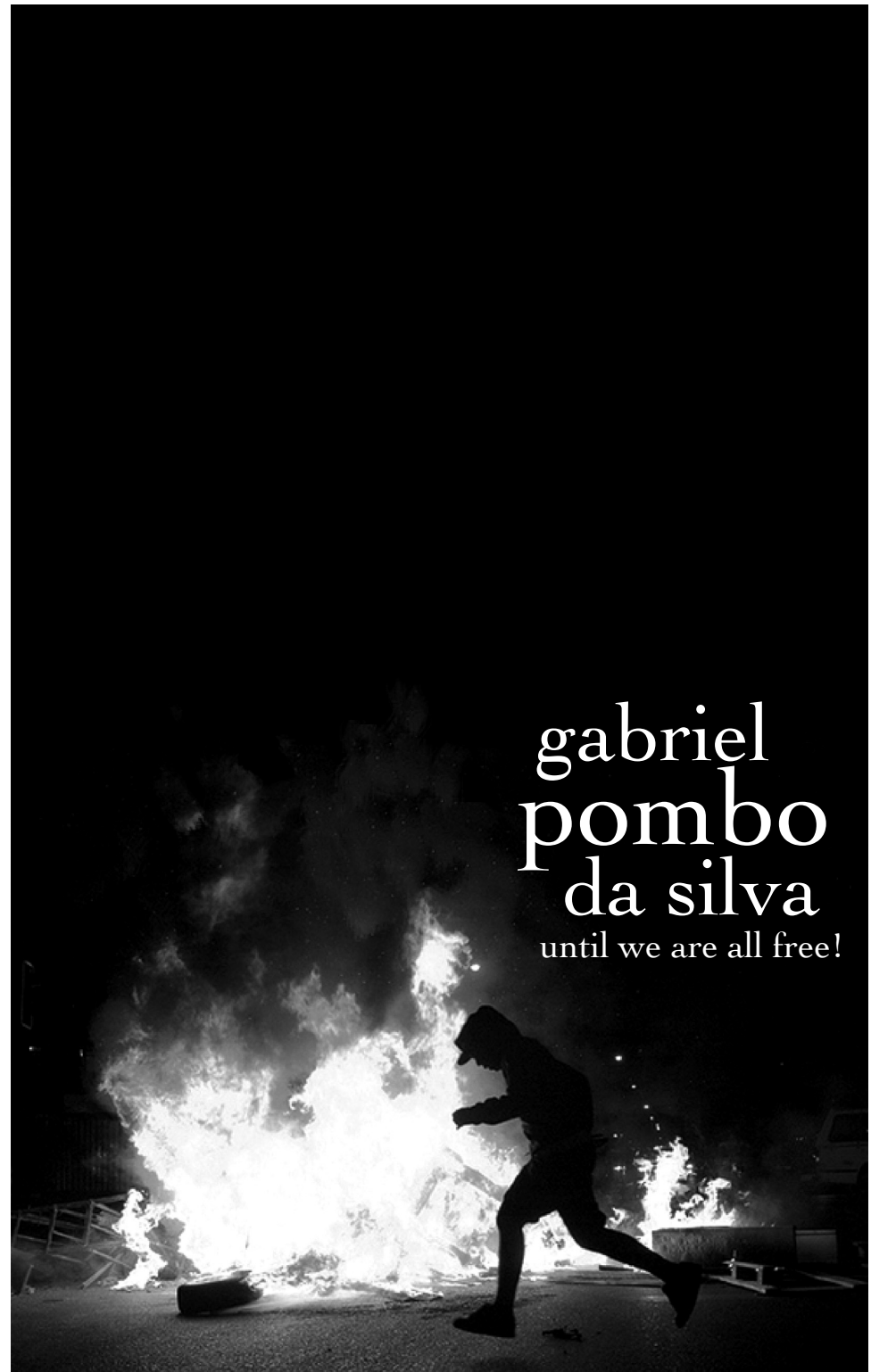


*“And in 22 years and six (seven) months that I have been jailed (and for that reason tortured until unimaginable limits by "oppressed" "others"). I have said that to be oppressed in fact does not bring even a radical desire to finish yet what oppresses us...One needs to have "pride", dignity, conscience, hatred and intelligence to wish to face the enemy and all the consequences...”*



gabriel  
pombo  
da silva  
until we are all free!



