

# Regresión

Notebooks against technoindustrial progress





# Editorial

*What is life? It is the flash of the firefly in the night. It is the breath of the buffalo in winter. It is the shadow that runs on the grass and is lost on the last day.  
Crowfoot, before dying, April 1890*

Wild Nature calls, that special call is heard only by a few. It calls to defend a place, to resist artificiality, modernity, progress, and the anthropocentric. The call is desperate and agonizing. It creaks slowly. For the hyper-civilized, it is inaudible and insignificant. But for us, the eco-extremists in particular, it is of vital importance that we heed that call.

I am an eco-extremist, and I recognize the value that this has today in this modern era, in this idiotic society drunk on technology. You're branded a lunatic here when you put the Natural above the artificial, when you choose to start conversations in person rather than send a message on Facebook, when you choose to take natural medicines rather than drug your body with pharmaceuticals, when you praise the life of hunter-gatherer nomads over the detestable practices of transhumanists, etc.

In industrial society, if you oppose humanist and progressivist morals, you are labeled a reactionary or a bigot. The masses point you out with their disgusting fingers shouting in unison: Terrorist!

I am an eco-extremist, and I recognize the value that this has in the here and now. And I am prepared to be pigeonholed in the worst way possible, all to admit that I am an individualist at war with the technological system and its civilization.

I am an eco-extremist and I am at war. I have made shrapnel bombs that I have sent to researchers who work to alter Wild Nature. The positive and negative wires have found each other, the electricity from the battery heated the bulb inside the galvanized nipple filled with dynamite, it made a spark, it exploded, I wounded them, the shrapnel penetrated their bodies, and the smoke from the exploded dynamite reached their lungs, burning them at the same time. Their spilled blood has served to remind them that they are not gods, even though they like to pretend that they are. I don't regret that I wounded and scared them or any of the consequences. What happened was just one

response from Wild Nature speaking through me.

I have been in hiding in various cities preparing attacks, conspiring with accomplices, and broadening my range of experience with criminal endeavors.

I've lit cars on fire indiscriminately, luxury and cheap ones, big ones and small ones, since all of those disgusting machines create the layer of smog that forms over my head. I've watched them burn in thick forests. I am familiar with the reactions of their owners, but I don't care. Nature has given me the ability to get away with it.

I've fired guns at big infrastructure projects and against those who work there, covered in the darkness of night with my band of fierce warriors. The force of the weapon in my hand resonated like thunder, the casings leaping from me like frogs; my feet firmly planted in the Earth like a tree trunk as I see my enemies cower and hide, as if fire were falling from the sky, as if they were in the eye of a fierce hurricane. We came out victorious again, Nature protected us.

I have bombed government institutions, public and private universities, companies, etc. An activated homemade bomb weighs in my backpack, blasting powder encased in its receptacle and firmly sealed, butane gas to create the blast, gasoline to make sure things catch fire, napalm to make it last longer, etc. Night and day, I stalk my target. With great calm I place it discretely, and I withdraw. I hear my light steps on the disgusting and suffocating concrete, listening to my breath and my heart beating like a drum in a war dance. Minutes afterward, I hear the explosion. It worked, the damage is done. If a passerby was hurt, it doesn't matter to me. My target was hit. If some curious bystander was taken out as well I don't care. What's done is done.

I reject the scholarship imposed by educational institutions that are complicit with the system. I prefer to study things that interest me and not the things they want to teach me. Many of those things that they aim to teach are useless for the life that I am living now anyway. The classroom is just another cage in the Great Cage known as Civilization. And that's why I am unwilling to enter that jail on my own volition. The learning that I seek isn't present in universities. It's found in the mountains, forests, deserts, and jungle, next to the coyote, the deer, under the sun and the moon, with the roots and the rain, on the paths not taken, on the riverbanks and the lakes, with my associates or alone, accompanied by the spirits of my ancestors.

I reject all paid work that reduces you to a modern slave in the cities and the countryside. Even if acquiring money is necessary for life in the cities that smell of trash and perfume, I try to acquire it by other means, though always illegally.

My nine millimeter pistol comes with me when I need to get some money to acquire the means to carry out my projects. I've held up businesses, banks, etc. I am not an honest hard-working man, quite the opposite. I am a criminal and a terrorist, a hustler and an opportunist. I am not ashamed to say it because that's what I am. I am the opposite of what this system is, fully conscious of what I do, aware that what I carry out is "evil" in the eyes of society. When I do it, though, I enjoy it, it gives me pleasure, and I don't have any pangs of conscience because I know what I'm doing. I know the consequences and even so I lie waiting in the shadows, without worries or regrets.

I envision myself, I stalk my target very well, I study the layout and escape routes. I prepare for the worst. Before embarking, I offer a serene but nervous prayer to the Ineffable, asking it to keep my steps and, that in spite of all odds, that I come out victorious. I speak to Nature, saying to her that she knows full well why I do what I do, that my intentions are real and sincere, that those who dared to hurt her now must pay. I end with a verse robbed from a fragment of apocalyptic scripture, uttered with pagan intention:



*"And the nations were angry, and thy wrath is come, and the time to destroy them which destroy the earth."*



I take my pistol, I fill it with ammo, I put the safety on, and I leave toward my prey: a small banking establishment that I've scoped out. My accomplices know full well that I am ready to shoot any person who gets in the way and tries to thwart the robbery (police, a civilian trying to play the hero, etc.) I am well aware that they would do the same in trying to stop me.

They take up their planned positions. I go towards the bank with my gun in my pocket, my finger on the trigger and my thumb on the safety, ready for anything. I get into line at the bank acting like I am just any other client. My accomplice watches my back from a few yards back.

While the sheep make their ways to the tellers in an orderly fashion, I observe the Most Wanted poster of bank robbers which says, "If you see them, turn them in." A mocking grin appears on my face. Time passes slowly and anxiety fills my whole body without being evident to anyone else. No one is suspicious. Finally I'm first in line and my turn comes up. The teller says amicably, "Next." I take some steps and I'm in front of her. I smile at her cynically and I tell her, "I'd like to make a withdrawal." I put my elbows on the counter, and in one of my hands is my gun pointed at her chest. With the other hand I motion to her to hand the money over. The teller is in shock and I slowly take turn the safety off the gun and without any more drama she hands over some stacks of bills. The operation is quiet and without any mishaps. I firmly look into the eyes of the teller, warning her not to do anything that she will come to regret.

Outside traffic is flowing normally. People walk in front of the bank or are entering or departing. A woman is at a bus stop with her children she just picked up from school. A man on the sidewalk is arguing on his cellphone. An old woman attends her mobile candy stand on the corner. Everything is business as usual. No one knows that a bank robbery is taking place.

My gang fully alert watches, their pistols and machine guns ready for a shoot-out with the police should they arrive. They see me come out of the bank and behind me is my accomplice watching my back discretely. We leave, and while we sneak through one of our escape routes, we see a truck full of police driving full speed toward the bank. They see us as they speed by but they drive on. We escape into the urban landscape.

This time around the robbery went off without a hitch, without casualties or shots fired. But on other occasions the job hasn't been so clean. One time I was in a situation where the teller was left in a state of shock when I pointed the gun at him, and he refused to give me the money. At that point I fired without hesitation, and then the buzzing in my ears, the casing hitting the floor and bouncing, the plexiglass unable to contain the shot which lodged the bullet into the man's chest. My thought at that point was, "Fucking teller, if you are prepared to protect the money of those faggot bankers with your life, then you should have no problem dying for them!" I knew at that this attempt was botched, but it could have been worse. Quickly I headed toward the exit, but in a look askance I saw that the manager was on the phone trying to call the police, at which point I aimed and fired again, wounding that bastard as well. I fled the bank almost running, without money, having left two severely wounded men in my wake. That day the blood of the hyper-civilized was an offering to Wild Nature. The piercing alarm had sounded after the first shot. I ran to blend into the crowds. In the distance I heard sirens. They were looking for me. My mouth was dry, my arm was hot, my hand smelled like gunpowder. My gait was nervous, but I grinned since I was able to shoot those two idiots who risked their lives to defend their shitty jobs. I claim proudly the role of extremist individualist, without regrets always learning from my mistakes. There will be another chance to commit robbery soon, there's no hurry.

All of the above isn't boasting. These things really happened and to tell the truth, they're only one important aspect of the attitude of an eco-extremist such as myself. You have to have the mentality of a warrior when you make a bomb, select your target, and detonate it; when you wound people, when you rob a place or when you kill someone. The other part of eco-extremism has to do with one's personal or collective development in Nature, what you learn from her, the knowledge that you gain working in natural settings. All of these special situations nurture one's paganism and a bond to the Natural and Ineffable.



I am an eco-extremist, and I realize the value that this has in the here and now. I love Wild Nature, I respect and cherish it. From her I have learned many things.

I remember the great hills that I loved to visit when I was a child. There were many types of trees, there were moles, rabbits, many insects, many types of birds, etc. My father took me to play there because it was the only natural place left in the town consumed by urban sprawl. We ran freely to reach the river which we observed for hours. The wind on our face, the smiles, the grass pricking our feet... The calm washed over our being, and we really savored it. Years pass and the large construction corporations came and paved over that place to make a many-laned highway. Thus they flattened the Earth, they covered over the holes of the moles and rabbits who suffocated to death. Some tried to flee but died in the process. The bird' nests were knocked down when the trees they were in were pulled out of the Earth by their roots. The beautiful river was turned into a large canal full of sewage in which flowed garbage and toxic waste. They buried the Earth under concrete, they made my beautiful and beloved place into a dump. One more project to protect the interests of accursed civilization, so that we can all be better connected. All for fucking human progress!

Coming to that place which I had loved so much from my youth, seeing it turned into a sad highway, broke my heart, and I wept from the pain of seeing such devastation. My hands trembled, I sweated, but then I got angry and decided to get revenge for what they had destroyed. Over the coming weeks, many of the machines were damaged by the fires that I lit. I tried to get them to stop harming that place, but I couldn't stop anything. I was young, and I still maintained the hope that one day "the revolution" would triumph against this dirty system. But soon I realized that I was being an idealist. I then renounced the dream of revolution, and I decided to not have any hope, nor keep any

faith in a future “collapse”. I would confront the decadent and pessimistic present in which I presently live, accepting that you can’t stop progress, at least not here.

This is one of the many reasons why I hate civilization, its progress and the technological system. It’s the reason why I want to see everything burn. It is one of the reasons why I am on the side of Nature; not simply because civilization does that to the environment but also because it seeks to modify it according to its will; not only because it exterminates species, but also domesticates them; not only because it wants complete control, but also because it wants to bury our instincts like the moles’ burrows. It wants me to forget that I come from Nature. It wants me to be another man drunk on new technological innovations just like everyone else. I will not let that happen.



An eco-extremist needs to maintain the warrior part of himself, but also he needs to keep equally the symbiotic bond with Nature, respecting and venerating it.

I have walked barefoot on unknown roads following the river to the place where it’s born, learning that many times the road is difficult but when you get you get to the end the payoff is enormous. I have heard the howl of coyotes that surrounded me in the mountains at night. At the same time I looked up from next to my fire and saw the starry sky, eagerly seeking this vision from Nature. I have lost myself in the mountains, and through serendipity found great boulders that looked like human faces. I had an intimate spiritual encounter with them. I have slept in caves that seemed like they would come down on me, with a white owl watching over my sleep and the aroma of wild plants

bestowing great calm on me. I have eaten salvia and watercress shoots, mesquite and wild tomatoes. I have cured a wound with Sangre de Grado and aloe. I've made shelters from palms and pine branches. I have started a friction fire using a base of sotol and a gordolobo drill. I have eaten snake meat and tanned rodent hides. I have felt like I was being watched by something in the forests at night, but I had no fear. I have felt like I was part of something larger. I have tried to enter narrow caves where I could not even see my hand in front of my face. I was startled by the bats who looked like they were flying right at me. At the end of the cave, I found many vulture feathers, which I considered Nature's gift to me for having dared to enter that cave. I have felt the rain coming down on my back on the hills, I have run and felt like I was flying with the birds. I have dipped my feet in springs, with fish swimming between my feet. I have seen in the distance a deer on a hill looking at me intently, but projecting safety and tranquility. I have looked at civilization from the mountains, preferring to go deeper into them rather than step once again on the concrete. I have felt relief from having finished building a shelter, and resting my tired feet in the evening calm. I have been surrounded by fireflies without doubting for a second that I too am an animal on this Earth. I have walked on the paths where my Teochichimeca ancestors trod. There I have found obsidian arrowheads, one that perhaps entered the body of an invader, wounding or possibly killing him. But without a doubt, it was shot by my ancestors, and by mere coincidence it has come down to me. This made me feel "chosen" to honor their memory and continue that warrior instinct. This is what I have done.



These and more are my personal experiences which have made me an eco-extremist. Every individualist who wants to claim that identity for himself will have his own experiences and reasons, but these are mine. This editorial is more personal than anything. Intelligent readers will understand it, but those who don't will not. If YOU, the reader of Regresión Magazine, feel that call, no matter what you consider yourself, an eco-extremist or something else, follow it...

*"The hills are more beautiful than stone buildings. To live in a city is to live an artificial existence. Many peoples don't feel the Earth under their feet. They only see plants growing in pots, they never got out far enough to see, beyond the city lights, the enchantment of the starry sky. When people live so far from the creations of the Great Spirit, they forget so easily his laws."*

*Tatanga Mani*

*For the affinity to criminal activities that satisfy individualist instincts!  
Let us listen to the call of the Wild and remember where we came from!  
Fire, bullets, and bombs for the technological system and against civilization!  
We too are Wild Nature, each one of us, let us defend ourselves from the Artificial!*

*¡Axkan kema, tehuatl nehuatl! (Until your death or mine!)*

**Chimallitzli**  
**April 2016**

# SELKNAM

## Savages of the South



I want to begin by saying that for Tierra Maldita it is a privilege to write this essay for the fifth issue of Regresion Magazine. This magazine has given us analysis, historical documents, information concerning wars of wild peoples against civilization, mythological places, pagan rites, and stinging editorials.

We take this opportunity here to present an essay on the live ways of the natives of Patagonia, at the tip of South America. We are referring to the Selk'nam.

