



Notebook n° 2

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Edit Regresión Magazine

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### Warlike: A Review of Black and Green Review No. 3

Black and Green Review is a U.S magazine that is the most recent project of John Zerzan and Kevin Tucker. Mr. Zerzan needs no introduction in anti-civ circles as he is, after Uncle Ted (Kaczynski) the best known theorist in the world in this school of thought. Kevin Tucker is less well-known, but he is a writer who works with Zerzan on publications such as Green Anarchy from last decade, but also on his own projects such as Species Traitor which was a magazine along the lines of the current Black and Green Review: more of a book than a magazine with various articles from different authors. As a magazine, Black and Green Review is physically very well made, with various sections of short and long articles, and it is a little over two hundred pages long.

Black and Green Review comes out twice a year from the United States. We are not going to explain how we got a copy on this side of the border but we did and we read it. We are not going to review the whole magazine (or small book) either. We are going to look at the most important articles and offer the eco-extremist point of view, especially from the view of what was ancient Mesoamerica. Even though we have harsh criticisms of this magazine, we appreciate the opportunity to discuss its content.

The first article we will discuss is our favorite (though it is one of the shorter ones) on the topic of the mosquito. Here we translate a bit to share with Spanish-speaking readers some of the quite informative content of this article:

*“One fault humankind suffers from is that we don’t see any species as beneficial if we can’t exploit them. This is especially true for a species that causes us great grief. Evolutionary ecologist Dina Fonseca at Rutgers University points this out perfectly as she compares the situation to biting midges in the family Ceratopogonidae, also known to many as No-see-ums. ‘People being bitten by no-see-ums or being infected through them with viruses, protozoa and filarial worms would love to eradicate them,’ she says. But because some ceratopogonids are pollinators of tropical crops such as cacao, ‘that would result in a world without chocolate.’*

*To end this I want to mention one very obvious point: we created this monster. The disease-carrying mosquito is our Creature and we their Frankenstein. With human caused climate instability comes imbalances throughout the world. Insect populations go up when temperatures rise. Deforestation and the eradication of species and predators lead to ecological changes along with the release of dormant viruses. Collective immunity suffers from human ‘progress’. We all get sick. Mosquitoes are vectors of disease, not the cause. Mosquitoes are just one of the five major modes of disease transmission amplified by globalization. We don’t recognize how reckless we’ve become, blinded by ego and acting as gods we have forgotten that with cause there is effect.”*

The explanation of the symbiotic relationship between the mosquito and its environment is an important point, and this shows that U.S. anarcho-primitivism can go beyond its typical anthropocentrism. Perhaps we will translate this whole article sometime in the future and reproduce it in another place.

We also imagine that the interviews with the lawyer for eco-radical activists and an interview with an ex-prisoner would be really helpful to eco-radicals on that side of the border. Our friend, “Halputta Hadjo” has already presented the eco-extremist critique of the interview with the Zerzan-adhering eco-radicals in Canada in his article on the Calusa, and we don’t have anything to add here.

Moving on then to the “major articles” of the magazine, some are worthy of extensive commentary. We begin with the article by “Four Legged-Human” with the title, “The Wind Roars Ferociously: Feral Foundations and the Necessity of Wild Resistance.” The setting of this article is the harsh territories of the northern state of Alaska in the United States. The article attempts to develop the theme of domestication and dependence that creates civilized humans, especially involving domestication in the universal failure of the Left in the modern world. It also aims to present resistance as a process of un-domesticating and fleeing civilization for remote places. In this sense, the anarcho-primitivists seek to imitate the “Arrow People” who still dwell in the Amazonian region, as he writes:

*“It has been estimated that today in the last primal vestiges of the Brazilian Amazon exist up to 43 uncontacted tribes. Indios Bravos or The Arrow People. Often characterized as ‘uncontacted,’ the more likely reality is that these Amazonian bands consciously choose to live in isolation and evade interaction precisely*

*due to a deep intergenerational knowledge of the calamitous consequences associated with their ancestors and their neighboring indigenous brethren becoming domesticated and civilized:*

*'Willful determination, or rather self-determination... seems to attend all the isolated tribes still roaming the forests of the Amazon... Indigenous groups living in isolation are isolated because they choose to be. It's not for complete lack of contact, but precisely because previous experiences of contact with the outside world proved so negative.'*"