**September 29, Vancouver, Coast Salish Territory, (Canada)** – A house is squatted for the purposes of an evening in solidarity with Gabriel and Jose. Later that night several targets including a bank are attacked. A communiqué claims the attacks in solidarity with Gabriel and Jose.

**September 29, Everywhere, Global** - "Today the 29th of September is an international day of solidarity with prisoners in struggle, and more particularly for Gabriel Pombo da Silva and Jose Fernandez Delgado, anarchist prisoners in Germany. Prison is the clearest expression of this society based on money, collective stupidity and the imprisonment of deviance (psychiatric, social, sexual). We struggle from the inside and outside to conquer the freedom which is ours. NOR GUARDS NOR PRISONS WILL STOP OUR REBELLION! INTERNATIONAL SOLIDARITY!"

**October 1, Brussels, Belgium** - Attacks on German consulate and BMW dealership. The German consulate in Brussels was attacked with paint bombs in solidarity with Jose and Gabriel and all the prisoners in struggle.

**October 2, 2007, Brussels, Belgium** - A BMW dealership in Brussels was attacked with Molotov cocktails in solidarity with Gabriel and Jose. At least two vehicles were consumed by flames.

**October 9, Buenos Aires, Argentina** - "In the cold and damp hours of the morning, some hands placed an explosive device in a 'Volkswagen' dealership located at the intersection of Castro Barros and Hipolito Hiriogoyen streets, in the capital city. In the area were found pamphlets with the following note: "This morning, we hit the 'Volkswagen' dealership. This morning, we demonstrated our hatred towards the German state that has incarcerated our companions. We demand the immediate liberation of Gabriel Pombo Da Silva and Jose Fernandez Delgado, who are found in the extermination centers of the German state, and all the prisoners of the world. Fire to the state, to capital and its prisons. Free Jose and Gabriel. Revolutionary Black Cells. Kurt Gustav Wilckens Brigade." N.B. Kurt Gustav Wilckens was born on the 3th of November 1886 in Germany. As an anarchist he was active in Germany, the United States and Argentina. In 1922 he decided to hit the Argentinean lieutenant-colonel Varela who is responsible for the slaughter of 1500 striking land workers in Patagonia. The 25th of January 1923 he throws a bomb to Varela. The bomb hits both legs and Varela grasps his sable. Wilckens pulls his revolver and finishes the hangman. He is arrested and locked up. In the night of 16th of June 1926 Wilckens gets killed in his cell by the prison guard Perez Millan (member of the Patriotic League).

***“And I am not a theoretician companions, but one of the oppressed, enamored with the freedom (and liberty) that infects the oppressed with the passion for a worthy life...”***

## A boy's story

I know the story of a boy born under the fascist dictatorship. He was the son of a very poor family who spent his days surrounded by animals, he was always dirty because he liked to climb trees, explore caves (where he thought he would find treasures from ancient kings or pirates) and play at being a red Indian.

One day the artless boy fell from a roof while chasing a coloured butterfly. When he tried to catch it, he forgot where he was and...ended up in hospital with a broken jaw. At school the teachers beat him because he spoke a native language and the dictator did not like that. Also, whenever he could the boy escaped into the forest where he was filled with wonder about everything.

One day his parents decided to go away to another country where the men, women and children were whiter. A country where (his parents said) they would be able to live more freely, where they could earn money and get out of poverty, buy a big house and be happy. The parents said to the boy "there is something called snow in this country, that is white and cold and falls from the sky for your birthday" The boy could not understand why he should leave his woods, the sunshine, the rain, the sea, the rivers, his land...He didn't understand what poverty was, perhaps because he didn't need material things and he didn't care about wearing reprises clothes. And he didn't understand freedom because he was already free.