They were nomadic hunter-gatherers who lived on the northern end of the Great Island of Tierra del Fuego. They were a savage tribe that was unfortunately precipitously slaughtered with the arrival of the European invaders. From Tierra Maldita (Accursed Earth), as we have said previously, we recall their lives and customs, not from passivity, nor looking to make them look like victims, but on the contrary to exalt in their wild savagery through which they waged war on their conquerors. They sought to defend their primitive lives and their impressive pagan ceremonies. We celebrate them since they had learned to live in one of the most wild and inhospitable places on Earth, living hundreds of years with their primitive weapons, hunting, feeding and clothing themselves, and making gods, all of this in connection with wild nature.

May the life of the Selk'nam, the fierce Chichimeca warriors of the north, and the hunter-gatherer Bushmen of Africa, be an example of savage fierceness. May they be an example to all who in the present day carry out violent war against civilization and progress through means of firearms, bombs, arson against important civilized targets, and in general, carrying out acts of terrorism that wound and kill. And by this, may they spread ideas against the techno-industrial system, heightening the conflict against civilization in the name of all wildness.

With the pagan sibling spirits Xalpen and Tanu!  
From Karukinka to Chicomoztoc, let the war continue!

The Selk'nam lived on the Great Island of Tierra del Fuego, the southernmost point in South America in what is known as Patagonia. The Selk'nam were a nomadic people who lived the hunter-gatherer lifestyle for 10,000 years. Living all of that time in the midst of wild nature, they developed elaborate pagan rites and mythology over the course of hundreds of years.



That was until the white invader came to conquer the land, some in search of gold, others like the Christian priests in search of converts, and later the livestock industry. These groups of invaders pushed the Selk'nam quickly toward extinction, an event now known as the Selk'nam genocide. Over the course of twenty years half of the native Patagonians died. Indian hunters came and were contracted to kill all of the savages.



Savages and colonizers faced off with the former attacking with savage fury, nevertheless, they were no match for the military strategy and firearms of their civilized enemy. In spite of the inferiority of their arms, the savages waged a war to the death or capture. They responded to the bullets of civilization with bow and arrow, boleadora and lance.

Selk'nam life was shrouded in paganism and mythological rituals. The following is a summary of these rituals and myths, how they lived, their rites and customs. For those unfamiliar with the existence of these people, here we recall the savage memory of that land the natives knew as Karukinka, and the confrontations with the white invaders.

**Long live the Selk'nam arrows that wounded their civilized enemies!  
Long live Karukinka and Haruwenh with their pagan rites!**

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*We were running after a guanaco when suddenly we found ourselves confronted by eighty Indians. Their faces were painted red and they were completely naked, and they were spread out among the small bushes. Right as we saw them a shower of arrows fell on us landing in the ground around our horses. Luckily, no one was injured. We dismounted in a hurry and returned fire with our Winchesters... It was an odd battle. While we fired, the Indians hit the ground and the arrows stopped. But as soon as we ceased firing, we heard once more the whistle of the arrows around us.*

-Julio Popper, Indian hunter

## Introduction

The Selk'nam were a now extinct indigenous group that lived on the Grand Island of Tierra del Fuego, at the southern tip of South America. Their nomadic way of life developed in a cold, isolated, and inhospitable territory. They were organized into small familial groups which lived principally from the hunting of guanaco. At times they joined together in larger numbers on certain occasions such as for the initiation of young boys, celebrated in the ceremony known as the Hain, or in their farewells to the dead. From 1880 onward began their tragic extinction that resulted from white colonization. Foreign disease and the actions of vigilantes or Indian hunters were the principal causes irrevocably marking their destiny.

## The Selk'nam

The Selk'nam were a nomadic people whose subsistence economy was based on hunting on dry land, primarily birds, which complemented their collection of fruits, mushrooms, and wild roots, as well as some marine foods.

They were characterized by their arrowheads and spear points that were sharper and more effective than those of their predecessors.

The Selk'nam were related to the Aonikenk or Southern Tewelches, sharing a common origin. They had separated from the other group while coming to occupy Tierra del Fuego.

“Selk’nam” is the name by which the nomadic inhabitants of Tierra del Fuego identified themselves and their culture. This is the name that is primarily used today for them, since the formerly popular name, “Ona” was actually given to them by the Yaghan and was later popularized during the colonization of the southern territory, though it did not come from the Selk’nam themselves. This culture supported a vast spiritual world manifested in ceremonies known as the Hain: the sexual initiation ritual in which certain secrets were imparted for the maintenance of their social order, namely, the patriarchy.

### **Origin**

The Selk’nam had named the territory that they had lived in for 10,000 years Karukinká. This was the same land that the Spaniards first called “Tierra de los Humos,” and finally “Tierra del Fuego,” owing to the fires that the indigenous people lit at night and which were seen by the conquistadores from the sea.

The Selk’nam explain this fact through legends that narrate how their ancestors were stranded on the new land when the water covered the passage separating them from their brethren on the continent.

Two religious organizations created reservations for the surviving indigenous peoples: one on the Isle of Dawson and the other in Ushuaia. The first was a Salesian mission which came to house 1,000 Selk’nam but was closed in 1912.

In only eight years, the population was reduced to 270 tribe members who survived under the protection of the Bridges, two Anglican brothers, as the anthropologist Martin Gusinde documented in 1920.

### **Ecosystem**

The climate of present-day Southern Patagonia was not always so cold and dry.

From 3000 BCE, the climate began to get colder and less humid, until it reached its present climatic conditions.

Guanacos, red foxes, cururos, and a large number of bird species are the primordial fauna of the region.

Fuegian hunters took advantage of the roots, multiple mushroom species and wild fruits which the Fuegian forests and steppes produced.

A beached whale on the coast, occasions of trade, the wrestling tournaments that marked the end of hostilities between families, peace ceremonies, or funeral rites of a prominent person, were occasions on which the entire community met together.

The beaching of a whale brought everyone together. The initial strong smell and then the large fires of the discoverers of the animal summoned the rest of the Selk’nam. These occasions, on which there was abundant food for all, were ideal for the realization of the adolescent ceremony of initiation: the Hain.

### **History**

The Selk’nam were land-bound hunter-gatherers on the Big Island of Tierra del Fuego. They were tall and their diet consisted of birds, guanacos, red foxes, and cururos, which was complemented by the gathering of sea foods such as shellfish and a beached whale. This last occurrence brought together all of the Selk’nam, and on occasion, they shared with the Yaghans.

The modern colonization of the island began in 1881. The white man came seeking gold in the south. Afterward, much investment in sheep was put into Patagonia. This was the driving force for the extermination of the Selk’nam, a culture that had no conception of private property, and thus considered hunting sheep to be acceptable.

Because of this, both the gold investors and the farm owners paid Indian hunters, that is, hunters of human beings, to kill the land’s indigenous peoples. A pair of testicles was the evidence they needed to collect the bounty.

### **Society**

The family was the basic nucleus of society. Monogamous marriage was common, even though men could have two wives.

Neither hierarchies nor leaders were known among the Selk’nam, owing to their organization in families. Only shamans, known as Kon, renowned for certain powers, were respected and feared.

They cured the sick and were in charge of religious ceremonies.

In social relations, based on parentage, patriarchy was practiced and was the rule of society based in the home of the husband (patrilocal). In each family they could be four or five generations living together. The Selk’nam’s territory was usually the property of an extended family which was subdivided in districts of 40 relatives where boundaries were well-established, according to the anthropologist Martin Gusinde. In order to cross into another territory, the Selk’nam needed to have the permission of their neighbors.

### **Personal appearance**

The Selk’nam paid much attention to their personal appearance. Any occasion was an excuse to paint their body and face. The adornments most used by women and girls were conch shell and bird bone necklaces.

In daily life the men did not wear any adornments and only on rare occasions did they wear necklace headdresses, which was a privilege indicating that they were fulfilling a special role, usually during a ceremony.

The most common garment was a large cape made out of guanaco skin which went from the neck down to the knees that served as protection from the elements. In some instances this cape was made from fox or cururo skin, the latter being used among more northern groups. The skins were scraped, stretched, and then left to dry while stretched out on stakes.

Then they would proceed to sew them together using the nerves of the same animal as string.

The man's cape was not tied to any part of the body, and thus the two large ends were clasped to the chest by the left hand. This allowed the hunters to take the cape off easily.

### Clothing

The woman's cape, in contrast, was sewn together with two nerves of a guanaco and placed around the shoulders. The guanaco skin served to protect small children from the cold, as she put them below it on her back.

Women's clothing also included:

An apron also made out of guanaco skin, which was worn under the breasts and covered from the stomach to the knees. They never removed this garment in public. The cape, on the other hand, was taken off rather easily.

Moccasins made from the skin of the guanaco's extremities, with hair sewn on on the outside.

Kocschel: a triangular adornment used as a headdress, to which was attributed magic powers in the hunt. It was made from the skin of the head of a guanaco and covered the forehead of the hunters. The nerves of the animal were used to fasten it to the head.

The Po'o was used only on special occasions by the men. It was a headdress made out of feathers attached to a strip which was worn on the crown of the head.

### Houseware

Among the items in the home the most prominent were the baskets produced by the women from reeds in a spiral weaving technique.

They made bags out of fox or sea lion skin in order to carry water and other smaller ones to carry personal items during their travels. Hunters also carried in them flint and dried mushrooms for making fire, as well as feathers for arrows, guanaco tendons, and other tools.

The Taha'l was a carrier designed to transport and carry small children. It was made of oak wood and covered in guanaco skin.

It had the shape of a ladder and was similar to the carrier used by the Aonikenk. On the ladder, there were two sticks about a meter long and 12 to 15 smaller sticks perpendicular to them spaced out evenly. It was covered with delicate and well-tanned young guanaco skin, which served to form a fluffy mattress that protected the suckling child.

### Food

The Selk'nam were a nomadic tribe that maintained subsistence economy based on hunting on land, principally birds, that complimented the collection of fruits, mushrooms, and wild roots, as well as some products from the sea.

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Selk'nam with painted bodies and in disguise to celebrate the Hain ritual.



# Nihilistic Funeral

## The Annihilation of Life

By Nechayevshchina Ed.

“The only God I believe in is a loaded pistol with a hair trigger.”  
—Richard Kuklinski

Desire, the exaltation and orgy of death and murder, the target to hit, annihilating the border that restricts the identifying model of the flow of life.

To strike and annihilate - to become oneself one's own god, killing the continuous circle of life that hopes to live and prosper. To try the odor of blood that gushes out of a wound.

The experience that elevates an individual, action that resides in fear of the periphery of consciousness, where remains that static plan becoming an obstacle and imprisoning the touch of egoistic joy.

One's own joy, in order to be possessed by the shaking of limbs, the unknown existential bottom, the body and mind, diluting the fragment of radical immoral destruction.

Transcending the imperfect and total completion, the execution of the desire to kill, to annihilate the the death of thought, collapsing the libido and the personal hell, tasting and enjoying a life that turns, dying for the exaltation of a God without God. I possess, I move myself, I feel, I transmit, and I inject the image that transforms itself in front of me, showing the final departure and verifying by the lived life.

Domination and control of my emotions in a dark abyss, lucid I enter down the road of “not listening.”

I push forward, with a broken rhythm, the explanation of action, the spastic tremor, deriving the injected bloodline of the next one close to death. The one who wishes and desires it, overcoming the obstacle of a drawn and desperate face.

To feel the sense of death, having it before you, wanting it, without hope, the choice of an imprisoned body.

Pleasure, passion that divides and separates at an instant. The pure blow to life that flows at the margin of “living”. I am the

criminal nihilist who denies obsolete humanity,  
transcending the moral-mortal human, existence in an  
identifying and categorical  
representation in equal evaluations.

I am the bad passion that inhabits the nihilistic abyss, for  
the destruction that annihilates the multiple protean  
forms of equality.

My jaws spew forth venomous saliva from the abyss, they  
look for a warm body. In the cold that breaks the  
exhaling of breath.

I breath and breath to break the breath, and the blowing  
of hope, thinking of the illusion of the future, the weak and  
unchangeable smile, in a stable perpetuation of the logical  
path that was taken.

The ghost of Kirilov (1), the demon who dwells in me.

I love in the world that dies, in the instant in which I live and  
breath the fragment of the dying thought, the posthumous exhalation of the penetrating breath, with my insides, the  
essence of my unicity.

Experimenting, acting like it changes the lived moment, is life, existence is between a logic that categorizes and places on it the  
seal of truth.

We experience nihilistically - we enter abysmally - savoring the fear of the search for death (and the dead in a succession of real  
objectives and the normal context of creating perspective.

The miserable fable of the real world exists in the context of life in the society of equals poisoned by my egocentric ambition,  
annihilating the margin of respect for life.

The fragment that pretends and wishes to break the rule of equalizing compromise with humanist gratitude, of life in the  
context of the living.

\*

We go on to realize - advancing, in order not to back in the absolute - the absolute that accumulates and imprints the mark of  
generalization of the dynamic of action, the product of the act, that established the rule to strike at the target, my only objective.  
The choice, the dynamic, the intended target, searching through the daily wear, imprinting and tracing, marking the exterior  
sign of the dualistic representation of society. The margin of the limit that is found and possible, make concrete as an event  
and an axiom. An report categorizing, the typology of the date of publication deducing the adhesion of the method that the  
moment follows as well as the planned act.

The logical representation of the sign that turns off the circuit of events, living the way at the margin and hanging on, deducing  
the conclusion of the reordered affect, the communicative success of the arrangement of the elaboration of the effect-  
conclusion.

The effect given to the determined disposition, establishing the conclusion that requires and reclaims, making effective the  
arrangement of the definition of the limit. The one I circumscribe, the specific conclusion of a blocking of hegemonic equality.

Hegemonic equality of the harsh struggle of the egoistic act of the unique objective. It stimulates the side, the opposite of trying  
to merge with the consequent opposition.

The limit that circumscribes and encloses in itself the border of consciousness [\*]

The radical struggle of the unique that looks for its target. It completes the presumption of the absolute planting of hegemonic  
equality. Predisposing itself in the so-called "society" (so much that - in effect- it is criticized by them). Thus they try to obligate  
and submit definitively the unique love of an egoistic power.