We don't have much to argue with here with Mr. Four Legs concerning the diagnosis of the problem of domestication and the hyper-civilized. Civilization does make dependent and weak "humanoids" who can't do without their dependency, which is just another way of saying their slavery to the techno-industrial system. However, his solution for all this, specifically, fleeing to remote places in the north and re-wilding oneself, is something that particularly confused us. He writes:

*"Today we have the historical and anthropological knowledge to lead us out of the despair created by 10,000 years of domestication. It is not the time for a 'sit-in', it is the time to stand up and walk into the forest, leaving behind all of our domesticated baggage. We must now ultimately become The Arrow People. A feral future represents our only pathway forward. I posit that the resilient feralist rewilders will be the last one's standing after the massive upheavals to come, able to do so purely because of the strides made on a multigenerational level to undomesticate. I envision the formation of tight-knit feral bands (bandits!) not chained by circumstance but instead fleet-footed occupiers of forests, mountains, and brush impenetrable by the domestic – inhabitants of our own 'grizzly maze' in which the domesticated dare not enter. Not only this, but bandits also effective at striking the infrastructure of civilization, doing irreparable damage, and readily disappearing into the shadows only to emerge to strike again and again."*

To tell the truth, this paragraph made us laugh quite a bit. Seriously, this is John Zerzan's magazine? The dude who clutches his rosary every time he hears about eco-extremist attacks to the south? These guys want to be "bandits," but the eco-extremists already are, and do they support us in this? On the contrary. All of the evidence that we see from down here leads us to believe that "yanqui" anarcho-primitivists are allergic to the smell of blood. Eco-extremists don't have such an allergy, that's for sure. I don't know if Mr. Quadruped has never read Revista Regresión, but it would be appropriate to compare some texts from there that came out well before the essay under discussion. For example, in Revista Regresión no. 3 (Spring 2015):

*"To resist and negate the life imposed on us from our childhood and to live a simple life as far away as possible from the modern guidelines and cultural schemas is one of the goals that we must concretize in the present. But in order to live the life that we want, removed from the big cities and within the bosom of nature, you sometimes need money, money that we would prefer to rob from wherever we can or to obtain it in the hundreds of criminal forms that are available. We would do this before enslaving ourselves to the life of subordinates that the majority of people lead. To be clear, that's why the editorial group of this magazine feels sympathy for the appropriation of money for the concrete ends needed for the living of a dignified life. It doesn't matter who you have to shoot when the money isn't handed over because, when an employee doesn't hand over the boss's money, he doesn't deserve to live, for he defends like a loyal dog the crumbs of the master. He deserves to be stabbed or to get a bullet in his chest. Also, when a businessman, owner, or executive of a business doesn't give into the demands of the thief, he deserves the same or something worse."*

*There is no mercy in these acts. It's all or nothing. This is the extremism of which we speak without hesitation. If money is needed for whatever extremist individualist end, it will be taken by any means necessary. It should be mentioned that for us, money isn't everything. We are speaking here as realists. In this world governed by large corporations, there are certain occasions when it is necessary to acquire money to cover certain costs or obtain certain things. For us getting this by working is out of the question. Getting them by fraud, mugging, and thievery is the preferred manner of obtaining what we need. Our ancestors who had their way of life adversely affected by the expansion of civilization, both the Mesoamerican and European, had to act likewise in their times (using predation, theft, deceit, robbery, and/or murder). We are only carrying out the same historical role as inheritors of that savage fierceness."*

Also we cite this text, taken from the editorial of *Regresión* no. 5 (April 2016):

*"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 from 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."*

Thus if the Yankees want to learn how to be "bandits," maybe the eco-extremists can give them advice so that they aren't held back by civilized humanist values.