At first he was happy to leave his country because he wanted to see the "snow that falls from the sky for your birthday" as his mother said. And also because he had never seen "white men and women, very white with blond hair like gold"... and because he wouldn't have to go to school where he had been beaten because he spoke the native language. This is how the boy went away to the land of the white people with blond hair like gold and where the snow fell from the sky.

## International Day of Solidarity 07

**September 28, Montevideo, Uruguay** - "In the night of Friday 28th of September the locks of the Goethe Institute (German cultural institution) and Iberia [Spanish Airlines Company] got sealed. On the side (of the building) 'Solidarity with Gabriel and Jose' and an encircled A was written. "A small gesture to greet the comrades who made an appeal to solidarity with our imprisoned comrades."

**September 28, Leuven, Belgium** - Several banners with slogans like 'Against the jails of the State' and 'Freedom for All' were hung at bridges around Leuven. Pupils put out a banner in solidarity on 'their' school building where prisoners of Leuven can see it.

**September 28, Castellon, Spain** - The imprisoned anarchist comrade Joaquin Garces Villacampa goes on hunger strike till the 30th of September for the following reasons: "- As a protest against the aberrant repressive practices against the anarchist comrades Gabriel Pombo da Silva and Jose Fernandez, prisoners of the German State. - For the abolition of State-Capital, privilege and domination in the broadest meaning of the word. LONG LIVE FREEDOM - DESTROY PRISON - FREE ANARCHIST PRISONERS"

**September 28, Bilbao, Euskadi** - About thirty individuals gather at the German Consulate and distribute pamphlets in solidarity with Gabriel, Jose and all prisoners in struggle. Some enter the Consulate to make them send a fax to the German Ambassador in Madrid and the German minister of Foreign Affairs.

**September 29, Ghent, Belgium** - About 70 people take the streets and demonstrate through the city centre in solidarity with Gabriel, Jose and all prisoners in struggle. The demo ends in front of the prison of Ghent. In Brussel several slogans of rage appeared on building like 'Death to prison and its world' at the Hallepoort, 'Let's burn prison' at the Justice Tribunal. Two banners were hung on the big roads around the centre of Brussels.

**September 29, Rheinbach & Aachen, Germany** - About 70 comrades gathered at the prisons of Rheinbach and Aachen, in solidarity with anarchist prisoners Gabriel Pombo da Silva and Jose Fernandez Delgado.. At Rheinbach, about 200 tennis balls with messages against prison fly over the wall. In Aachen the comrades outside could hear the shouts of Gabriel Pombo da Silva. A text was read and distributed to the few people who passed by.

**September 29, Zurich, Switzerland** - In front of the Bezirksgericht about seventy people gather in solidarity with Marco, Gabriel, Jose and Mehmet Esiyok. Pamphlets are distributed.

**September 29, Madrid, Spain** - Three real estate offices in the neighbourhood of Prosperidad get their locks sealed in solidarity with Gabriel, Jose, Marco and all other prisoners in struggle.

## **Expropriation is Necessary**

Whatever may be the project you wish to put in practice you will need the “vile metal”... We live in a capitalist Society-System and we all know that from wage labour, collects and benefit concerts we will never be able to get enough money to our projects.

It doesn't matter whether you are an anarchist developing an activity inside a formal or informal organization, or individually... how many times have you stopped a project because of lack of funds?...Banks and Jewellery stores are just around waiting for you to become filled with courage and expropriate their surplus-value... so you can publish your own books, and your propaganda may have a better quality and quantity... so you can rent or buy an old house and restore it together with comrades and then convert it in a Social Centre, Ateneu(Meeting point for Anarchists) or whatever you feel to...

