open cast mine (Germany)



We speak up as those who caused the breakdown of the lignite mining in the Hambach open pit last Sunday morning, April 24, 2016.

As a target of our attack we chose the uncovered ground lines between the coal bunker and the conveyor belts collection point. With these cables all excavators, spreaders and conveyor belts are connected. The cables pass from the substation on the western edge of the pit near Oberzier, where is transformed from 280kV down to 30kV, to the conveyor belts collection point on steel frameworks at a height of about 20 – 200 cm. Including the insulation they were about 10 cm thick.

In order to achieve a secure effect on as many cables as possible we poured and ignited tremendous loads of petrol under the cables. Near the fire, there were neither buildings nor equipment to which the fire could have jumped over. There also were no people around. The various blackouts were accompanied by bright flashes, visible in the entire pit. They were due to the discharges of the power cables as soon as the insulation was melted away. Our action was not only directed against RWE, but also against the dominant conditions. In a world where capital interests are in the foreground and the power structure ruthlessly pushes through its myopic interests against all odds, and against humans and nature, a radical resistance is needed. We want to oppose a resounding “NO” to this system, as a first step to tilt this balance of power at some point.

The fatal impact of coal mining and coal-fired power generation on humans,

nature and climate are well known. Nevertheless, the excavators of RWE are digging on every minute. We succeeded to prevent this for some time at least. The attempt to mediate between RWE and the lignite resistance reveals the power structure. To mediate means to prompt the resistance to be less radical, less “mean” to RWE or in other words: “the resistance should not disturb”. Those who act this way accept the existence of RWE and its work of destruction as given. Thus the authoritarian violence is accepted, which is included in the mining and the power generation from coal and which is legitimized by law. But the rebel violence that resists appears to be illegitimate.

The result can be only a whatsoever guarantee for continuity of operations for RWE, which now has the blessing of a part of the resistance as well. Namely of the part which has allowed to be incorporated into the arbitration procedure. The resistance is divided into the disabled and integrated part and the remaining isolated and “illegitimate” part. When people say that such an action would harm the resistance, then this means that they accept that the power of the rulers can divide the resistance in good and evil. Evil is what hurts, really bothers and is effective. The pro lignite diary *Kölner Stadt-Anzeiger* writes: “Arson, violence against people, excavator occupations and senseless vandalism against technical facilities with the aim to paralyse opencast mines and power plants – the violence of criminal activity is increasing.” However occupations, arson and blockades are not senseless, but hinder very precisely the destructiveness of RWE. What in fact harms the resistance, is the obedience to the mightiest and their media who try to tell us what is good and evil. We should listen to our conscience and our reason, not to the media. With our action, we have demonstrated that clever and careful militancy, with moderate and defensible own risk, can halt the normal operation of RWE. Our action could have been taken by any small group. We needed for it no special skills, knowledge or accesses. All necessary information is publicly available.

For a radical, resolute and direct resistance! For a world that will not be destroyed on behalf of capital interests!

Cell of nihilist and anarchist conscience – Falcon of Chaos claims responsibility for attacks in Edinburgh

On 8/3/16 at night I set fire to a car using firelighters under the fuel tank. Wandering at night one can also create the very pleasant moments of meeting many interesting individualities that prefer the dark like foxes and raccoons.

This action is an action of self fulfillment and a challenge of boosting my capabilities. Whoever wonders what kind of car was it and if it was worth the effort is a prisoner of the social and civilized swarm. Of the political necro-sickly conscience of those self-imprisoned in ideological dungeons. The neighborhoods of the peaceable citizens with the signs of the neighborhood watch are very disturbing to me as symbols of self-repression of the rationalist society and it was my pleasure to disturb one of them. The ghost of the Law everywhere around me deadens every will and worst of all even every thought of someone to defy it. It converts every lobotomized humanoid into its worthy servant without questioning. The rottenness of the systematic quietness becomes a knife in the throat of the conscious anarchist individuality trying to crush its free flow of life. Its will to become something else. Though the one who defies this situation stabs the reification of life and expropriates moments from the repeated procedures of civilisation tearing down the sepsis of normality.