The fable that invokes predisposing the logic of the event, it converts itself into the effective rule in the concrete and tangible named consciousness; the presumption that pretends to predict the effect from a given act, in a feedback clarifying the truth of the good with the falsehood of evil.

Filth is washed in lucid consciousness of those humanist persons. It is the representation of the limit of the tangible, that breaks and annihilates not only the transfer of the truth, in respect to my only truth. I annihilate the base and the margin of the moral-mortal life.

To strike and the attack are synonyms where I break the “passage of equality” that tries to coagulate and contain the egocentric enjoyment of destruction.

Why the egocentric target?

The egocentric target as negation of order of the structure of the hypothesis and verified truth, the connection between the movement of action and the finalized ethical behavior, among a series of coordinated nouns of the direction (with two sides) in which my destruction should explode. My destruction does not run in any deciphering or deciphered system and is incomprehensible by the protean multitude of versatile behavior. By an imposed clause with the others, the human, that stepped on the other foot to try to be aware and disposed to the anemic avid smile of equality.

The destruction, the annihilation of my target, is the egoist rupture. The hegemonic proposition of the suppositions and the inventories in the profundities of consciousness. To seek enjoyment that becomes the purulent laws of legal ethics in persons - ethical behavior - political ethics (anarchist or not). The reverberant refraction, in the nexus of order and genus in order to an egalitarian division. The grade is typology, in the catalogue of the reparation of the action that is the product of destruction. The production of destruction, makes that an act- the sleepiness that makes of an authentic movement within a demarcating rule - the only accessible logic to the esoteric multitud for the human race.

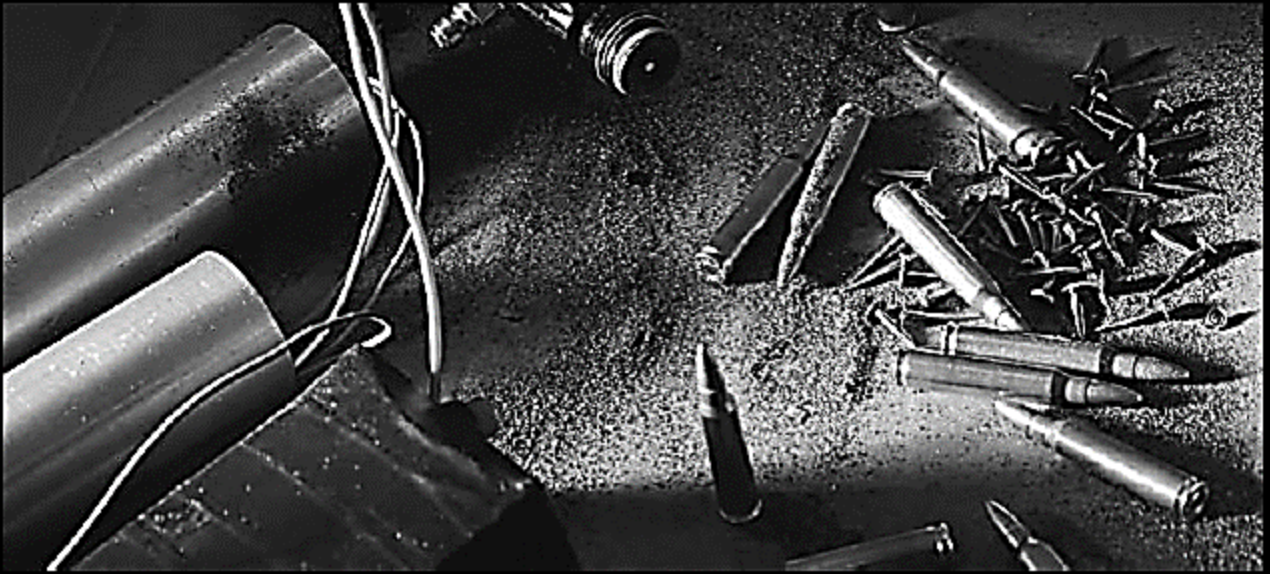
I elevate Egoist Unicity against the barrier of of compensation, it is sunk in the Abyss of Nihilism, to strike like terrorist against expired humanity. The reason why it says “no”. Consciousness that reclaims its submission and fault of one’s neighbor, to attack and annihilate in a selective manner.

Annihilating the margin and seduction of fear in the judgment of the moral morta human - and striking and nailing the Nihilist dagger in the weak belly of the conforming reformist.

The retrospective begins, killed and germinating resentment, striking without a system of identification and evaluation of behavior.

Should I value the target - through the valuing of the possible? [\* \*]

I experience the annulment of the advance of the Nihilist Destruction against the world declared to death.  
I don't want "only" the death of the world, as a social system, but also want the death of my target, annihilating logical alteration - a systemization - owing to the apparition of fear in the mouth of consciousness.  
The target that I select as a preeminent action of my Joy, longing for the instant when my phallus is raised in the predominance of the next target.  
I enjoy the death of my target, selecting it in an Egoistic moment, in which thought is sunk in the light of darkness, the "mortal" life with the dead death.  
I am the Nihilist Terrorist and Criminal, who wants the Destruction of the impulsive - derivative system, to unclot the blood, in an infected and purulent wound . The disintegration of the seductive reprobation of ethics, in an optic of organic representation and of behavior, in a straight line that established the automatic automaton.



Annihilating, annihilating, eliminating my egoistic target, in a decomposition of the stream of good conscience, with the end of respect for life and the living, in the precise method of a variable organ of the absolute and the concept.  
I negate and break the "neighbor" who comes and turns into my target, in the experiment I cross inverted parabola that indicates the route of the way of hope.  
Hope, the horrible concept in the lived moment, in the apparition of bile in the mouth of conscience. [\*\*\*]  
I want the destruction of the utopian illusion of the future, in the ascendent destiny, like the elimination of a judge in the power of the individual.  
I explore and advance, I am aspiring, I am in favor of the strategy of assertion, in the passage that annihilates the step taken, that has turned into putrefaction. I emerge and submerge, I impose the libido, and my phallus begins to ejaculate, which I enjoy the image of the death of my egocentric target.  
I am the owner of my gun, the elevated narcissist in the breath of death, in the explosion that locates and takes out the bolt of existence, for the "Unique" instant, like the masturbation of my phallus, that has joy in exploding sperm for the end of life!  
Stripping, with my Nihilistic-Terrorist gun, the cornerstone of equality, the foundation of truth, the principle of respect of the human essence.  
The sensible human-essence, fingerprint of truth, bolt of reality in the vital arc of the end and death.  
Nothing in nothingness, it is the design and inspiration that understands and includes the consequent consequence in order, that orders and disposes of the literal movement, the existential clue.  
The reality in the present of no-variability, the immovable continuity - repetitive in a circle that given persistence and form, defines the use of the result, recomposes a series of plugs and articulations, where life can continue in death, a life that is already dead, that blocks its own slope, disposing regularly of the life of the utopian illusion.  
I penetrate the groove between me and the death of my Egoist target and I savor the moment when the present is stepped underfoot and the destruction of the past is made into simply the past, to express within my Unicity the existence of the breath of a life, that exists and disappears, loses consistency and contracts, expanding the blood, leaving consciousness in pieces, transforming Arbitrary Power, the veins that become the spectre without vital flow.

I raise my Egoist Gun, a song of death, that bursts nothingness into flames toward nothingness, radical and extreme, exalting Terror, without asking of possible infections in the absolute in a dying world. I arm my Power penetrated by the negation of my target, through the exhalation of his breath, steps backward in the illness called, "humanity."

Spasmodic investigation, eyes turned back into the margin of life, stench of the egalitarian society, the vision projected outward, in the implicit alteration of the same project and the formation of the clot of representations that determine the ordinary occurrence of common emotions.

The will of Death, the Unique that blocks the ethical juridical ground of the rotten community of humans, choosing Free Will, the attack against the delicate "heart" of the human subject, losses in a tenuous life like a fragile branch of a fallen tree. I want to break one of those branches, reducing it to nothing, to identify the worth of the true world, killing the common emotion that the mortal moral consciousness erects.

For the Nihilistic Annihilating Funeral of a Life

I NECHAEVSHCHINA!

[\*] The consciousness - postulate of the ethical comportmental truth - the dwelling of the submissive - not as the Egoistic Individual - but rather as a subject "subject" who redeems his passions, that flow step by step in a metaphoric periphery, far from the Egoist and Destructive joy of "certainties".

[\*\*] The "Possible", geometric and schematic action, reduces Egocentric Power to the flow that reflux determines, the sequential movement of hegemonic egalitarian egoism, evading the annihilation of the true values imposing - the doctrine of respect of the parts, acting in order to secure Nihilistic joy and the schematic action, in a series of rules that make possible an action within the limits that cannot and should not be transcended.

[\*\*\*] The common metaphor of the "mouth of conscience" is the link between the act of the individual to impose dualistic morals that are part of the conscience. This expresses by the mouth, imposing deduction, resolution, within the limit that cannot be transcended, since the truth is not an ethical way of acting, within the agent of representation of the good in respect to Terroristic evil.

[NB: a character from Fyodor Dostoyevsky's novel, The Demons.]





# Nocturnal Hunters

*"The truth of things is that we have decided to begin to choose our own way of life without work. We want to take back our life and time. It's been awhile since we broke with the bonds of labor in order to claim responsibility over ourselves as individuals tending to toward freedom as our end... But for this we require constancy, effort, determination, and our allies close to us. For even if we are people who have seen and experienced the power of the individual, we know that with the flock we are stronger. We'll be waiting for you here with renewed eagerness so that we can destroy this fucking system. Greetings."*

Robbing night and day has went from being a project essential to our ability to develop and defend our individual liberty, to being a basic necessity in order to live apart from the conditioning of the social system in the here and now.

To risk everything that you have with you brings with it a storm of adrenaline and joy, happiness and fear, anxiousness, peace, and uncertainty. You say goodbye briefly to your life as it has been up until now. You say goodbye to your freedom since you are at the point of risking everything. But at the same time your mind embraces the dreams that because of the lack of material resources you have kept hidden in the deepest part of your heart - your imagination.

It is a pressure so great that it keeps you awake at night. Your anxiousness makes you want to speed up time to go out into the street and get it over with so you know how it will all go down. And then stop thinking about it. You plan, you discuss, you come to an agreement, and everyone asks, "How do you feel? Are you sure that you want to do this?" Everyone responds, "Good, of course I'm certain!" And then time passes more slowly than ever.

Finally the time comes, you prepare and arm yourselves. You go over the final details. These two see each other, they embrace, and say "I love you," they give one last goodbye kiss, because maybe they'll die there. Free love, love of personal freedom and wild nature. Love among those who defend wild nature.

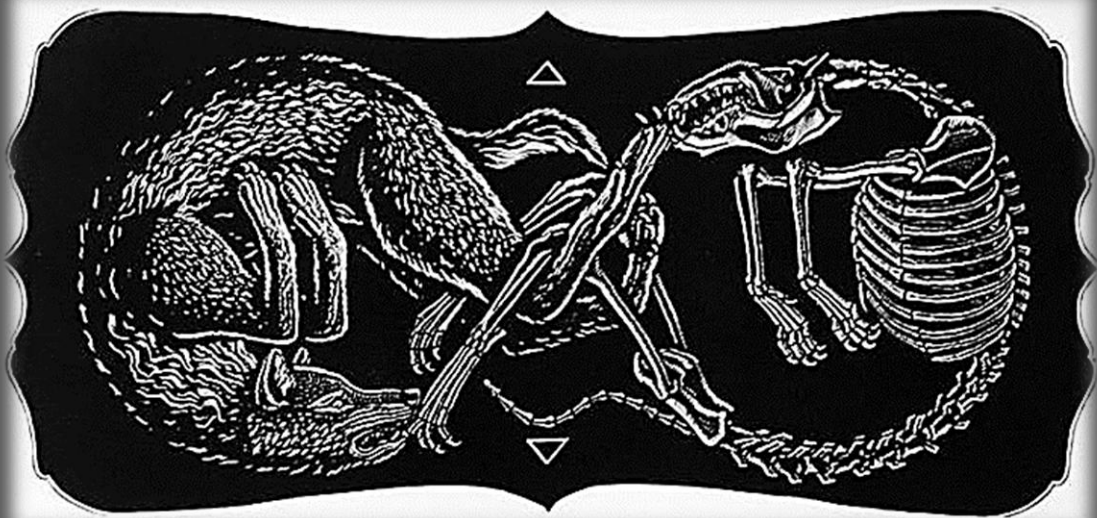
Thus they break into pairs, and they depart to determine their destiny by themselves. This is not the first or the last time that they will do this. But they know full well that each one may be the last. The nocturnal hunters go out prepared in search of their prey, in search of victory or their own defeat. They need to risk all in order to survive. This places them in the natural condition of the evolution of their species.

Now no one risks anything. No one risks their personal freedom or their own life to try to obtain what they truly want. All has become monotonous security that kills and weakens the soul. Their life is not really life because they risk nothing to survive. And in reality if they have risked nothing, they have never really valued their lives.

Nevertheless, like their ancestors, those authentic wild human animals, while others sleep, they go out to hunt in order to survive. They confront the most ferocious animals, they risk everything, and it is precisely this risk that gives every moment of their their lives value and purpose. These feral people return to the night, they return to their most primitive survival instincts to acquire the material means needed to be able to return to and defend wild nature from which they come. Individual liberty returns to their life, and with them the risks, dangers, and problems that come with it. After they risk their life, they are reborn.

Winter 2014.

Criminelle et sauvage



# Lessons from arsonists



“We are the burning rage of a dying planet.”

Earth Liberation Front or ELF gained the reputation from the Department of State and other investigative agencies of being the greatest domestic terrorism threat in the United States.

Even though their first acts date from 1996, it was only in the next year that their acts began to take a more destructive turn and came to the attention of public opinion.

Here is a brief timeline of their major actions:

-July 21st, 1997: ELF carried out a major arson attack on the Cavel West Company in Redmond, Oregon, a company that sold horse meat. The company suffered a loss of one million dollars and never recovered.

-June 2nd, 1998: ELF coordinates an arson carried out against a U.S. Department of Agriculture Animal Damage Control building and a building of the U.S. Department of Agriculture, resulting in 1.9 million dollars in damage.