It is not so difficult, they are visible, they have schedules, habits, faults... and it is not just about the structure... I mean, sometimes we see a Bank or a Jewellery store and we think that it is not for us, that we are not professionals, that the task is to big for us...Sometimes it is enough to follow the Director of the Bank or the Owner of the Jewellery store and spot his hide out... it is the best place to get them...We have to be “harsh”; if you succeed in psychologically terrorizing him you will avoid doing it physically, but of course a blow in the head at the first moment will open for you the doors of his understanding... Forget things like “we are anarchists” or why you are doing it, they don't give a shit... On the other hand they will get “shit scared” if you talk like a “delinquent” ... something like: “look man, give me everything or everyone will be hurt”... “if not tomorrow morning I'll go with you and my colleague stays with your family, if you give me everything now everything will be alright”... for instance.

There is no point for being soft with capitalists, as they aren't with us anyways; you do what you have to do ... Tenderness we keep it for when we are among accomplices of revolt or of love... And violence is for the action, whether it is about expropriating or dynamiting...Let's not get it wrong; at war it is you who make the rules... there is no manual for expropriation, everything is imagination, information, plotting and action...

If you want everything to be “fluent” and “dynamic” and not stuck...move yourself, think, search, act... Do act comrade!!... Expropriation is possible, it is necessary...

It was true...the snow fell from the sky for his birthday, the people were very white, many of them had blond hair like gold and red like tomatoes, orange like carrots and brown like chestnuts. They spoke a language that was more difficult than that of the dictator. It was a dry, cutting military language. The people were cold and sad like the snow. Very soon the boy, the colour of autumn leaves, wanted to go back to his country...He didn't like this place where he didn't understand the other children, where the people didn't look with gentleness in their eyes, where no smile brightened up this faces. But he stayed there and learned the language of the people with the light hair and skin and with no smile on their lips.

The boy grew up and learned the story of his country through the tales of the political exiles...that is how he knew that his land didn't belong to the dictator and his friends but that they had won a war, that they had suppressed the revolution and filled this country with blood and misery...and for that the natives like us were condemned to flee from one country to another.

The boy listened with sadness to the stories of tears, blood and oppression of the exiled. He knew that they didn't believe in themselves and drank l'eau de feu to forget and began to sing the songs of the republic, the popular front and the revolution. One day the boy spoke with one of the old combatants defeated by the eau feu and said to him very seriously, “Don Antonio, I'm going to fight for the revolution, I will never forget the songs of the revolution, I am going to make my life an example of courage and avenge our dead, the tortured and defeated people...I swear to God, Don Antonio: Don Antonio started to cry with emotion and the boy didn't understand why this old man was crying like this, the old man who sang the revolutionary songs. The boy went off alone singing in his native language his fist clenched, an old revolutionary song..

<< De noirs tourments agitent l'air  
des nuages obscures nous empêchent de voir et

meme si on attend la douleur et la mort le devoir nous appelle contre  
l'ennemi.  
Le bien le plus precieux es le Liberte on doit le defender avec foi et  
valeur  
levant le drapeu revolutionnarie pour le triomphe de l'emancipation sur  
la barricade.  
Sur la barricade pour le triomphe de l'emancipation >>

That is how the adult-child went back to his country to fight for the revolution. After many battles, the adult-child became a boy-man and was forced to survive twenty years torture without Sunshine, Water, Trees and Animals. One day he managed to escape and continued to struggle and talk of life, love, revolution, and dreams. Locked up once again, this child-man continues to smile; and his eyes are two black olives with the sun for pupils. And all the (white) men are scared of him because he doesn't cry or tremble, he doesn't want anything of them. He only wants his smile to be contagious and that his heart give strength to those children who have forgotten that laughing recompose choices and that a new world exists for those who look at the rose des vents with love. And Colorin Colorato this tale is far from finished....