On the 7/4/16 I attacked a van of the city council by slashing the tires and vandalizing its logo and its writings. As I was heading there I came across accidentally a van of a construction company of which tires were also slashed. Thereafter during the same night I headed towards some garage/storages of the city council where the signs and writings were vandalized with nihilistic symbols which did not aim at becoming idols but signify the transition through attack. These actions happened during the Edinburgh international science festival which took place this period, of which the above targets were major financial providers, filling the prison city with the propaganda of the ideology of science, of the most contemporary religion which as "godly speech" has classified and claimed everything around us. Made as a product easily inside the capitalist reality of annihilation of producing personal thought to fit in every culture where everyone can receive a part of it as so to remind to the faithful of the ghost of Progress that the future is in good hands as long as they leave themselves in the armful of this deity. Leaving outside the horrific parts which treat life as trash because they would repulse the future believers and inspirators of their pathetic social evolution. Also with endless events that promote the green development, ideologicalized captivity, objectification and spectacularization of the non human animals and the earthly environment as well as the human subjects themselves who reproduce these logics being imprisoned in the dungeons of their ideologically and rationally constructed realities. Though I do not excuse them. In the question "did the ghosts make them or did they make the ghosts?" I answer that there is a mutual relation between the two. The enthusiasts of "human essentiality" for so many years

have tried to save this sacred that from its pedestal arise so many whips and chains as well as others who have found in this "essence" the source of the ghost of Evil they always vomit prophecies. I am beyond this contemptible idiocy. Against every mass leprosy but also against the herds that drag it.

Strength to my comrade from the cell Anti-Surveillance Front / Incendiary Nomad Cell / F.A.I. as well as to my comrades who from far away conspire with whatever they have for the personal anarchist war.

For the beauty of self-realization
and the rise of the self over every
authority.

For the rise of the unique
individualities and the war for
their own.

Death to Science.

Death to every civilisation.

- Cell of anarchist and nihilist
conscience "Falcon Of Chaos"



Eco-Extremist War Guamera claims responsibility for explosive attacks against Biology and Psychiatric institutions (Mexico)

**Just as the phases of the moon complete their cycle, ours has just begun
and will end only when civilization has fallen...**

This is a declaration of war against civilization and the technoindustrial system as a whole. Our cause? The armed defense of Wild Nature. While all of the "isms" await a change in the condition of things, the here and now is our place for criminal and terrorist activity. Since we have no problem admitting it, we are terrorists and savage criminals. We aren't victims or heroes for anyone or anything. Our cause is, along with our interests, are ours and ours alone. Morality and civic duty can then go fuck themselves. But we are rambling and thus we'll cut to the chase and state that **we are responsible for the detonation**

of two explosive devices at installations at the botanical garden on April 8th that damaged an office and destroyed the greenhouses of the “Adopt a Plant” program of the Institute of Biology of the UNAM. This program removes flora (something endemic) from its habitat in order to make it artificial, genetically modifying it by developing in vitro reproduction and altering its growth. For what, because they’re altruistic by nature, hahahaha, what a joke that civilization is combating its own devastation of nature by making it artificial. We know that they won’t stop doing this, so our attacks won’t either. Our bombs will keep exploding in broad daylight and under their fucking noses, and they’ll just get worse with time... You can bet that you are also in our sights as well, upholders of the techno-industrial system. **We also claim responsibility for the failed explosion on March 3rd that caused panic in the psychiatric hospital of the IMSS located on one of the streets of the Metro Station Villa de Cortés en Tlalpan.** We clarify that the explosive was really built to explode and destroy the institution, the white robes on the inside, and the bastard citizenry that were passing by. It wasn’t a prank or a dud as many news programs falsely reported. For this then we ask for forgiveness... We promise not to fail next time and to blow up their philanthropic institutions along with all of their thought police therein. This isn’t our first time at the rodeo and we just need to hone our skills to come up from nothing and spark the conflagration of all that is civilized starting with our own fire.

In defense of wild nature!
Death to civilization and the civilized!
We’re coming for more...

- *Eco-Extremist War Guamera*

Nihilistic Sect Memento Mori claims responsibility for explosive attacks against societal values (Rome)

*“I have never understood how one can love one’s
neighbor.”*

We claim responsibility in an anti-political manner for the explosive attack on the Via Ponzio Cominio at the doorway of a building.

The attack lamentably (for us anyway) produced only property damage.

We also take responsibility for the letter-bomb abandoned inside of a building on the Via Achille Loria.

Both attacks took place in the center of Rome.

These attacks took place some time ago, but now we strategically and amorally take responsibility for them.