On the theme of fleeing to the forest and the like, we remember one correspondence with an eco-extremist friend that made us remember that the context south of the border is much different from the gringos' situation:

*"Here few 'primitivists' do what they do over there, namely, buying a piece of land and learning 'primitive' survival skills. We have always thought of these attitudes as being cowardly, namely, abandoning civilization without having fought against it. Mexican culture inherited that native attitude of the past. If you don't respond to an aggression it's because you're weak or a sissy. The same happens with 'primitivists' who buy a plot of land and instead of going to war they decide to live an alternative lifestyle. But even if you flee from civilization it's going to catch up with you sooner or later. This happened with that old grouch Uncle Ted. He took off but civilization caught up with him. The same happens over here.*

*Here however the situation is much more violent. Many wild places are controlled by the assassins of the drug cartels who use the mountains to grow poppies or they hide meth labs in the hills. These beautiful and wild places are under their control and if you step foot in them, they'll catch you and make you a slave on one of their plantations, along with immigrants who they catch from Central America and the rest. Here it's a very tumultuous situation.*

*On the subject of the Zapatista communities, they're shit and the same thing happens. They are under de facto control of a clandestine indigenous committee, which has little of the actual 'indigenous' in it if you get my drift. It's mostly controlled by pseudo-Marxists and many foreigners."*

We are in complete agreement with our friend here. Fleeing isn't a real option nor is it something that we want to do. Civilization has insulted Mother Nature, and it will pay, come what may. We certainly support those few indigenous left who are fleeing from civilization, but we're not them, and it would be stupid to think that we could be them. Better to just stay right here and fight just as we are. We really don't have another option.

To enter into details on the option of buying and defending a tract of land in Mexico like they do over there in the North, it has to be said that there are economic disadvantages that we face. Anarcho-primitivists over there have a stable First World economy (even if they supposedly reject it). Here an aspiring Mexican anarcho-primitivist who wants to buy some land would be out 60,000 to 100,000 pesos more or less [1 Mexican peso = 50 cents U.S. –trans.], depending on the place. To get that rather large sum of money, the Mexican anarcho-primitivist would have to work (given his rejection of regular salaried employment) in a university cooperative (to give one example) for a net 200 pesos a day for an indeterminate amount of time in order to purchase his piece of land. If, on the other hand, he's a bit more desperate to buy land in the wild and he decides to work in a factory for eight hours a day alternating night and day shifts, getting 1000 pesos a week, then we'd be talking about getting the money he needs in about two years, if he has no expenses and it all goes to savings. But that's almost impossible because he's going to need to pay for rent, bills, food, transportation (possibly), etc. so that two years could easily be doubled at least. Maybe that Mexican anarcho-primitivist got tired of doing all of that for years, and just said, "Fuck it," and started thugging. Or maybe the anarcho-primitivist in question inherited a house from his grandmother in the middle of the woods and

decided to live there, or he went to go work in the United States like the laborers from Michoacan do and bring back those dollars that have a market value of 18 pesos each, and thus he is able to buy his land. Just a few ideas is all...

Otherwise, the anarcho-primitivists up north think that they can become the most badass bandits in history just like that or "in a few generations". Thus they will be able to survive in one of the harshest climates on Earth (Alaska) and ALSO raid civilization once in a while and come out unharmed. We're not buying it but good luck we guess. It should be said that Mr. Four Legs describes the Selk'nam (Ona) of Tierra del Fuego as an example of a wild tribe that could survive in one of the harshest environments on the planet, but he neglected to mention that Selk'nam society was based on a rigid patriarchy that was the foundation of their beliefs. Maybe he should mention that to his primitivist feminist comrades who think that patriarchy is always the result of domestication. Just a suggestion...

The funniest thing is that, immediately after this article with aspirations of becoming the next bandits, there is one arguing that anarcho-primitivists need to have aspirations of becoming... MONKS. You can't make this stuff up! The article is entitled, "The Sacred Sunrise" by Ian Smith. I am not going to get into its arguments because they were pretty dumb and demonstrated a profound ignorance of the real nature of Christian monasticism from its origins to the present. (You see, some eco-extremists do remember their catechism!) For example, he mentions the Rule of St. Benedict but not the most important rule: "ora et labora", Latin for "pray and work". Well then, it's interesting that some anarcho-primitivists think that they can save themselves working in the fields and reciting the Psalter. Perhaps the author doesn't know either that the great monasteries of the Middle Ages and even of the colonial period here in what was New Spain were owners of large tracts of land, and not just the land, but the people on it to work it, and that made their luxurious life devoted to the "opus Dei" (work of God) possible: the life of "contemplation," erudition, and the Divine Office? Perhaps he has no idea that the most important virtue in a monastery was obedience? Does that mean that he is obedient to the Abbot St. John (Zerzan) and the Master of Novices, Kevin Tucker? It's kind of shameful that the editors allowed such stupidity to be published in a serious magazine.