Further than the Aesthetics we can find the Ethics; which really shows us and we show to ourselves. It is our steps, our acts, what clearly defines ourselves, and not, in fact, our clothes, haircuts and hangings. Nowadays we can see prison-guards, policemen and judges wearing piercings and an all "alternative" aesthetics...It is clear that each process has its own timing; whether be it individual or collective; that everything is a fruit of effort and consciousness meditation.

If we don't want to get stuck and fall into marginality; if what we want is to represent ourselves and act according to our ideas-desires and passions, we should "move"...Every Social-Political Movement that gets stuck, corrupts itself; gets fossilized, stops being effective; becomes folklore...

## **The Revolt**

The anarchic revolt is already a deed, a reality, a projectuality and a ongoing project... by a few of us in some areas; united by projectual affinity, informally and diffusely organised over the territory...

We are the anarchists and social rebels in motion; the ones who had got tired and rebelled over the state-of-things that constitutes the Existent in all its orders...We are nothing's "vanguard"; We only represent ourselves and live our Desires and Passions with full intensity...We assume our responsibilities with dignity and value; Neither the trials nor the sentences will finish the revolt... as long as rebellion and rebels against all Authority and Authoritarianism do exist, there will be tension and conflict over / within the Existent...

The revolt will not stop when the rebel is "unjustly" imprisoned by a bourgeois Tribunal... Instead the rebel grows before adversity, and it is within it that the rebel gets his / her character reinforced and where supposed doubts that may exist get converted in irrefutable certainties; it is here where he understands the murderous and merciless nature of the State and its screws; it is inside the prison where the rebel gets decisively self-determined.

We sharpen our lives... Anarchy is inevitable.

“anarcho-insurreccionalists”, and / or “anarcho-terrorists”...

For those who label us as “illegalists” we should only remind that all the practices we have been going through are contemplated in anarchist history... that we are keeping up the anarchic practices by THE DEEDS and that we pursue the anarchist aim that, by the way, you will not find either in folklore, nor in legality.

### **Aesthetics and Ethics**

In every Social-Political Movement there exists, or better said, co-exists always with a referential-group aesthetics, externally showing how the individual is understanding-feeling-identifying himself in comparison to the other (others).

Aesthetics is a way-form of expressing WHAT and HOW we think-feel to others. By the way we are dressing, by the way we talk, by the music we are listening to we are saying to others how and who we are identifying with... We can here remember some movements or groups that within their aesthetics have been showing us, externally at least, their ideas or condition. The Hippies, the Punks, the Leftists, the Black Panthers, the typical Worker and the typical business man with his suit and tie...

We “judge” and are “judged” by the external look or, if you want, we are evaluated-qualified and vice-versa. Unfortunately, nowadays, aesthetics are nothing but a commercial product, a pose, nothing really meaningful. A fashion that fits us to deceive WHO IS WHO and WHAT in this parade, on this “social runway” where we shine with the new model for the occasion and or season.

This is why we should start reconsidering if the truly important thing for us is TO BE APPARENT OR TO BE, TO SHOW OFF OR TO DO...Not even when our Aesthetics are sincere (and not just an image / fashion), is there interest in showing it to others if what we really want is TO LIVE what we are showing... What for? Why? So the others can know and see the “militant” we are?. Vanity of the vanities!!

## **The Escape**

Written From some place of liberty

<4-2-04>

### **FROM THE OTHER SIDE**

To my comrades and my family: I would have liked to make an end for once and for all to the deadly weight of prisons, persecutions and evasions... I say this with a burning heart; yet, I fear that I am obliged to live constantly with a past conditioning the present and the future, which pushes me always further into a desperate and surrealist situation of tension and confrontation with all and everything that configures, structures and comprises the world, existence and life in all its aspects. I cannot, I do not want and I do not have to submit myself anymore to the dominant logic of those who, during all those years, have tortured my/our bodies/souls/existence and have pretended to orient/control and regulate me/us on the so called way of «socialisation-normalisation ».