The attacks were targeted at this society’s values.

With this, we exclude ourselves from any type of association with idealist, ideological, and/or religious attacks.

Our attacks have been experiments in the decline of ethical and moral values and their annihilation, as well as for the spreading of Terror and Fear toward the Nihilistic Void of the Unknown.

With this we express affinity with the eco-extremist groups that continue on the “indiscriminate path”... affinity with the Indiscriminate Faction, ITS, Ouroboros Nihilista (now Ouroboros Silvestre), the Eco-Extremist Circle of Terrorism and Sabotage, and the Pagan Sect of the Mountain.

For indiscriminate and selective terrorism!

For the destruction of the ethical-moral values of techno-moral society!

-Nihilistic Sect Memento Mori



Wildfire Cell claims responsibility for arson attacks in Helsinki

We claim full responsibility for the coordinated arson spree in Myllypurossa, Helsinki in the early hours of 9/5/16, in which 6 cars in the parking lot of some shitty neighbourhood and an excavator on the edges of a construction site were surrendered to the flames of nihilistic vengeance.

We continue with the indiscriminate burning of cars as a manifestation of the misanthropic essence which flows through us, striking at the moral values of society, breaking the suffocating hold of 'normality' and causing terror and outrage amongst the detestable hordes of 'good and respectable citizens', whose eager compliance with the technological systematization and extermination of all life on earth fills us only with hatred and contempt towards them.

Construction vehicles such as bulldozers, harvesters, excavators and so on serve only to maintain and 'improve' the city-prisons and to wreak havoc the earthly environment, so it should go without saying that *they will always be targets for our attacks*.

As our cell has grown and our ideas have developed, we have dispensed with the acronyms that accompanied our last claim, as we feel it is no longer necessary for us to use such labels to 'define' ourselves or 'categorize' our actions. As we continue on *our own* warpaths against techno-industrial progress and alienation, we will vindicate our actions with our *own ideas*.

With this attack, we salute the fierce individualities of “nihilistic sect Memento Mori” and “cell of anarchist and nihilist conscience - Falcon of Chaos”. We also send our greetings and respect to imprisoned eco-terrorists, Marco Camenisch, Nicola Gai and Alfredo Cospito, who despite the situations they temporarily face, have always stayed hostile towards the society that imprisons them.

As for the slaves of everyday life, the “good citizens” and “workers”, you who so happily sacrifice your individuality, self-responsibility and freedom in order to become another mindless face in the crowd, ever ready to serve the masters of your own creation. Go on, keep living your “humble lives”, trying to get away with it all... but you will not – we are coming for you!



For the propagation of chaotic and amoral attacks

In defense of our lives and in defense of all that is wild, we declare;

Death to civilization, and to those who uphold and maintain it!

- Wildfire Cell

P.S. We want to remind all those who live in this current epoch of civilization and modernity, of the beautiful essence of fire that is surrounding the fake illusions of society. We found out that a meat processing plant in Kalajoki was razed to the ground on the same night of our attacks, and although this action was in no way related to us, we send our respect to those persons unknown (at

least at the time of writing) who carried out this arson. We enjoy the idea of terrifying these people and their 'economic' and emotional suffering brings great pleasure to us.

**Seventh Communique of
Individualists Tending Towards the Wild
(ITS – Mexico – Chile – Argentina)**

I

“When we hunt, it is not our arrow that kills the moose, no matter how powerful it is. It is Nature that kills it.”

-Big Thunder

Universities, educational centers, academic institutions, etc. are the places where they prepare present and future progressivists (that is, those who believe in progress). Thus, they are an immovable target for eco-extremist attacks. The incubators of progress (high schools, universities, trade schools, etc.) are the keystone to the development of the technological, scientific, and industrial system. They are the academies where they prepare young minds that have been blinded by modernity. They are complicit in the destruction of Wild Nature. Today we live in a society consumed by technology, one that reproduces the moral values most conducive to the unrestrained development of the system. This society trains and guides its children to lead a life that clings to values such as “humanism,” “progress,” “indiscriminate solidarity”, “collectivism,” “equality,” etc.

Teachers never tire of saying, “study, prepare yourself to be someone in life,” and the children pay attention to them. Some make it to be professionals or prominent people within social circles. These are the progressivists par excellence. The others have less education, and constitute the great mass of wage earners who swarm all over the place, progressivists of all forms. These two parts, one way or the other, maintain the normal functioning of civilization. Some are the executioners and others are the slaves, but all are made from the

same mold, that's for certain.