We move on then to a discussion of the essay of the principal editor, Kevin Tucker, on civilization and addiction, "Hooked on a Feeling: The Loss of Community and the Rise of Addiction." This is the longest essay as far as we could tell and very difficult to summarize in a few paragraphs. The text begins with the description of "kia" or the curing energies that come from the communal dances of the hunter-gatherer nomadic tribes of southern Africa. According to Tucker, sedentism creates the need to resolve conflicts that before had been resolved through nomadic mobility. Little by little the office of shaman emerges, and specialization in the use of plants and ceremonies to resolve the problems of settled life. From there come alcohol, peyote, and the other intoxicants that try to resolve the frustration inherent in domestication. The first objection that comes to mind here is that animals also consume intoxicants and even intentionally get drunk. In some traditions, it is the animals or the plants themselves that "teach" the use of the plants, even their narcotic and hallucinogenic use.

Nevertheless, the theme of "civilization as addiction" is worth considering. As Tucker writes on the role of alcohol in civilized societies:

*"Civilization was literally carried on the shoulders and backs of drunks. A religious devotion to production required a degree of inebriation to take root. Agriculture, the necessary fuel of civilization, defines drudgery: monotonous, pain-staking, dull, and unending work.*

*Humanity would have never lifted its hands for surplus production if it weren't holding a raised glass."*

According to Tucker, then, humanity should return to the energies of the dance of the nomads for psychological and emotional healing that is based in the community and an egalitarian attitude. It is a question of breaking the addictive "logic" of civilization and of escaping to forge new communities of resistance based on the logic of nomadic hunter-gatherers. The criticism that I have here echoes a sentiment expressed in the words of another eco-extremist in an interview with one John Jacobi:

*"I asked this because, at every opportunity, you people up north, that is to say, those who have the Anglo-American mentality, whether reformist or not, always want to build 'movements'. It's as if the drive to 'fix everything' runs through your veins and was in your DNA. Even Wild Nature doesn't seem to escape it."*

They say in some places that the better is the enemy of the good, and we think Tucker is falling into this error. At least here, it is not a question of defending primitive cultures where they are to be found, but of looking for the “purest” ones on Earth and trying to imitate their modes of life. (It should be commented here, in reference to the Quadruped, that the Selk’nam also had shamans.) We know very well the game that Tucker is playing here: these are the cultures where hierarchy, domestication, civilization, etc. developed through sedentism and the storing of foodstuffs. That much is true. But the process that created the civilization that is destroying life on Earth is not the product of a process of domestication taken out of a particular context. That is to say, the processes that created techno-industrial society. Each domestication has not created the Leviathan that is threatening us and that has enslaved us to itself. The “king” of the Calusa in the sixteenth century or an African farmer in the Niger Delta in the seventeenth century is not at fault for our civilization. This civilization is a product of a very particular process, almost accidental in a sense, and it would be difficult in our opinion to find the “smoking gun” that resulted in our disgusting society. Thus, it’s really not necessary to judge each group of primitive “savages” according to their “domesticated” characteristics, like having shamans for example. Each society was a product of its environment and the inhabitants’ response to that environment. What we see before us wasn’t an inevitable outcome of an inexorable historical process. It could have been otherwise, and many wild peoples fought to the death to make that the case. But these are all academic questions at this point. What’s lost is lost, but what are left are our most important instincts to attack and defend.

There was also an essay by John Zerzan, but it looked dumb so we didn’t read it.

In any case, our impression from our reading is that the difference between anarcho-primitivists in the north and the eco-extremists in the south lies precisely in the examples of the “primitive” tribes that each chooses to imitate. Anarcho-primitivists are always looking to examples of tribes that lived in inhospitable environments where flight was still an option. These include the Bushmen and Pygmies of southern Africa, the peoples of Alaska, and the Selk’nam (though when they notice that this last tribe was “sexist” and had a hierarchy in the form of shamans, maybe they’ll reconsider it and excommunicate the Selk’nam from the “Communion of Sainly Savages.”) That is to say, those tribes that the anarcho-primitivists choose to imitate are relatively “peaceful” ones where a total war against civilization was either not necessary or not possible. But that’s not our situation.