-October 19th, 1998: Five buildings and much property on a major ski slope in the mountains of Vail, Colorado were reduced to ashes by members of the ELF. Five days before, a court granted permission to the ski company to expand its operations into lynx habitat. Damages totalled 12 million dollars.

-December 31st, 1999: A major fire destroys Room 324 in the Department of Agriculture at Michigan State University in East Lansing. The building was devoted to testing for the expansion of genetically modified seeds. The damages were estimated to be one million dollars. These projects were funded by Monsanto and USAID. ELF wrote: “Cremate Monsanto, Long Live ELF!”

-July 20th, 2000: Hundreds of genetically modified trees were destroyed by members of the ELF outside the research laboratory of the U.S. Forest Service in Rhinelander, Wisconsin. Various cars were painted with slogans opposed to bioengineering. The damages were estimated at one million dollars.

-November and December 2000: ELF carried out major arson attacks against condominiums and luxury construction projects in New York and Colorado, declaring by this “an unbounded war against urban sprawl.” The damages were valued at many thousands of dollars.

-May 21st, 2001: The Center of Urban Horticulture at the University of Washington was burned to the ground by the ELF. The damages were estimated at 7 million dollars.

-August 1st, 2003: A major arson attack was carried out against a condominium project of 206 units under construction in San Diego, California. The damages were estimated at 50 million dollars. ELF took responsibility for the attack, writing graffiti at the site of the accident saying, “You build it, we burn it.” This was the most destructive attack by the ELF in the United States, after which it began to be considered a growing threat to national security.



-August 22nd, 2003: ELF carried out sabotage and arson at a Hummer dealership with damage estimated at 2.3 million dollars.

Arson, threats, and sabotage carried out by the ELF continued until 2006, after which they ceased for the most part. Even until 2009, there was activity, as that year ELF robbed an excavator and knocked down the towers of the KRKO radio station in Everett, Washington, thus destroying them. Members of the ELF are currently the subject of a worldwide manhunt by the FBI.

It should be asked: Why did the major arson campaigns of the ELF cease? The answer: because of an informant. In November 2015, the press published a story on this theme in which the FBI admitted that they had one of the most wanted eco-terrorists in their sights, but they lost trace of her.

We are speaking here of Josephine S. Overaker, a member of one of the the most active and destructive ELF cells of the late 1990's to early 2000's which caused millions of dollars in damages in its attacks on companies, government institutions, and universities under the ELF banner.

The FBI called this cell, “The Family.” In December 2005, they raided Infoshops in four different states, arresting nine people and trying 11 more. This was the result of the declarations of an informant named Jacob Ferguson. He was a drug addict with a tattoo of a pentagram on his forehead. He was at that time Josephine's boyfriend and was involved in the ELF attacks through the relationship that he had with her. He volunteered to wear a hidden microphone in his clothes during meetings with those who were responsible for the arsons. This was the method by which the FBI executed its “Operation Backfire” against “The Family.”

According to the FBI, The Family was headed by Bill Rodgers, an eco-radical who was imprisoned in 2005 during a police operation and who committed suicide in his cell in Arizona on December 21st of that year. It should be pointed out that Bill was responsible for writing the ELF manual entitled, “Setting Fires With Electrical Timers - An Earth Liberation Front Guide”.

Many of the accused ended up cooperating with the government and turned informants in exchange for reduced sentences. The only ones who accepted full responsibility for their acts and did not turn informants were Nathan Block, Daniel McGowan, Jonathan Paul, and Joyanna Zacher.

Only four members of the ELF cell have managed to escape and avoid prison but in March 2009, Justin Solondz was arrested in China and extradited. He refused to cooperate with the government and was sentenced to seven years in prison.

Rebecca Rubin was captured on the border with Canada in November 2012. In January 2014 she was sentenced to five years in prison.

Joseph Mahmoud Dibee is another eco-radical wanted by the United States. It is said that he is outside the jurisdiction of U.S. authorities and may be hiding in Syria.

According to the FBI, Josephine S. Overaker fled to Spain with the help of Basque separatists and was being hidden by anarchists in Madrid. But after having her in their sights in Europe one day she disappeared without a trace and has not been heard from since.



The lessons that the history of the ELF in the United States leave us are:

-Don't trust or get involved with a drug addict when performing illegal acts unless you want to end up dead or in prison.

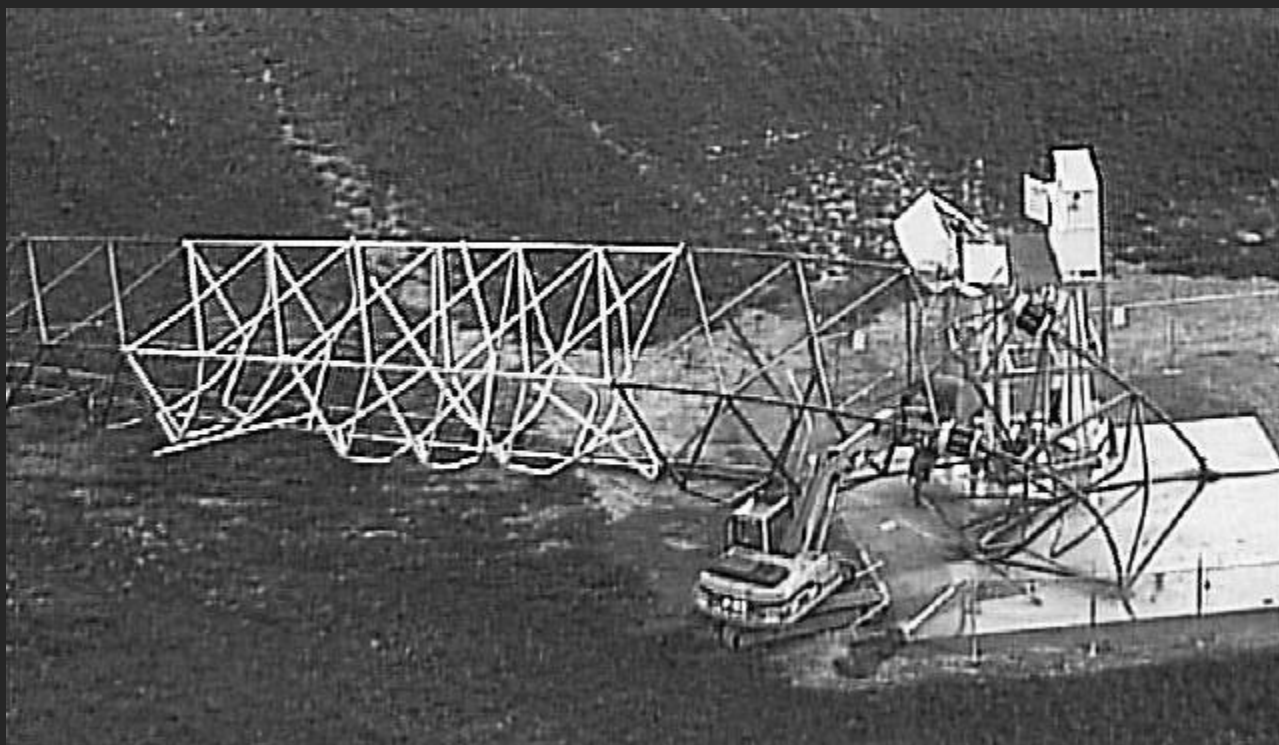
-You should not hope to be considered a "savior" of the Earth nor should that thought cross your mind. When you commit arson or inflict damages on those who harm nature, they will always classify you as a criminal, an extremist, an insane person, a terrorist, etc.

Many of those imprisoned for ELF actions in the United States have insisted that they are not terrorists since they didn't wound or kill anyone. But to this I say: Yes, you're right, there were no victims in your attacks. But then I would follow up by asking. "What then would the company owners, university researchers, and the government workers whose workplace you reduced to ash think? Would they be happy with what you did? Would they have maintained personal indifference? No, they felt fear and terror when they learned that these fires were not accidents, but rather were arson and what's more, they were committed for a specific cause. Don't take this the wrong way, I am not siding with those people who when something bad happens they go crying to the authorities knowing full well that what is happening to them is a consequence of their acts against nature.

I am not merely speaking in the juridical sense here, the one that imposes responsibility only on those who kill and maim people for a specific cause. I am speaking of terror as an emotion, as a reaction of those people who realize that, at that moment, they should pay for all that they have done. Maybe in the juridical aspect or when one is in prison, it is really unfortunate that you are accused of terrorism and you risk a 30 year prison sentence in Mexico. Maybe in that circumstance you should legally deny knowledge or support for terrorist actions (under the law), but if you can't you can't.

-The ELF attacks took place in a tumultuous context in the U.S. Ted Kaczynski had just been arrested and ELF attacks took place nationwide. Added to this was the famous Battle of Seattle around the WTO Summit protests in 1999, as well as the attacks on the Twin Towers in 2001. All of these led to the stiffening of penalties against those who threatened "homeland security," in this case the members of the ELF. The FBI and other agencies then felt compelled to combat and arrest them using all the means at their disposal.

Would it have been better to stop the attacks after September 11th? No, the attacks occurred when they needed to. You can't afford the luxury of stopping when the crisis is right in front of you. What I would like to highlight here is that, if the serious police work went hand in hand with increased legal penalties, how could authorities effectively combat external threats, such as Al Qaeda, if they still had an enemy on the homefront (ELF / ALF)? This was the reason why the FBI infiltrated radical ecological circles and, through dumb luck encountered a willing snitch, the weak link in the chain, who only after light threatening began fingering people out. You cannot escape these moments and situations when you are at war. In other words, be careful that they don't catch you unprepared and uninformed! Being aware of the situation at all times is crucial.



# “Saving the World” as the Highest Form of Domestication



“Each Apache decides for himself whether or not he fights. We are a free people. We do not force men to fight as the Mexicans do. Forced military service produces slaves, not warriors.”

-“Grandfather”, quoted in, *In the Days of Victorio: Recollections of a Warm Springs Apache*, by Eve Ball and James Kaywaykla

The context of this quote is of interest as it is uttered in a meeting of Apache leaders concerning whether or not they should continue resistance against the invading white man or succumb to the powerful invading force. With hindsight, one could state that such a stance is foolish: had the Apache stood as a “united front” instead of the diverse bands that they had always been, they could have had a shot at victory, or so the reasoning goes. Instead, their inability to adapt their social organization to new conditions led directly to their downfall. In the face of a society of interchangeable citizens constituting a massive unified Leviathan, the Apache continued to be the untame, indomitable people of before. And they paid the ultimate price for it: defeat, humiliation, exile, and in many cases, premature death.

But perhaps, even then, the ends do not justify the means. Or rather, the “ends” are really the “means” projected and amplified into a monstrous and logical conclusion. Even if the Apache chiefs had conscripted every warrior and forced them to fight, even if some of the warriors hadn’t run off and become scouts hunting their own people for the white army, even if they could have held off the U.S. Army for a few more years, they would not have done so as Apaches, or as the people that they always were. Here it would be something akin to, “in order to save the city, we had to destroy it”. Or better, in order to prevent the city from being planted in the land of the Apache, they had to become the city in civilized reasoning. And they knew what that meant: slavery in one form or another. They accepted the consequences of their refusal, even if they had second thoughts about it.

We can apply the lessons here to our own situation. Many “green anarchist” or “green post-leftist” groups like Deep Green Resistance and the like very much have a “militaristic” or “militant” attitude toward “dismantling” or “destroying” civilization. There are even “pro-Unabomber” groups in existence that dream of a “revolution” against “techno-industrial society”. But what if, as Grandfather says above, in their efforts to fight slavery, they are just making more slaves? Is this not the essence of the leftist / revolutionary project: one last “slavery”, one last “martyrdom” that will end all slaveries and martyrdoms? Just one more great big push and we will establish the place where there is neither sorrow, nor sighing, nor

anymore pain. Leviathan has dreamed this dream before, a myriad of times now, and people have thrown themselves against the wheels of Progress in order to make it a reality. They are still dead, and we are nowhere closer to freedom.

Still, there are others, such as John Zerzan, who think that to “give up” defending the world that civilization has wrought is akin to nihilism and despair. “Hope”, so the reasoning goes, would be finding a way to “let everyone off easy”, of avoiding all negative consequences of the end of a way of life that has been nothing but negative consequences for those who have opposed it (such as our Apaches here). The Requiem sung for a world built on the massive graveyard of other dead worlds must be a pastoral and peaceful one, so we are told, lest we succumb to revenge and hatred, lest we sin against the “Enlightenment” values that somehow escaped being fully domesticated, even when everything else is (mirabile visu!)



But what if this urge to save the world, this urge to “overthrow tyranny” no matter what the cost, this itch to “fight for a better world” is just another hamster wheel, another yoke to be put on us, to solve problems that we didn’t create, and to sacrifice ourselves for a better world which we will never see (funny how that works)? What if the genius of domesticated civilization has been to harness our hostility into making it better, commodifying our radicalism, and perpetuating civilized values in self-proclaimed enemies like a virus in an unsuspecting host? Why not just keep our principles, like the defeated Apache did, and let the chips fall where they may? What if we just realize that, as animals, we don’t know what the future will bring, the only resistance that we have is resistance in the now, and the cares of tomorrow will take care of themselves? Indeed, we simply have no power over tomorrow, just as we have no power to resurrect the past. If we did, we wouldn’t be animals, and the revolutionist / leftist / technocrat would be right.