The majority of people in the universities (though not all) have a superiority complex due to all of their degrees, their erudition, or their "knowledge" accumulated over their time in the classroom. They aspire to progress. Those who study to be engineers, for example, whether they study systems, robotics, mechanical or computer engineering, etc., are a prime example of this. They are always coming up with new technological fixes to "improve nature," or "to save water," or "to solve climate change," to increase production, etc. That is to say, they study and put into practice the necessary methods to help overcome the crisis that the system now faces.

The other example are science students (physics, biology, chemistry, biotechnology, medicine, neurology, mathematics, etc.), most of whom (though, again, not all) equally create methods to improve science and help it to become the absolute truth. This new truth supposedly replaces the simple ancestral beliefs left to us by the ancients. This ancient wisdom is everyday more devalued by modern knowledge. They propose instead brilliant theories that try to explain the mysteries of the world around us.

Artificial and complex intelligence is what the system aims to make a "belief" in this century, this to the exclusion of the beliefs based on the forces of nature. These latter beliefs are judged to be irrational, primitive, and doubtful.

That which the sciences and those who study them (though not all) aim to do is explain every process, action, etc. that is observed, thus taking humanity to a higher level, thus carrying the banner of arrogant anthropocentrism. They forget that human knowing is nothing compared to the Great Wisdom of Wild Nature (or whatever you want to call it.) They have also proposed alternatives to "help" nature. This is a hidden hypocritical attitude that hides its real motive of obtaining notoriety and fame among their fellow investigators. They seek to increase their alienated knowledge which is totally foreign to the idea of "helping nature," which is what they claim to be working towards.

The last example are the science and social studies students (law, communications, philosophy, anthropology, psychology, sociology, art, economics, literature, architecture, etc.) which form part of the alternative and

progressive wave that is now back in style.

Those who have more theoretical than practical knowledge place themselves in a new era of inclusive youth who are immersed in the moral values of the system, allowing its continuity: “feminism,” “anti-classism,” “communism,” “civil anarchism,” “ecologism,” “anti-racism,” “legalism,” “humanism,” “anti-fascism,” “pacifism,” “primitivism,” “Marxism,” “passive nihilism,” “veganism,” in other words, PROGRESSIVISM.

We clarify that not all of these students have moralism deeply ingrained, though the great majority do.

Indeed, these types of students can be found in the universities, vegan restaurants, in cafes and bars, talking about Nietzsche, Bukowski, or Dalí. They live in co-ops, in squats, and can be found at demonstrations where they are working for “a better tomorrow.” They try to change this society for the better by giving to it thinkers, critics, and saviors, without noticing that in their demands, even though they talk a good radical game, they are only proposing that which the system needs to keep going.

It is thus that these university or high school students continue with the previously-mentioned attitudes, that is, on the path of modern progress. And it is for that reason as well that we see the universities as symbols of harmful human progress, and the professor / teacher masses as directly responsible for the degradation, domestication, and destruction of the Earth.

As is to be expected, eco-extremists refuse all of this. They refuse to accept these values and they subvert them whenever they can. For this reason, ITS has no consideration for these sheep as is evident in the attacks for which we now take responsibility below:

April 12th.

An extinguisher filled with dynamite was abandoned in front of the **University of Ecatepec** in Mexico State. This campus is located on the Avenida Insurgentes in downtown San Cristóbal, two blocks from the Municipal Palace which is filled with police, and only a block and a half from the central command of the State Security Commission, which we mocked with our attack

without any problem.

The device was planned to go off once the students came onto campus for morning classes at that semi-private university. But a system error took place and it exploded beforehand. A great explosion was heard around 6 am, without wounding anyone. This still caused a significant police mobilization at the site of the blast. As was to be expected, the act was covered up by the demoralized municipal authorities.

The progressivist students are safe for now. Next time we won't fail...

-On the same morning an explosive device with an electromechanical trigger was abandoned in front of the **Hispanoamerican Educational Community**, located in the same municipality.

The device was contained in what appeared to be a black briefcase. It was activated by pulling on a fake handle, and was composed of galvanized nipples filled with dynamite. According to the press, the device exploded without leaving anyone injured. This for sure is false reporting, as the device could not have exploded without someone having pulled on the handle. We are certain that it injured one of the campus guards, a student or a teacher who may have picked it up, as we left it in at the entrance of that private educational center.