### **TO THE OTHERS**

You have tortured me/us to unbearable limits; you have broken all your law books of alleged ethical-moral-political values by the use of your formal-concrete laws/norms/institutions and representatives... so be it... I would have liked to be able to do things (all things) from a more relaxed and free situation/perspective.... Nevertheless, not satisfied with taking from me/us 20 YEARS (the supposed limit for the deprivation of freedom under the old criminal code in the Spanish state, today elevated by the Aznar government to 40 years with retroactive working) of my/our existence, they also want to take/rob my/our MEMORY-WORD-LIBERTY-EVERYTHING... It is enough!!! Finished with the commandments, the farce, the silence, the humiliations, the tortures...Today I am FREE (as free as a human being can be who lives exiled from his land and his loved-ones) and I can SPEAK and ACT... I can sleep with a good conscience able to at least support/share with all those persons/collectives who just as me have suffered, suffer and will suffer the VIOLENCE of the STATES-INSTITUTIONS-GOVERNMENTS-LAWS... When the LAWS-NORMS turn into instruments of VENGEANCE in the hands of the powers that be, there is no other remedy left save to ignore/despise/denounce and fight them in all their expressions/manifestations... When Rights serve only the interests and the ambitions of a few, we ourselves are the only ones Left...

Not is not the time for me to explain all the concrete cases ,which show ALL the abuses of power that have been carried out, are being carried out and will be carried out against us by the past and coming CONSTITUTIONAL STATE...In the Spanish state, my brothers and sisters rot in Special Units which were illegal in the beginning, then semi-legal, and later legal... A regime, the F.I.E.S., C.D.1, in which since its installment (1991), 13 COMRADES in struggle and rebellion have lost their lives to it; the last one, Paco Ortiz; brother and friend...There is no truce!!!

We will never rest in peace until you have done away with your military secrets! We will never cease to scream/express our disgust/rage for your democratic fascism, so that, at the end, you as well will not sleep peacefully!!!

I know that we are almost alone in this struggle against you and your institutions/representatives; that the times have changed so that almost nobody cares when some criminalized persons are driven crazy and die under general or quasi general indifference...Personally, I am so convinced and in love with FREEDOM, all FREEDOMS, that I will struggle with all my energy, feelings and passions to (at least try to) change, destroy this world and create ANOTHER WORLD than the one you have left for us with your AUTHORITY/AUTHORITARIANISM.

#### **TO THOSE WITH US**

I make an appeal to all those people, collectives, organisations and communities who today, in the 21st century, struggle for more Dignity, Autonomy and FREEDOM... I nourish no hope to come out-standing out of this « adventure », therefore I would like that I/we in our struggle against tyranny and tyrants could be a reference and sign of continuity for all persons-groups-collectives who declare themselves lovers of freedom...I make an appeal to all these journalists (not to those who are spokespersons for the state) to be courageous, fierce and responsible and that they enter in these Special Units of Spain, France, Germany, the USA, etc. and see with their own eyes what I am referring too...

Evidently, I don't nourish any hope that the States will renounce their instruments of domination and torture; or that they give in to the goodwill of these groups/organisations/etc. who denounce these an other concrete facts and situations...such as the F.I.E.S. ...the D.E.R.T. and, further away geographically but closer in time, the situation of the Taliban war hostages

metaphorically in other words: in the process of existing we, like the snakes, leave behind the old skins; changes that have a relative life cycle (in the Time-Space) and that we let lose to keep growing and readjust to the territory. By this way this growth is our Acting-Thinking, and re-adaptation meaning our Spatial-Temporal-Synthesis over the Existent course.

The anarchic rebel (not submissive to all Authority-Authoritarianism), understands that to be as healthy, just and vital his rebelliousness can be, he must find affinities with whom to share and spread the revolt as a project and reality of the today and now that surpasses the mere individual and anecdotal... How to organize? With whom?.

### **Informal and Diffuse Organisation**

The way to organize must be informal and diffuse, understanding as "IDO" (informal and diffuse organization), that group of anarchic individualities that, based on their project-projectuality, decide to informally unite to act right now...