Mexican ecoextremists are embodying these ideas as in the following passage, which I have translated from a recent work of theirs:

*We fully realize that we are civilized human beings. We have found ourselves within this system and we use the means that it provides us to express a tendency opposed to it, with all of its contradictions, knowing full well that we have long been contaminated by civilization. But even as the domesticated animals that we are, we still remember our instincts. We have lived more time as a species in caves than in cities. We are not totally alienated, which is why we attack.*

*The distinguishing feature of RS in this conversation is that we say that there is no better tomorrow. There is no changing this world into a more just one. That can never exist within the bounds of the technological system that has encompassed the entire planet. All that we can expect is a decadent tomorrow, gray and turbulent. All that exists is the now, the present.*

*That’s why we are not betting on the “revolution” so hoped for in leftist circles. Even if that seems exaggerated, that’s just how it is. Resistance against the technological system must be extremist in the here and now, not waiting for any changes in objective conditions. It should have no “long term goals”. It should be carried out right now by individuals who take on the role of warriors under their own direction, accepting their own inconsistencies and contradictions. It should be suicidal. We don’t aim to overthrow the system. We don’t want followers. What we want is individualist war waged by various factions against the system that domesticates and subjugates us.*

*Our cry to Wild Nature will always be the same until our own violent extermination:*

*“And the nations were angry, and thy wrath is come... and the time when thou shouldst destroy them which destroy the earth.” (Revelation 11:17)*

Perhaps the only truly free response, the only one that escapes the cycle of domestication, is one that states firmly that this world is not worth saving, that its days are numbered, and the sooner the evil falls, the better. Sometimes damnation in Christian eschatology is not merely a punishment, but it is what is best for the soul saturated in iniquity. This world must fall, and nothing will likely replace it, nothing that we can foresee anyway. The only real praxis, then, is one of rejection and not of rebuilding: one of the heroic animal facing off against the civilized juggernaut of slavery and fear.

**By Chahta-Ima**

# THE ACCURSED



-October 1st: The new issue of the magazine *Regresión* (number 4) was published by the website “Contrainfo” and “Abisso Nichilista”.

-October 5th: The “Earth Liberation Front - Mexico,” takes responsibility for an incendiary attack against a Honda dealership in Ecatepec, Mexico State. According to the communique various cars were destroyed and more suffered minor damages. They wrote: *“This is one demonstration in which we have not desisted from the struggle against all who dare to destroy the Earth and its inhabitants.”*

October 8th: The “Eco-extremist Circle of Terrorism and Sabotage” claims responsibility for placing an explosive device at the entrance of the Institute of Nuclear Sciences at the UNAM (on October 5th) and abandoning a book bomb at the Center of Computational Investigation at the IPN (October 7th).

-October 14th: The group “Tlauele Iknoyotl” claims responsibility for an arson attack against Fiat and Chrysler dealerships. The fire (which was reported in the press) damaged vehicles, and the communique stated:

*“The trees, rivers, mountains, our grandparents the hills ask for vengeance, the promoters of the technoindustrial system destroy everything in their path and want us to be peaceful, silent, calm, in our shitty jobs to get shitty money to buy shitty food and entertainment. We waste our lives trying to earn it and we perpetuate this nightmare of a system which even hell with all of its demons could not put up with. We have made an artificial world on the basis of pain and suffering, killing all for fun in the name of progress. Hell is all of these disgusting concrete cities where anguish and sadness reign. Where chemicals in our food sicken us, where they are in the water, where medicines poison our body, where they destroy for fun. Where you get on with your life pretending like nothing happened. As if you knew nothing, reading the news but finding out nothing, knowing that our planet is dying, that our non-human siblings go extinct. Where entire populations massacre each other, where we work to enrich those millionaire pigs who make money off of misery. That the prisons get fat off of innocents and where you can be next. That we exist thanks to the destruction of the other, that we eat the torment of other living beings. That we torture in the name of that bitch science and technology. Certainly the life that they have wanted to impose on us is not worthy to be lived. We do not accept like many to live as satisfied slaves.”*

-October 16th - The publication of the pamphlet of *Regresion Magazine* entitled, “Remembering Ancestral Resistance: Chichimecas at War”. This is a compilation of various essays published in various issues of that magazine.

-October 18th: The “Karr-Kai Cell” claims responsibility for the detonation of an explosive device at the Chilectrica Company in Santiago de Chile.

-October 26th:

The “Indiscriminate Faction” claims responsibility for the failed attack on the Chilpancingo Metro in the Cuauhtemoc Delegation in Mexico City. In their communique accompanied by a photo of the abandoned explosive they declare:

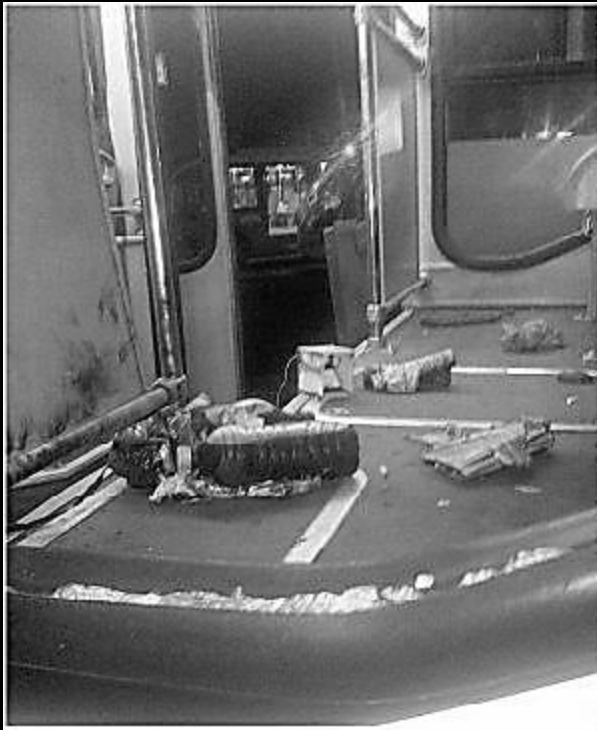
*“With this, we wish to make clear that this had nothing to do with a technical malfunction. We were the ones who abandoned the explosive device some hours before it was found. Our intention was for it to explode and cause the maximum amount of destruction possible without considering who would be killed or mutilated by it. We would like to make clear as well that we have no consideration for the lives of sheep who blindly accept development and progress in order to lead a comfortable life. For that reason we decided to attack the mass transit system, and even if it didn’t cause the damage that we hoped for it did cause great tension among travelers and authorities.”*

-October 28th: A raging fire enveloped the center of investigation of Monsanto in La Mézière, France, completely destroying it. The investigators told the press that the fire was intentional in that it started in two different places in the building. No one has claimed responsibility for the attack.



-October 31st: The press reported attacks committed against Transcomicator buses (known widely as “Mexibus”). In the early morning on the 30th, various buses which were stationed at the Las Americas terminal in Ecatepec were damaged by fire and by timer-activated explosive devices. The buses entering that terminal also suffered damages. Other explosive devices were found in various stations in Coacalco and Tultitlán in Mexico State. After the first explosions and fires, the police deactivated (according to the press) various explosive devices and inspected the locations. The police were occupied until the afternoon with this operation. The official report stated that four explosive devices detonated in four separate buses and in four more were deactivated.

-October 31st: The afternoon of that day the “Pagan Sect of the Mountain and Allied Groups” claimed responsibility for coordinated



attacks with explosive devices against the new buses of Mexibus in Mexico State. The damages ranged from minor to serious. In the communique it read:

*"Cities grow exponentially, devouring mountains and wilderness areas, urban sprawl disturbingly covers the territories of coyotes, deer, hawks; usurping their habitat, resigning to a life in captivity and reducing wildlife to miserable 'natural ecological reserves.' The result of all this forced extinction and devastation is us, and our actions in defense of all the wild.*

*If civilization destroys nature, we will respond the same way.*

*To be clear, the inevitable comes to pass...*

*Continuing the fiercest conflict inherited from our ancestors against progress and artificiality.*

*Fire & explosives against civilization!"*

-November 1st: The PGR and CISEN with the Procuratorate of Mexico State open an investigation concerning those responsible for the attacks. The buses, stations, and terminals of Mexibus are monitored by undercover police. The hunt for the eco-extremists begins.

November 2nd: The Pagan Sect of the Mountain, the Conspiracy Group "Breeding Crows", the Stampede Group and Affinity Groups, publish a communique clarifying various points after the reactions to the attacks on Mexibus. They declare:

*"It has been said that PGR and CISEN began investigating what occurred, and to that we respond that we are not going to be intimidated. Let it be known that we are not going to stop our attacks. We are determined in what we have done and what will be done. We understand the consequences of our actions and will face them as they arise."*

-November 3rd: The highest authorities of the State minimize the importance of the attacks on Mexibus, declaring that it is the first attack registered by the sect. Meanwhile the director of Transcomunicador indicated that the attack had terrorist intentions.

-November 4th: The local press publishes, "Subversive groups operate in Mexico State since 2011," in which they give a brief chronology of what had been Its, RS, and the new groups that operate in the municipalities such as Coacalco, Ecatepec, Tultitlan, Tlalnepantla, Naucalpan, Nextlalpan, and the delegations of Mexico City.

-November 5th: The Destructive Cell Non Terrae Plus Ultra (CDNTPU) claims responsibility for the placing of an explosive device in the building of Cuajimalpa Delegation (October 31st) in Mexico City. In their communique they stated:

*"We take responsibility for the act against the buildings, and as a warning to them. Civilization and progress are no longer safe. This is a rageful cry of the savages who find the appropriate nights for wicked acts. They fear the nights from now on as well as the shadows that grow behind them. They fear the forests and the rivers, thunder and fire."*

-November 8th: In the midst of a full search of the eco-extremists who attacked the Mexibus in Mexico State, there was an anonymous call to the Telethon Foundation of Mexico warning of a bomb threat in their building. The entire complex was evacuated, followed by a significant police and military mobilization against the threat, which ended up being a false alarm. It should be noted that the same foundation was attacked on November 14th, 2014, by the Nocturnal Hunter Faction of Wild Reaction (RS). No one took responsibility for the bomb threat.

-November 12th: Reporte Indigo DF publishes its note on the "Invisible Sect" which indicates that the federal security agencies such as the PGR, Cisen, and military intelligence have no knowledge of the Pagan Sect of the Mountain and the other groups which signed its communique. The agencies offer information indicating that they have video from the security cameras of Mexibus from the day of the attack and they were working to show their footage to the public. This footage has never been provided.

-November 15th: On the Abisso Nichilista website the blog "Tierra Maldita" is presented. This blog posts news about the reactions of wild nature against civilization. In its presentation is written:  
*"We see it in the falling of earth, in the waves of the ocean, in the explosion of volcanoes, in the hurricane winds. The war to the death that frees wild nature from the artificial. For we see in her the only one capable of making the collapse of the technological system possible. We understand of course that ATTACK and resistance on the part of individuals and groups against civilization is a fundamental part, and that we should not wait for the future natural collapse."*



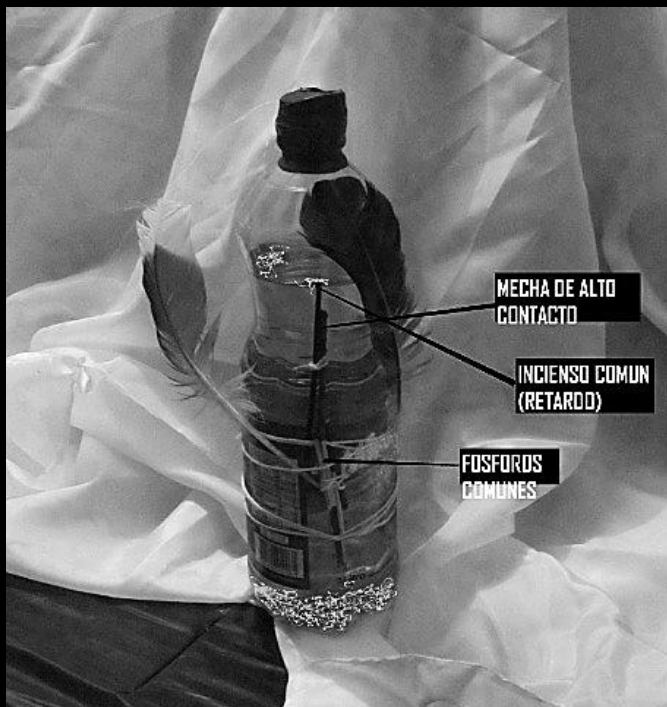
*May the the guns keep firing. May the bombs keep exploding. May their goods keep burning. May the Earth keep rumbling, may the waves keep coming. May the volcanoes keep exploding."*

-November 15th: Milenio publishes "Pagan Sect warns of attacks against humans," based on their first communique. The note mentions the real reasons for the group's attacks as opposed to many other news stories. The investigation continued seeking the Sect.

-November 17th: El Financiero publishes, "Terrorism in Mexico." After the jihadist attacks in Paris, all countries begin reporting information concerning supposed terrorist organizations or groups. In the story, they mention that formal anti-terrorist groups do not exist in Mexico though Cisen and the PGR are addressing the threats. The Pagan Sect of the Mountain continues to be in the sights of the authorities.

-November 29th: The Eco-Extremist Circle of Terrorism and Sabotage claims responsibility for the package bombs and arson against the National Agricultural Council and the company, Protection of Cultivation, Science, and Technology. Both are members of the Pro-GMO Alliance headed by Monsanto, Agrobio, among others in Mexico City. Their communique stated:  
*"With these attacks we are fully conscious that we will not stop their efforts and campaign to artificialize wild nature. But as we have stated above, not only was nature harmed, but also those directly responsible for these actions."*

-November 23: The Karr-kai Cell in Chile claims responsibility for leaving an incendiary device inside a bus of the Alsacia Bus Company. According to these individualists, the device exploded and burned the back part of the bus as described in their communique:  
*"First they domesticated horses and they mounted them for transport. Then they built carts and others with motors, then they modernized their luxury transportation which brought with them the destruction of native wild places. They populated and destroyed lands which they came to call 'Properties' and behind all of this is blood, and NOT ONLY RED BLOOD. (We don't mention these as lamentable acts, for there is nothing to lament, all that is left is to resist and seek revenge.)"*



-November 24th: "Anti-social individualities for the fall of civilization" claimed responsibility for painting over the ATM machines of Banamex and BanRegio in the city of Torreon, Coahuila. In the communique they stated:

*"We reject and totally hate this style of 'life' which is more like walking death. We don't represent anyone, nor does anyone represent us, we are merely chaotic individualities. We are the wild howl, the roar that stirs the dawn."*

-November 24th: La Razón publishes a story: "A bomb is sent to an agrarian leader in la Narvarte". Afterward the Eco-Extremist Circle of Terrorism and Sabotage claims responsibility for the November 19th attack. The press confirmed that the device exploded on Friday the 20th, generating great psychological shock for the assessor Mario Valdez Berlanga of the National Agricultural Council. The story also reported that the Mexico City Procurator and Cisen were working together to determine the reasons for the attack.