The authorities of the institute sounded the alarm to the police at 7:30 am after the "suitcase-bomb" exploded, which mobilized a police and military operation in the area, which prevented the students from entering the campus.

The press stated that there were two explosive devices, which is also false. Our hypothesis is that one of the nipples exploded blasting the other nipple some meters away toward the exit of the campus. When the state police and soldiers arrived at the place, they found the remnants of the cheap suitcase that was the product of the explosion of one of the nipples, while they found the other next to the exit.

April 19th

A homemade explosive device inside of a plastic container filled with shrapnel was detonated at one of the entrances of the **Technological Institute of Advanced Studies of Monterrey** (Tec de Monterrey) at its Mexico City campus, in Tlalpan Delegation. The device exploded successfully,

without our being able to verify the damage done. The act was silenced by the Mexico City authorities.

April 25th

An explosive with an electromechanical trigger was abandoned in the parking lot of the **Architectural Faculty of the UNAM** in the Ciudad Universitaria, on Avenida Insurgentes, south of Mexico City. The device abandoned between two cars resembled the one detonated at the Hispanoamericana Educational Community in Ecatepec: in a briefcase (see image below) and composed of two galvanized nipples activated by pulling on a fake handle. Although we weren't able to verify the result of the explosion, we are certain that the explosive went off, only that the university authorities once again covered up the act.

-On the same day, another explosive was abandoned at the entrance of A Building at the **Faculty of Engineering** at the same university in the Ciudad Universitaria. This explosive was contained in what appeared to be a shoebox. The mechanism works when the box is picked up, which makes the negative pole attached to a rod hit the positive pole stuck to the ground, generating an explosion. The consequences of this explosion were also covered up by the authorities at the UNAM.

II

Frustrated attack against the FCFM, Santiago, Chile

I prefer the saddle to the streetcar, the starry sky to the ceiling, the difficult and dark path leading to the unknown to the highway paved with asphalt, and the profound peace of nature to the discontent that the cities offer.

-E.

We penetrated the cradle of science and progress in Chile. The **Faculty of Physical Sciences and Mathematics at the University of Chile (FCFM)** was the target of our will turned into attack. The FCFM with its technological innovation and its latest scientific advances contributes daily to the perpetuation and improvement of the techno-system.

Those techno-nerds applaud all that is technology, science, and progress. Their

departments of sciences, physics, and engineering. Their humanoid robots constructed in the robotics labs. Their great observatory constructed on the Calan Hill. Their innovations in mining along with their studies in machinery, all the same. With all that, the educated and studious scientists seem like the saviors of the planet before the masses of citizen-students who rush to graduate endorsing and sustaining all that is progress and science.

In this way, all of the FCFM represents without a doubt progress and civilization in its highest expression. From there we decided to leave a present abandoned by the second active group of the Individualists Tending Toward the Wild in Chile. While we occupied ourselves creating a distraction to divert attention, two of our people entered stealthily into the installations of the faculty at eleven in the morning to leave the explosive device, which would then explode at the given time.

This was a frustrated attack that has been covered up by the press. And from here comes the importance of taking responsibility for it. If the attack was foiled, that doesn't mean that we will not take responsibility for it and make it public, as otherwise it would have never been brought to light. We would not permit this to happen since it is ours, from our EGO, in the name of the WILD, and against civilization.

The reason that it was foiled was because it was discovered, as its doublé system of timers was designed not to fail (see image). The structures of the FCFM, dedicated in 2014, deserved to burn into ashes. Our attack was not preceded by a warning call or anything of the sort. We were hoping that the flames burned the enclosure as well as a researcher or student. We don't have consideration for anyone.

The renowned professors along with their researchers abroad and the poor students all take part in the subjugation of wild nature and thus deserve the worst. This is a warning that we are getting closer, improving our aim. We will take care of it: Dr. Javier Ruiz del Solar, Dr. Paulo Araya, Dr. María Elena Lienqueo, Dr. Guido Garay, or the student Luz Martínez. We know your daily routine, your monotonous lives. Dare to continue to support progress, beware of the consequences...

“And when my hour came I found the most rugged, solitary and desolate place that exists.”

E.