The eco-extremists, on the other hand, look to historical examples that more closely correspond to our current situation. These include the Teochichimecas before and after the conquest of Mesoamerica, the Yahi of California in the United States, the Seri of the deserts in the deserts of Sonora in Mexico, the Apaches, the Comanches, etc. That is, all of the tribes that have been at war to the death against civilization, the ones that employed indiscriminate attack, raids, terror, and other tactics of total war. The anarcho-primitivists want to act as if we were in a time that was more or less “peaceful” and that we have to first “convince the masses” to make “social change.” According to them, we still have “time” and “hope” left. For the eco-extremist, the time for that option passed a long time ago, assuming that was ever on the table in the first place (which we doubt).

The anarcho-primitivists will say that this opinion is “nihilistic”, and maybe they’re right. We don’t have a problem with the “nihilist” label. But if we are nihilists, the women and men who threw themselves from the heights as human projectiles against the Spanish during the Mixton War in the state of Zacatecas were also nihilistic; as well as those tribes that preferred to drown themselves in a river rather than being taken into slavery, or the thousands of savage warriors who preferred to fight to the death against the invader. If not being labeled a “nihilist” means having to wait for the “blessing” of the masses before attacking, or it prevents you from attacking so as not to violate the “egalitarian values of nomadic hunter-gatherer tribes” (which don’t exist), or it forces you to concede even before fighting because there is no chance of “winning”... well, in that case, we repeat, we are nihilists, full stop. We don’t have any interest in becoming hippies living in communes in Alaska and pretending at the same to be waging a “war against civilization”. If that’s “primal war” as Kevin Tucker calls it, it’s a lie and anarcho-primitivists should at least admit it.

**-Campamocho**

## Okla

The Native American Museum of Cassidy Park in Bogalusa, Louisiana was a small museum housed in one large room but with an impressive display of artifacts from various indigenous cultures from around what is the present day United States. An assortment of baskets, arrowheads, beads, and even a traditional Choctaw dwelling made of palmetto leaves were available to the public to examine and read about. The museum website states the following:

“Presently on exhibit at the Native American Culture Museum is an impressive collection of bannerstones and birdstones dating as far back as 8000 BC. You’d be hard-pressed to find a better display of these amazing artifacts anywhere else in the state! We continue our exhibit of trade beads and peace medals along with a palmetto hut and everyday items used by the Native Americans.”

Driving to the park with my family, I entered an impoverished but still vibrant landscape. Here, the green of trees and bayous struggles with the decay of civilization that grinds the inebriated masses into a stupor. They live on top of the land, they walk through it, yet they destroy it. Right across the street from the museum is a refinery or mill of some sort, billowing plumes of smoke into the air. The people live here and they don’t, they live nowhere, on television, on the Internet, in fantasies of getting rich or getting laid or getting high. Yet they celebrate the cultures that they have succeeded, or better said, that they buried, in that one room museum; displaying trinkets left by ghosts who disappeared long ago.

Or at least they did. “It became a rushing rapid,” read one local headline.

Leaving the museum, I went to examine the Boga Lusa (“Dark Water”) Creek. It was modest by Louisiana standards, though it held ruins of what appeared to be a dam. The water flowed around the remnants of this structure, making a small rapid. It appeared ominous, and it was. For only some weeks later, Nature sent great waters from the north, filling the creek and overflowing its banks, covering the whole park and the surrounding streets in a gushing river.

“When the glass broke out of the windows, the whole exhibit went out the door.” All of the belongings of the dead, that which they used to hunt, to carry food, and to worship, were washed away by the water, down towards the other rivers, the Bogue Chitto (“Wide River”), the “Bogue Falaya” (Long River), and into Okwa’ta (The Great Water). Was that room a tomb or a prison? Was this destruction or liberation? Does it matter?