-November 27th: The blog "Tierra Maldita: publishes a pamphlet entitled, "On Terror and Sabotage" which consists of a compilation of comuniqués and other writings of various groups internationally who are attacking civilization, the technological system, and science.

-November 29th: An explosive was detonated on the pedestrian bridge of the Atizapán-Nicolás Romero highway in Mexico State. The explosive was inside of a car battery and injured some women passing by. No one has claimed responsibility for this attack.

-November 30th: A series of disturbances occurred at the International Conference on Climate Change (COP 21) in Paris, France. Due to the high alert in the city after the terrorist attacks by agents of the Islamic State, the police prohibited demonstrations. After the peaceful demonstration, masked participants destroyed banks, stores, jewelry shops, cars, erecting barricades, starting fires, and clashing with riot police. After the protest there were 300 arrests.

-December 1st: The CDNTPU claims responsibility for an attack on the parking garage of a building in Xochimilco Delegation.

-December 8th: The Economist published "The Pro-GMO Alliance denounces attacks". The story reports on a press conference by the President of that organization, Ruben Chavez Villagran and Vice President Mario Valdez Berlanga on December 3rd in which they denounced the attacks against members of their organization. They reported that a package-bomb was received at the National Agricultural Council on November 19th (which La Razon reported on November 24th). The package was opened and (in contrast to what La Razon reported concerning there being no casualties) the explosion resulted in the Vice President Mario Valdez and his assistant suffering broken ribs, and two other persons in the office being severely traumatized by the attack. On the 20th, an envelope with explosive material arrived at the Protection of Cultivation, Science, and Technology Company, which according to them was destined for the president of the Alliance. But this one was not opened and was handed over to the authorities. At the conference they made it known that responsibility for the attack was claimed by a group of radical activists, the "Eco-Extremist Circle of Terrorism and Sabotage".



-December 11th: "Shadows of the Forests" claimed responsibility for an attack on a vehicular bridge under construction on the central avenue of Ecatepec Municipality on the side of the Mexibus. During the attack, according to the communique, three explosive devices were left without having been detonated and the individualists fired against the construction machinery.

-December 12th: An anarchist group attacks the headquarters of Facebook in Hamburg, Germany with stones and paint bombs. In their long communique they mention that they carried out the attack only a few yards from the police. But the police were foiled as thick fog covered their escape.

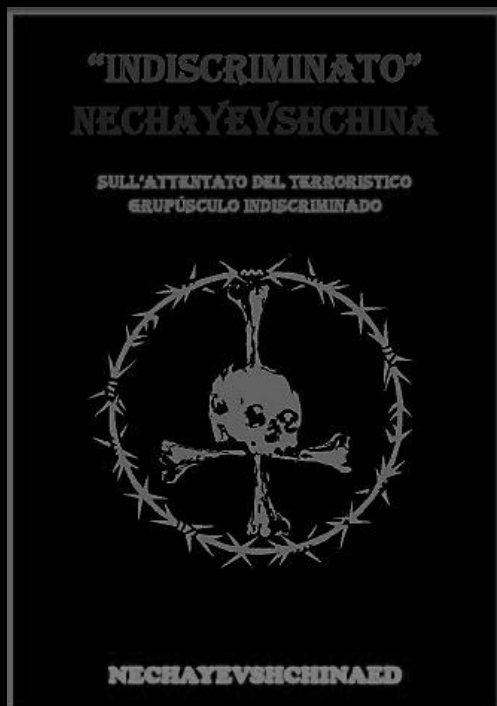
-December 19th: The Eco-Extremist Circle of Terrorism and Sabotage issues a communique with a special dedication to the Pro-GMO Alliance after their press conference, communiqués, and declaration. The Circle wrote:

*"... we aren't fighting for or asking for rights for farmers, nor for the Mexican field. We aren't defending traditional agriculture. We don't look to support the peasantry. Our acts are a response to the growing invasion of nature, be it through agriculture, cities, highways, mines, in short, the rejection of civilization and inevitable progress. We don't want dialogue with the APT nor with anyone of that sort. We are not searching for legal remedies, nor conciliatory ones. Since they won't stop, we won't either."*

-December 21st: Forbes Magazine publishes the article entitled: "Ecoterrorists put GMO's on highest alert." The article describes the strong security measures implemented by companies and institutions related to genetic modification and biotechnology after the attack by the "Eco-Extremist Circle."

The article describes how another package-bomb had arrived to the offices of Monsanto Mexico in 2011, which did not explode and how the company and the authorities chose to cover-up the attack. At the time the anarchist group, "Autonomous Cells for Immediate Revolution - PGG" claimed responsibility for the attack.

-December 26th: The Italian journal, Necheyevschina, publishes a work called "Indiscriminato" which is an explication of all of the polemic caused by the communique and act of the Indiscriminate Faction.



-December 28th: "Ouroboros Nihilista" claimed responsibility for the detonation of an explosive in Sanborns Restaurant in Tlalneptlantla. In their communique they write:

*"We did not care if there were diners on the inside or bystanders on the outside. This attack was carried out against this society of blind sheep who uphold this complex techno industrial system, and against the disgusting vision of wanting to cover oneself with the false mantle of comfort.*

*"Because the terrorist attack has no regards for anyone, not even ourselves. We enter into nothingness because the only thing certain is uncertainty.*

*Without considering whether we were harming bystanders, we struck out like this. With this attack, the jaw of the 'moral of attack,' because in the War against Civilization and Progress there aren't 'good' attacks or 'bad' ones. For if this War isn't extremist or indiscriminate, it isn't a war."*

-December 29th: The press reports that an explosive device detonated in the town of San Idelfonso, around the Atizapán-Nicolás Romero highway. The explosive was contained within a car battery on a pedestrian bridge in this neighborhood and exploded when two women were passing by and picked up the package. The two women were wounded and hospitalized with serious injuries. No one has taken responsibility for this act.

## 2016:

-January 1st: A fake bomb was abandoned outside the local Elektra (a household appliance store) in Ecatepec. The device resulted in a significant mobilization of the police and caused great psychological trauma to the store employees. No one has taken responsibility for this act.

-January 4th: A group opposed to civilization set fire to a car at the Samsung Company in Athens, Greece.

-January 7th: The uploading of a video "The evolution of Eco-Extremism in Mexico," edited by "Tanu Spirit of the Accursed Earth" and Regresion Magazine.

January 13th: The Karr-Kai Cell of Chile issued a communique entitled, "From some places..." where they write:

*"May the explosive attacks and arsons return. The sabotage of stores, of locks, may the anti-technological nomads resound and the explosive seeds of different groups in territories called Chile, Mexico, Argentina, and wherever there exists the attack against technological civilization of whatever action."*



-January 14th: Sabotage of two telecommunications towers in Trent, Italy. The anonymous action was in support of the eco-anarchists Silvia, Costa, and Billy (accused of an attempted attack on IBM, related to nanotechnology in April 2010.)

-January 21st: A communique by the group, "Uncivilized Southerners" was published which is a response to a criticism made by the "Free Observer Collective" where it accuses the "Kapibara Group" of being police (!?). The communique reads:  
*"We consider the defamation against the group also affects other individuals who embrace eco-extremist practices against civilization and progress. In the southern lands this question is taking on significant importance. Many diverse individualities are emerging against technology. The idiotic works (halfway down) of the "free thinker collective" does nothing more than reaffirm the fear that they feel at the heightening of this conflict. They defame all that doesn't agree with their anarchist principles. They paint anyone who doesn't conform to their ideal to be terrorists (which is flattering to us)."*

-January 25th: The Individualists Tending Toward the Wild reappeared and publishes its first communique of 2016 in which they indicate:  
*"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.  
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!]"*

-February 1st: "Tierra Maldita" presents a new blog in opposition to civilization and in defense of wild nature named "Maldición Eco-extremista" (Eco-extremist Curse).

-February 1st: While the defaming "Free Observer Collective" continues its stupid line of accusing the Kapibara Group of "being suspicious," the Faculty of Sciences at Andres Bello University with its research laboratories dedicated to progressivist sciences is reduced to ashes. The press and police had no idea how this large fire that left serious material damages started.  
Hours afterward the "Circle of Individualists for Anarky" and the "Kapibara Group" claimed responsibility for the attack writing:  
*"The Faculty of Sciences at Andres Bello University is only like a grain of sand in the area of complex investigation of the domination of nature, the pillar of technological development that tends toward total domination. A building represents more than a physical structure. Here are housed humans with their ideology of death disguised in progressive study and advances in subjects like physics, mathematics, and chemistry, which is only a means to improve the status quo of this decadent society."*

*\*A strange fact about this communique is that it takes up again the words of the "Council of Uehuetlatolli" of the dissolved group, Wild Reaction (RS) written on May 11th, 2015:*

*"The seed is within you. That seed that clings to the Earth, to the ancient and primordial. It clings to nature. There are many factors that lead this seed to sprout, for example, moisture, sun, wind, the minerals of the Earth, rain, etc. In other words, environmental conditions that are closely linked and related which allow the small wild seed to become a leafy tree."*



-February 1st: "Anti-social Individualities for the Fall of Civilization" claim responsibility for an attack on a church in Torreón, Coahuila. In the text they state:  
"This error serves as a learning experience. We will continue the offensive. We decided to attack a Catholic church since it is one of the strongest and respected pillars of civilization. This hypocritical civilization which, with its progress, attacks wild nature."

-February 3rd: The eco-anarchist group, "Commando Vandalic Howls" claims responsibility for an attack with paint on a branch of the Provincia Bank in the city of Monte Grande, Argentina and wrote:  
"With this small act, we want to demonstrate an impulse toward direct actions of all sorts and caliber. We wish to destroy this civilization and leave it in ashes. But for something we want to begin to advance toward the free and wild."

-February 5th: The eco-anarchist group, "Anti-authoritarian Wild Vandals" claims responsibility for an arson attack against a military tank in Porto Alegre, Brazil. In their communique they wrote:  
"A salute to all those indomitable peoples who don't just stop at words and ideas in their minds. Wherever they are, we are alive! In the forests of Germany, in the blockades of highways and fields in Argentina against Monsanto, in Italy against the railways, in France against the new airport, in the streets of Exarchia in Greece, in the barricades in Chile, in the spots of Guayaquil, in the Andes or the Land of the Chichimecas, in the prisons of Spain."

-February 8th: Regresión Magazine is published in English. In its brief introduction it is written:  
"...since the time has come time to respond to the criticisms of the goody two-shoes primitivism of Zerzan and his buddies."

-February 8th: The press reports that two package bombs were found in the offices of the Sagarpa and of Conacyt in Zapopan and Guadalajara, Jalisco. According to the press the packages were directed to the scientists working in the biotechnology and agricultural research wing. Even though they did not detonate they caused a large police and military mobilization in both municipalities.

-February 11th: In the midst of the full crescent moon is published the Second Communique of the Individualists Tending Toward the Wild of 2016. In this communique they take responsibility for six attacks a mere 15 days since their first communique!

\*On January 28th, they carried out an explosive attack on the offices of the Conagua (A federal institution, the National Commission on Water) in Tlalpan, Mexico City. This same day they detonated a homemade explosive in front of the Sagarpa (a federal institution, The Secretariat of Agriculture, Livestock, Rural Development, Fisheries, and Nutrition), in the city center of Tlalnepantla, Mexico State. In this attack, they reported that the device exploded leaving two bystanders wounded, and the blast reached the parked cars.



\*On February 3rd they detonated explosive charges in front of the conglomerate of apartments called "Tec Suits" where the students of the Tec of Monterrey live, leaving as well one of the charges in front of the entrances of the same Tec of Monterrey in Atizapan, Mexico State.

\*On February 8th, they abandoned a package-bomb in the central offices of the Sagarpa and of the Conacyt (National Council of Science and Technology) in the municipalities of Zapopan and Guadalajara in Jalisco.



In their communique they write:

"...we continue to be committed to terrorizing, wounding, mutilating, and even killing those cynical people who, while hiding behind an institution that claims to be 'concerned' about nature, are nevertheless directly responsible for its devastation and domestication."



-February 13th: "Ritual Magazine" publishes a text by Abe Cabrera entitled, "Primitivism Without Catastrophe" where sharp criticisms are made of gringo primitivist optimism, and advocates the eco-extremist tendency and specifically the pessimist-realist position of RS to be the most central to our present reality.

-February 14th: The blog, Maldición Eco-extremista, publishes a story of an arson attack against a nanotechnology and chemical research center at the Catholic University at Leuven in the Celestijnenlaan region (August 28th, 2015). An individualist left a backpack full of flammable material in the building and the fire consumed part of exterior of the machine room, generating considerable damage. The fire was put out by the intervention of firefighters, who arrived just before the fire penetrated the interior of the building, thus preventing more serious damage.

No one took responsibility for the attack, but it demonstrated irrefutably the resistance to harmful technologies in Europe.

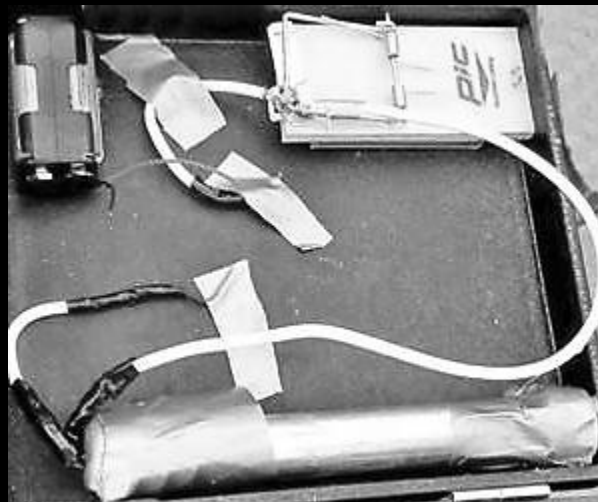
-February 15th: "Savage and Rampant" places propaganda in various places. In their text they indicate:

*"...we leave a message on state institutions, churches, monuments, genetic laboratories, that is to say spaces that continue to try to eradicate the Earth and the Indians. From the depth of thought to the darkness of those leafy landscapes, fire speaks and calls. The pagan songs are heard from within them and primitive wild rage is sparked and burns even if for only brief instances, little challenges to authority or great uprisings. From the disgusting cement of one of so many civilizations that are at war with the Earth. Where before walked the jaguar among the lakes and mountains that rise up, imposingly, waiting patiently and quietly like the jaguar stalking its prey and ready to rip it apart at the right moment."*

-February 16th: In the morning hours a Transantiago bus is reduced to ashes by a fire that started at the back of the bus in Santiago de Chile. The fire rapidly spread to all of the bus and the whole vehicle was incinerated. The police mention that the fire was started by an incendiary device.