The wild can wait no longer. Civilization expands indiscriminately at the cost of all that is natural. We won't stay twiddling our thumbs, looking on passively as modern man rips the Earth apart in search of minerals, burying her under tons of concrete, or piercing through entire hills to construct tunnels. We are at war with civilization and progress, as well as those who improve or support it with their passivity. Whoever!

III

The Universe, with all of its galaxies, stars, and planets, with its immense unknown, also forms part of Wild Nature.

Because the Universe is abused by man through his rockets, satellites, and invasive projects aimed at other planets when this one collapses.

Because a satellite is a television cable floating in space, it is the same as a highway going through a forest.

It is for all of this that we act violently and indiscriminately, in defense of the Wild and in self-defense. We see ourselves under siege by Civilization and Progress, and we find satisfaction in the harmonious movement of the stars. From there our name comes, since it is our identity, the one that we picked. It is what we really are and not what they want us to be.

With Nature at our side, this past April 22nd, we abandoned a package-bomb at the **National Technological University (UTN)**, that is located at Calle Medrano in Buenos Aires, Argentina. The action was covered up by the press as has been the case with many others. We are almost certain that the package was found as it was abandoned in a common area well within sight of all of the techno-nerds.

We know that they do not tolerate the presence of ITS in other regions outside of Mexico and they find that unsettling. They're right! ITS does not forgive. But by silencing our actions they don't achieve anything more than increasing our desire to watch the world burn.

IV

Experience is gained with time. Knowledge is gained through theory and practice. This is how this war will continue, come what may.

This international coordination by groups of ITS against primordial targets is only a test of our level of operative capabilities. And also of our desire to see all that tends toward artificiality burn and collapse. These attacks that planned to hurt, destroy, and terrorize university objectives and educational centers are the beginning of something larger. Today it was the universities, tomorrow who knows what we will choose to jointly target.

It doesn't matter if they censor and cover up our acts. We will push forward, and to the authorities and specific targets in the three countries where we are active we say:

Heed the consequences of covering up our attacks, for you know that the seed of eco-extremism has developed in fertile soil, and has sprouted!

To those who develop, work on, or find new and effective ways to domesticate and destroy the last vestiges of wildness that remain, we say:

"Take heart, relax, pretend like we don't exist, but don't complain when you see our arrows pointed at you."

For selective and indiscriminate attacks and eco-extremism!

In defense of the Wild Universe!

Let the mystics and arrogant people keep talking!

Neither "revolutionaries" nor dreamers nor optimists, nor cowards,

Indiscriminate Ones!

Death to humanist progressivism!

Continuing the war inherited from our primitive ancestors!

Death to the Moral of Attack!

In complicity with allied eco-extremist and nihilist terrorist groups!

Let the explosives keep detonating, may civilization keep burning, may violent resistance against the Alien spread!

Let us be dangerous:

Individualists Tending Toward the Wild (Argentina)

-Wild Constellations

Individualists Tending Toward the Wild (Chile):

-Mystical Horde of the Forest

Individualists Tending Toward the Wild (Mexico):

-Ouroboros Silvestre (Mexico State)

-Grupo Oculito “Fury of the Lynx” (Mexico City)



Sources

All of the texts, communiques and related images which are not mine - with the exception of Beyond the Movement – Anarchy! which I took from “Anarchy, Civil or Subversive?” - were taken from the following websites (which I heartily recommend the intrepid reader checks out for a wide variety of interesting texts and articles such as communiques, strategy, theory and manuals detailing the fabrication of explosives, timers and so on);

maldicionecoextremista.noblogs.org

abissonichilista.altervista.org

actforfree.nostate.net

earthfirstjournal.org

The imagery which I used to brighten up the pages was given to me some time ago by a far away friend. I thank them for their contribution to this publication.

“ Humanity considers itself noble. It speaks of heroism, of progress and is not aware of its infection.

The abyss has opened up and humanity falls into it singing, howling, quarreling, with its god, its fatherland, its murderous civilization, its elegant degeneration.

Everything falls, everything collapses. Moldy morality, twisted and lying philosophies, out-dated rhetoric do not redeem the situation. The disease has advanced and there is no longer any way to prevent it. The tidbits that adorn the old structure have become the home of infectious microbes.

Everything is already condemned to disappear, crushed under the enormous pile of old rubbish. ”

- Bruno Filippi