I have to admit that looking at the footage of the waters sweeping over the park where I and my family once played, a sinking feeling came over me. It was the confrontation between my own individuality and that of my loved ones with the force and power of Nature. Where I grew up, it was fire and earth that were dominant, with the waters of the Pacific Ocean present at some distance. There the Earth shook and fire would take homes and buildings into its destructive embrace. Here, in the Great Circle of the Choctaw, it is water that dominates: it carves out, levels, and gives life. In it dwell snakes and alligators, mosquitoes and diseases that decimated the whites who first settled here. By it civilized men erect their homes and buildings, they drill for oil and throw in their garbage. But one thing is certain: you can’t stop the water. It will keep coming, it will roll over and reclaim what belongs to it.

It is just a matter of time. The waters will rise and all that civilized people will do here is reach for more money, strike out against their neighbor and drown in the endless pursuit of more. It’s just a matter of time, for water brings all things down low. The water is patient, but the water always wins.

**-Chahta-Ima**

*Nanih Waiya  
Spring 2016*

## I and afterwards I

I separated myself from the herd, I left behind false friendships, and the hypocritical relationships of camaraderie. I tired of good and normal social gatherings that civilization imposes. Gatherings based on the consumption of alcohol, drugs, dead and repetitive small talk, and all for what? Simple, in order to continue an empty relationship. As an individualist with eco-extremist tendencies, I declare myself the enemy of any drug (legal or illegal) that domesticates my savage and violent instincts. To be aware and ready for anything: life is chaotic and a life immersed in attack against techno-industrial civilization is even more so. I undertake a war against my “I”, the “I” of some years back. The one who believed in the farce of revolutionary hope, who spent all of his physical and psychological strength trying to wake up the people. I got tired of hoping on revolution. I abandoned that idea that now makes me sick. Revolutionary words only serve to fill the mouths of leftists, or some other anarchists who thirst for attention. When I speak of revolution, I am not just referring to what is spoken of by communists or anarchists who look to the expropriation of factories, collectives, assemblies, etc. I am also referring to the deluded idea of primitivism, which at this point in history is only a dream, something very utopian. We are in a civilization that depends on technology even for the smallest action, where savage instincts have almost completely disappeared. For this civilization so foreign to nature that it is impossible to have that regression to the most primitive forms of life. When the new tendencies are altruism, support of one’s neighbor, and humanism, I increasingly separate myself from the human. Its hypocritical altruism is only based in looking for acceptance from the society in which the “altruist” exists, or in the sickest sort of way. Altruism in exchange for “likes” are the daily bread of this territory. Total domination has triumphed, adolescents destroying their bodies every day with dozens of vices, with decadent aspirations of having the best Smartphone, the best car, the partner with the nicest body. This is the leap of human progress? Bitter? Pessimistic? Yes! It is impossible to be happy in this gray world that chokes us, that has an unrelenting drive to kill Wild Nature. The hyper-civilized under the banner of progress fiercely cry with each one of their disgusting actions: “Let the extermination of the natural continue!”

“I and afterwards I!” I cry trying to finish off my domestication, breaking the bonds of useless relationships, launching headlong into a war against civilization and its slaves. Against its collectivism, its altruism and humanism. Death to the relationships founded on hypocrisy! Long life to sincere affinities! My allies who fight this already lost war along with me know: For me it will always be me before them, and vice versa: their “I” before my “I”. Thus we will continue since we are amoral and egoist individuals.

A brief opinion of the Anti-social Individualities for the fall of civilization:

We learned that early in the morning of Wednesday, August 10th, a group or individual placed an explosive device at the headquarters of the Institutional Revolutionary Party (PRI) located in Torreón Coahuila. To be honest, this action surprised us, since this city is a hotbed of the hyper-civilized and a factory of domination and artificialization, and these sorts of attacks are not common.

Also on the same Wednesday, the guard of an armored security truck was shot dead during an assault. This was an act also carried out by “common criminals”. In any case, we endorse these types of terrorist acts that cause panic and stress in society. Any person who is worried more about money (often not even his own) than his own life deserves to die.

For the extreme defense of Wild Nature!

Forward pessimists, nihilist terrorists, eco-extremists, and anti-civilization anarchists!

For indiscriminate and selective attack!

Keep active criticisms and actions against techno-industrial civilization alive!

With Wild Nature at our side!

**-An individualist-**

**-Antisocial Individualities for the fall of civilization- AIFTFOC**

*Torreón, Summer 2016*

# Regresión

Cuadernos contra el progreso tecnolindustrial