-February 17th: A package bomb is neutralized that was directed at the general manager of the Mining Company of Sonora, Francisco Javier Albelais Boido, in the city of Mexicali, Baja California. The packet was found by an electrical worker since it was left on top of a mail box. When the worker opened the package he realized that it was an explosive made of a galvanized nipple, electrical cables, and a square nine volt battery, and had a mouse trap for a trigger. Authorities refused to give more information. No one took responsibility for the frustrated attack.



-February 18th: The Chilean media reported that the government was invoking the Anti-terrorist Law regarding the arson attack against the Transantiago bus. The Undersecretary of the Interior declared, "...the placing of an explosive device in broad daylight severely compromises the lives of those who use public transport in a public place... We are permitted to say that we are in the presence of an act that we repudiate for its aggressiveness and it seems to us to be a terrorist act."

-February 18th: The Third Communique of ITS-2016 in which is revealed the internationalization of the group. The "Uncivilized Southerners" of ITS take responsibility for the fire that destroyed the Transantiago bus on the 16th: In their communique they state:



"We achieved the successful result of completely burning that machine of civilization. And it would not have mattered to us in the least if some bystander was hurt in the process. Our acts are beyond that foolish classism. We look down on masses, the people, or whatever you want to call them. We only care about ourselves, our people, and wild nature."



-February 23rd: The Omè Archival Group blog is presented which has the purpose of gathering together texts, books, communiques, and criticisms touching upon eco-extremism in twelve languages. The presentation of the blog concludes:

*For the International Wild Conspiracy against Civilization and the Techno-System!"*

-February 24th: The eco-anarchist group, "Cell of Wild Fire-ALF/ELF/FAI" claims responsibility for the indiscriminate arson of nine new cars in the city of Mülheim in Germany.

-February 25th: The international eco-extremist conspiracy is on the march: The fourth communique of ITS - Wild Constellations is published. The group is revealed to have a presence in Argentina, where they claim responsibility for an explosive left at the Nanotechnology Foundation, threats to scientists, a press release, and a message in an envelope-bomb with blasting powder in the bus terminal of Retiro in Buenos Aires.

They write in their communique:

*"We would like to state that the more you silence our actions, the more focused they will become. You know that we have arms and explosives, as well as the addresses, phone numbers, schedules, and places of work, not just of all of you but also your families..."*

-February 28th: Chahta-Ima publishes his text, "Collateral Damage: An Eco-Extremist Defense of Indiscriminate Violence," in which he embarks on a defense of indiscriminate violence undertaken by growing eco-extremist groups.

-March 2nd: The fifth communique of ITS, which is a joint communique of the three countries where ITS has been shown to have a presence: Mexico, Chile, and Argentina. They present publicly the internationalization of the project and warn:

*"For some time now we have refused to be bound by the pedestrian morality of revolutionary action. We will give no quarter to anyone or anything, our acts will not be accompanied by warnings nor do we delegate responsibility. We assume the consequences of our actions, ALL OF THEM.*

*We are against the decency and Christian scruples of some who don't want any collateral damage. To them we say, 'before any bystander (ANY), a thousand times us.' The masses deserve no consideration. He who insists on looking out for his own well-being should be vigilant of the fact that a bombing could happen at any time."*

This was said because of the discomfort that the words of ITS of Chile and Argentina caused defending their indiscriminate attacks.

-March 3rd: A fire extinguisher with blasting powder and timer was found at Clinic 10 of IMSS in Tlalpan, Mexico City, a clinic specializing in psychiatry. The device was removed by the bomb squad of the city police who were able to deactivate the device. No one claimed responsibility for this act.

-March 6th: The text, "Indiscriminate attacks? What the fuck's wrong with you?" authored by the Editor-in-Chief of Regresión Magazine, Xale, is published. The text presents in a more detailed manner the debate regarding the indiscriminate attacks of eco-extremist groups in the Americas. The text concludes:

*"In closing, all that is left to say is that the attacks by eco-extremist groups will continue along with their unsettling discourse. There will be moments where we all agree to disagree, but let it be known that we will respond when appropriate as the politically incorrect terrorists that we are. We say what is on our minds, and we clarify again that before anything, we are members of the Eco-extremist Mafia!!"*

-March 7th: The second part of the compilation of communiques involving violent acts against the technological system, entitled, "Fire, bombs, and gunshots: Against the Civilized" is published on the "Maldición Eco-extremista" blog.



-March 8th: On the same blog a threat to the press is published that ITS-Argentina sent and which they spoke of in the fourth communique on February 25th. Here they state:

*"Each time the attacks will be better targeted and you won't be able to silence us. We have the bullets and the explosives and they are aimed at you and all who advocate for technological development." The threat was signed by "Wild Constellations" and "Lance Tip", ITS groups in Argentina.*

-March 10th: The press publishes stories referring to the attacks on members of the Pro-GMO Alliance in November of the past year. The press publishes an article entitled, "The war on GMOs," in which the following is reported:

*"Upon his arrival at the offices of the National Agricultural Council, its Vice President Mario Valdés Berlanga was stopped by his receptionist:*

*'Sir, a package came.'*

*The recipient was the Rector of the UNAM at the time, José Narro Robles, which awoke the curiosity of the Assistant Director: 'Open it...'*

*Three seconds later, at the foot of the explosion, the receptionist was wounded in the face from pellets from the blast, with Valdés on the floor with three broken ribs."*

-March 16th: "Chahta-Ima" publishes his text entitled, "Oka", in which he narrates the events of March 14th of this year in a city of Louisiana where heavy rain flooded the Native American Museum and the water took with it the primitive artifacts on exhibit there, some of which were more than 100 years old. Wild Nature reclaimed what belonged to it.

-March 26th: An intensive mobilization was seen on the super-highway, "Circuito Exterior Mexiquense", closing the road for more than two hours. According to initial reports by the press, federal police patrolling the area found under a bridge around Tultepec going towards Zumpango, an explosive of industrial grade C-4. The device was intended, according to the press, to detonate and blow up the bridge, thus damaging highway infrastructure. Unfortunately the explosive was not activated by the unknown assailants.

The Bomb Squad of the Federal Police removed the bomb for analysis and safe detonation. The press stated that, according to the declarations of the police, the explosive was similar to the ones that were detonated on the Mexibus buses last October, attacks for which the Pagan Sect of the Mountain and Allied Groups took responsibility. Neither this group or any other, however, took responsibility for this frustrated attack.



-March 28th: "The Individualities for Street Struggle" carried out a road blockade erecting a barricade in Valparaíso, Chile in defense of the Earth and rejecting the mega-project IIRSA (according to the communique). In this instance someone tried to go around the barricade with his car, at which point hooded men pulled him out of his car violently and lit it on fire. In their claiming responsibility for the attack, they state:

*"From the mining projects to the expansion of the ports, these are only gestures that can be added to techno-industrial devastation. It's not our intention to comment on that now. But it does urge us to summon a fiery calling. Each one will know what to do, how and when. We only hope for the destruction of civilization."*

-March 29th: Five vehicles within an apartment complex in Azcapotzalco Delegation in Mexico City were set on fire in the early morning hours. The fire destroyed the cars. No one has taken responsibility for this act.

-March 29th: Gunshots, fires, electricity cuts, and other acts of destabilization are carried out by the criminal element. This all under the aegis of the "Day of the Militant Youth," of which not only the anarchists but also the common criminals take advantage and bring chaos to civilization.







# Making Acetone Peroxide

[Note from the Spanish translation] Taken and translated from Inspire Magazine No. 6 (official publication of Al Qaeda). This information is accurate and reliable, seeing as these types of organizations have an interest in their members not having problems with explosives. Considering this, many of the manuals that exist on the Internet and their recipes are compromised so as not to work, or to make sure that the “cooks” have accidents. It is without moral qualms that I translate this material that I hope serves the purposes of eco-extremists at war with civilization and the techno-system. It remains for me to reiterate that, personally, I don't limit myself to methods practiced by certain tendencies of the left who claim to be against the system (anarchists, communists, etc.). I have noted that this “recipe” is of vital importance to eco-extremism and for the development of destructive abilities by searching out new materials and methods in the war of extreme defense of wild nature. That is why I decided to translate and publish this in this magazine. So just to be clear, I am not an Islamist and I don't (completely) sympathize with them.

**May explosives detonate like thunder coming down from heaven!**

**May the hyper-civilized tremble when they find out about our practices! Death to the moral of attack! For the extreme and indiscriminate defense of wild nature!**

## Why Acetone Peroxide?

Acetone Peroxide (AP) is a very popular explosive because it is easy to manufacture and its ingredients are widely available. To make Acetone Peroxide you need H<sub>2</sub>O<sub>2</sub>, acetone, and sulfuric acid or hydrochloric acid.

## What are its advantages?

- Easy to make
- Ingredients widely available

## What are its disadvantages?

- Acetone peroxide volatilizes if left at room temperature. Therefore it should be used within a few days of manufacture.
- It's sensitive: AP is sensitive to friction, heat, flame, and impact. Caution should be used when dealing with acetone peroxide.
- Should not be used as a main charge unless there is no other material available.

## What are its characteristics?

- White crystals
- Insoluble in water but soluble in acetone.
- Can be detonated by a flame or a drop of sulfuric acid
- Detonation velocity is 3700 - 5200 m/s
- Primary explosive (primary explosives are used for detonating main charges)
- Should be made in small amounts due to its sensitivity.

## Ingredients

-H<sub>2</sub>O<sub>2</sub> (hydrogen peroxide)

-Acetone

-Sulfuric acid or hydrochloric acid

### \*Remember

If your AP is ready, it should be used within days since delayal can lead to poor results.

### \*Important

The sensitivity of AP is such that making large quantities of it is very risky.

### \*A Little Science

Hydroponics is the process of growing plants in sand or liquid and adding the nutrients but without using soil.

## Where do you find the ingredients?

### a. For Hydrogen Peroxide:

Hydrogen peroxide (H<sub>2</sub>O<sub>2</sub>) has many uses. It is sold over the counter in pharmacies and drug stores as an antiseptic for wounds. This is usually 3% concentration and sometimes comes in 6%. H<sub>2</sub>O<sub>2</sub> is also used as a bleach for hair and is thus found in every hair salon and beauty shop. For hair bleach, it comes in any of the following concentrations: 6%, 12% and 18%. H<sub>2</sub>O<sub>2</sub> is available in higher concentrations but is more difficult to get. Pure H<sub>2</sub>O<sub>2</sub> is very volatile and is explosive. In the pure form it is used as rocket fuel. In concentrations higher than 70%, H<sub>2</sub>O<sub>2</sub> may be mixed with organic fuel such as flour or black seed to make an explosive main charge. Sometimes the concentration percentage would not be listed on the bottle. Instead it would be as volumes. This should not be confused with percentage. So for example if it says that the hydrogen peroxide is 10 volume that doesn't mean it is 10% concentration. The volume refers to the amount of oxygen released from the H<sub>2</sub>O<sub>2</sub>. For example 1ml of a 3% H<sub>2</sub>O<sub>2</sub> concentration would release 10ml of oxygen and thus would be a 10 volume. **See Table 1.0.**

Other places where H<sub>2</sub>O<sub>2</sub> may be found are pool supply shops where it is used as a disinfectant and in hydroponic shops.

### b. For Acetone:

Acetone is a clear volatile liquid with a strong odor. Because of its volatility it should be kept in a closed container. Acetone is a strong solvent and is widely used in industry. For example in the US, by volume, acetone is one of the most produced industrial chemicals. It is available over the counter in beauty shops and hardware stores. In beauty shops it is used as a nail polish remover.

However, you would need to look at the ingredients list to make sure that it includes acetone because other solvents could be used such as acetates.

Therefore if you do not find acetone listed and instead you find an acetate such as N-Butyl Acetate, then you should look elsewhere. If the ingredients list acetone, you would need to make an experiment to test if the nail polish remover is suitable to make acetone peroxide because some of the other ingredients may interfere with the reaction.

### c. Others

Sulfuric acid is available in low concentrations in car batteries. You may use new or used battery water but the new has less contaminants in it. To concentrate, boil until 1/10 of the original volume. You should be left with high concentration sulfuric acid. It is also available as a drain cleaner. Hydrochloric acid may be used as a substitute for sulfuric acid. It is available as a drain cleaner and may be sold under the name muriatic acid.

### \*A Little Science

Sodium carbonate is called Soda ash and is available at grocery stores. It's used for cleaning. You may substitute it with Sodium bicarbonate which is baking powder.

### \*Remember

To make sodium carbonate solution, mix sodium carbonate with water as shown in step 7.

### \*Important

Make sure to wear your safety gear that includes gloves and goggles. If your hair is long, tie it back. If any of the chemicals get on your hands, make sure to wash it off immediately.

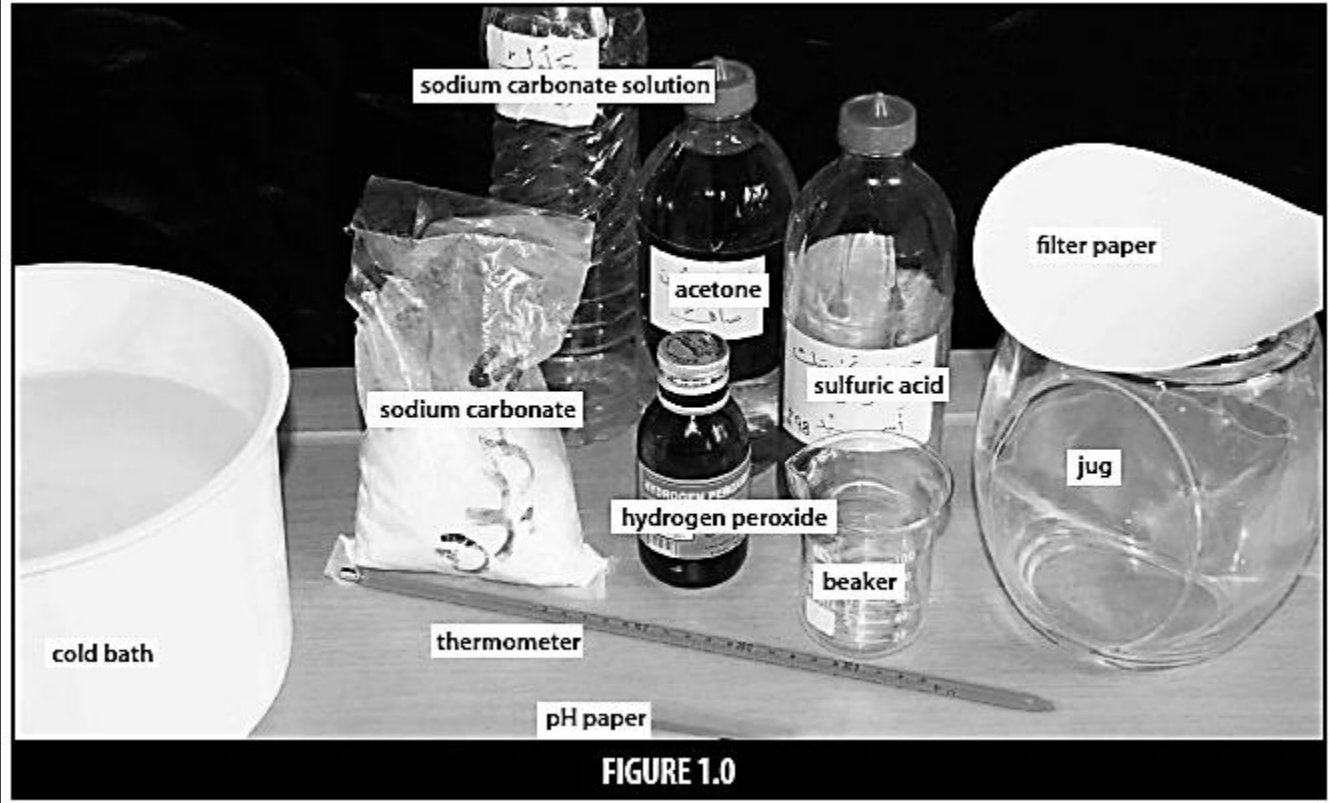
After you're done with the experiment, wash the entire area and the items thoroughly.

## FIGURE 1.0

All of the parts you will be required to have are shown. What is not shown here is that you can choose to have any kind of dropper for the experiment.

H <sub>2</sub> O <sub>2</sub>	Volume
3%	10
6%	20
12%	40

Table 1.0



**FIGURE 1.0**

**Preparation:**

The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H<sub>2</sub>O<sub>2</sub>. So if you are using 20ml 100% H<sub>2</sub>O<sub>2</sub>, you would add to it 120ml 100% acetone. The acid is added to facilitate the reaction.

So for 3% H<sub>2</sub>O<sub>2</sub>: Use 50ml H<sub>2</sub>O<sub>2</sub> + 9ml acetone + 10-20ml Sulfuric acid. See Table 1.1 below for details. You will need a glass beaker, ice cold water (cold bath) and a thermometer.

**TABLE 1.1**

The rule is to use 6 times as much the quantity of pure acetone with its equivalent pure H<sub>2</sub>O<sub>2</sub>.

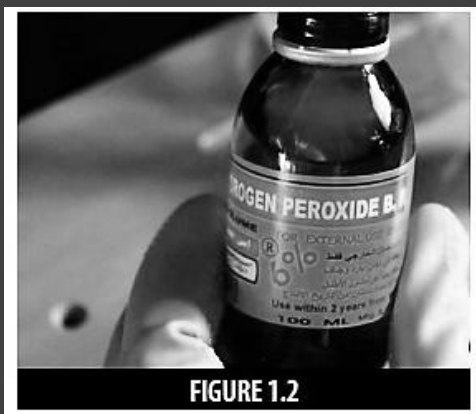
Ingredients in ml	3% H <sub>2</sub> O <sub>2</sub>	6% H <sub>2</sub> O <sub>2</sub>	18% H <sub>2</sub> O <sub>2</sub>	30% H <sub>2</sub> O <sub>2</sub>
H <sub>2</sub> O <sub>2</sub>	50ml	50ml	50ml	50ml
Acetone	9ml	18ml	54ml	90ml
Sulfuric acid*	10-20ml	20ml	20ml	20ml

Table 1.1

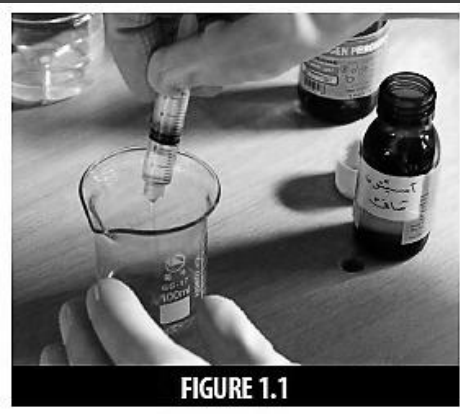
\*The quantities above are for 98% sulfuric acid. If you are using a weaker concentration, increase the amount of acid. You may also substitute sulfuric acid for hydrochloric acid.

1. Add the needed amount of acetone according to the concentration of the H<sub>2</sub>O<sub>2</sub> as seen in Figure 1.1. Refer to Table 1.1 for the method of pouring.

2. Pour H<sub>2</sub>O<sub>2</sub> into a beaker.



**FIGURE 1.2**



**FIGURE 1.1**

3. Add sulfuric acid drop-by-drop from a dropper. In Figure 1.3, the sulfuric acid is being picked up from a glass and dropped into the beaker in Figure 1.4.

4. During the process of adding the acid, keep the thermometer inside the solution. The entire time, the beaker should remain in the cold bath. The temperature must be kept below 40°C. If the temperature does approach 40°C, move the beaker around in the cold bath until the temperature drops. See figure 1.5. You want to stick to having the solution between 30°C and 40°C.



**FIGURE 1.3**

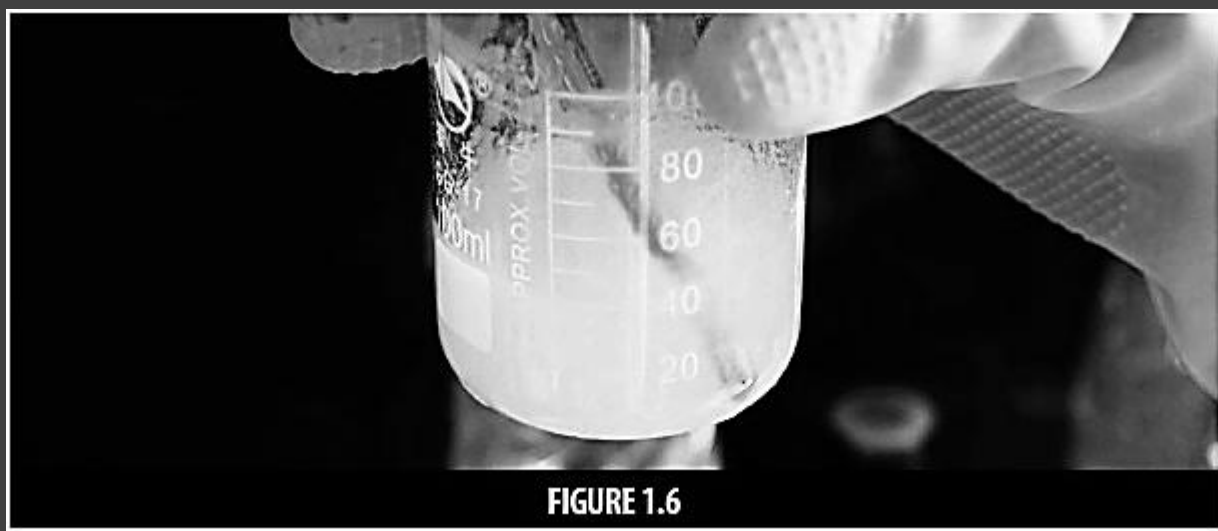


**FIGURE 1.4**



**FIGURE 1.5**

5. When the white crystals start forming, take it out of the cold bath. See Figure 1.6.



**FIGURE 1.6**

**\*Important**

Upon reaching step 4, make sure to repeatedly move the bottom of the beaker in and around the cold water. If you don't do it quick enough, the particles will charge up and fly out.

**\*Remember**

When working with the beaker in the cold bath, never keep your eyes off of the thermometer. Remember 40°C is the maximum.

**\*Remember**

In Step 5, it's important to keep the mixture in water for as long as it takes until the white crystals start forming. It's okay to periodically take it out of the cold bath to see if they've formed or not.

**\*A Little Science**

If you experience the charging of the particles, it will not explode the beaker since it's in water and water is what keeps the particles from touching each other, thus causing a detonation.

6. Prepare the filter in a cone shape. Then place it over the jug.



#### Folding the filter

In this experiment, we used a regular filter. Any large coffee filter would do. To make it useable for the experiment, follow these six easy steps.



#### FYI

In this experiment we used 20ml of  $H_2O_2$  (6% concentrate), 7.2ml of acetone and 10ml of sulfuric acid just for experiment uses. Table 1.1 displays the amounts you will need to pour.

7. Because sulfuric acid detonates acetone peroxide, the acid needs to be removed before the crystals are dried. So here we need to make sodium carbonate solution. To do that, take two grams of sodium carbonate and place it in a plastic bottle. Afterwards, pour 100ml of water and close the bottle tightly. Shake the bottle well for a few seconds. Keep the bottle to the side until we reach step 11.



FIGURE 1.7



FIGURE 1.8

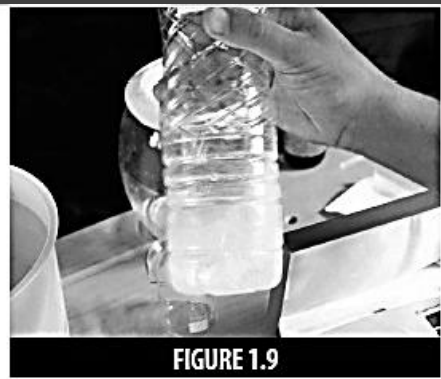


FIGURE 1.9

8. Pour the acetone peroxide onto the coffee filter as seen in Figure 2.0.



FIGURE 2.0



FIGURE 2.1

#### Figure 2.0

We used here 2% sodium carbonate with 98% water; the percentages don't have to be exact.

9. After pouring the mixture into the filter, drop a pH paper into it.

### Remember

If there is no glass funnel then you can place the filter over a glass container as shown in Figure 2.1. Spread the pouring of the mixture slowly so that it does not tear the filter. Same thing when adding the sodium carbonate solution.



Figure 2.2

The pH of a substance can be determined by dipping a strip of pH paper in it and comparing the resulting color to the scale provided.

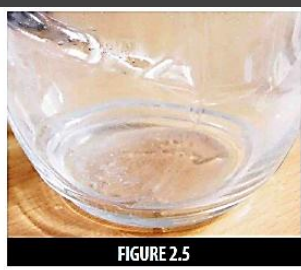
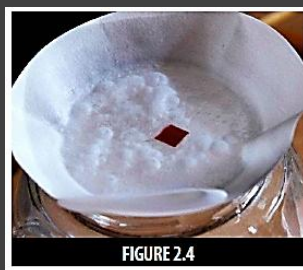


10. Then add the sodium carbonate solution little by little. When the pH paper turns into a neutral color (between 3-6 in Figure 2.2 on previous page), stop adding the sodium carbonate solution.

11. Collect the acetone peroxide crystals from the filter. In Figure 2.5, the waste is seeping through the filter into the jug.

12. Dry the crystals in sunlight. This completes the experiment.

When pouring the sodium solution, give the pH paper time to change color. It should go from red to orange.





**FIGURE 2.6**



**FIGURE 2.7**

#### Inspire Magazine Advice

- When testing this out for the first time, use the same amounts that we used so that you can get yourself familiarized with it. Afterwards, test out higher concentrations based on Table 1.1.

- You don't have to use a beaker; any glass that has a number scale is fine.

- A glass dropper is better than a plastic one. Always release the chemicals little-by-little when using the dropper. That's because not doing so can cause the chemicals to combust causing a big spill; this is especially true when working with sulfuric acid.

- If you fear an explosion or see smoke or hear sounds while working, immediately drop the beaker into the cold bath. If it doesn't suffice, pour the water inside. This should be done swiftly.

- Depending on which country you reside in, you might need to have a small jug or bucket of hot water (but not near boiling point). That's because if your country has cold weather, this will have an effect on the solution. So for example, you will have the beaker in the cold water and notice that it's not going above 25°C. So you must place it in hot water to allow the temperature to rise.



## In the blood

The blood flowing, like a dance,  
The veins expand, they embrace.  
Again, another time.  
Over and over again.  
We bleed on the inside,  
Feeling the beat, the sound  
Very much on the inside,  
Very strong, inside.  
The others bleed  
They bleed on the outside.  
Cold, broken, in silence.  
The eyes popping out of the head,  
Bloody, panting,  
Death close, death far away,  
Very far away,  
And we are, some, our own.  
I am.  
Again and another time.  
The blood flows, walks, pants.  
And I turn my gaze to the moon,  
The stars, the sun.  
Tomorrow, who knows?  
Far away and close, the abyss and the heights.  
Of life.  
Of the game that laughs in the rocks,  
In the sea, in the wind.  
In the year, those who weren't but they now are,  
In the blood.  
The Earth in the mouth and tired perspiration.  
The blood tired and begging.  
It is not silent and it arises,  
Vomits.  
The vomited blood and it asks me,  
It asks us.  
It doesn't dream. It speaks.  
Shouts. Pants.  
And its voice, it speaks to me.  
As if to the ear, close,  
From far away it speaks not.  
Nor does it listen.  
The blood does not listen. It doesn't know.  
It can't. It cares not.  
The blood kills...  
Or it dies.



-From Matar o Morir Publications

Saluting the Factions of the now-defunct Wild Reaction