With whom? Obviously with those social rebels that share affinity within these projects we propose to go through, not being necessary the sharing of our anarchic projectualities... And this is (or it should be), in this way because if we want to accomplish our projects and live our passions-desires, besides acquiring new experiences, we find ourselves in occasions and circumstances in which it is not enough to be surrounded by "comrades" that share our ideas, but also we should "ally" with those social rebels that naturally upsurge from the social core in conflict with the Existent and for Existence.

If some of us want to publish a book we will, if possible, do it with an anarchist publisher... if we can't we will search for the one that inspires in us more trust. If we want to rob a bank we will try to do it with some experienced companion, if we can't find one we will try then to find a "social rebel" (not submissive to wage labour but not necessarily to the capitalist system in general), that inspires in us trust for such a project. Because we should have it clear that there is a division between the project and the projectuality.

The "ideal" is to go through all our projects with those who share affinity in the projectuality of our Existential Desires; but the reality is that not all of us anarchists find ourselves on the same line. On the contrary we are being criminalized and labelled as "anarcho-delinquents",



governed, to create and experiment with other forms of thinking, of feeling, of being and how to inter/intra relate and to live).

So, and by the way everything is assembled, our only exit is the rebellion of our desires with a permanent tension against the existent, and freedom, and the dreams and all that we can search for...

The conclusion: we have NOTHING and we want EVERYTHING... TODAY, NOW and we fight for it; for Anarchy.

## **Rebellion, Rebelliousness, Social Rebel**

Rebellion is not waiting for anyone, is not waiting for anything; it is already in itself a moving answer, the immediate consequence of tension; a cathartic process of liberation... (...)

The social rebel is that individual that unhooked himself from the Mass, he has been emancipated from all the weights (including from himself), and lets himself be taken by his own Beliefs, Desires and Anarchic Passions, without fearing any judgement or criticism from others; because he has and finds the Principle (the Principles), the Medium (the Means), the Value (the Values) and the End in himself. He is a self-determined and self-sufficient individual that has no need for waiting for others to rebel, today and now. He assumes the risk and the passion of his desires, just as the consequences and responsibilities of his own actions.

And this so happens because when one knows oneself (and has knowledge), respects oneself (and has respect), and wants oneself (and wants), one uses all the weapons and strength of the Body-Mind to preserve oneself as a Free-Lover Being and Life Lover... and that libertarian not only struggles for life and his own freedom, but as well for the others; because multiplied freedom and life is what Creates the necessary conditions and space for the common-anarchic-living.

The anarchic rebel is before all (or before nothing), a person that has emancipated himself; someone that by understanding himself and the world he lives in, decides to act over all aspects/orders of the Existence and of the Existent; not only to and for the selfish usufruct of his own free-being condition, but also to extend and for the extension of that freedom... This freedom arises out of a permanent existential tension, making its own dialectics (Thesis-Antithesis-Synthesis), to be dynamic, never static. Or to say it

in Guantanamo (judicially and legally absolutely and manifestly unjustifiable), the legal assassinations of Americans, especially Afro-Americans and Latinos.

### **TO MINE**

And to you, family... friends and comrades, I say that you live in my heart and that I regret to deprive you of my companionship and presence, that's how it is, that's how my consciousness/my heart dictates... For those who have left me alone in this decision of struggle and freedom, as well as for the traitors and enemies, a smile of profound and eternal contempt.

GREETINGS; ANARCHY AND SOCIAL REVOLUTION!!!

## **The Trial**

*This piece is about Gabriel's trial, where to protest the mistreatment of the prisoners during transport to and from prison (which entailed strip searches, blind and ear folded, shackles on hands and feet, ...) as well as the general security measures against visitors for the trial (200 policemen, undercover police patrol, identity control, metal detector, body search, ...) Gabriel tore apart his clothes once in the Court building and appeared almost naked in the court room. The FAI are a decentralized network of anarchist groups which practice anarchist direct action & propaganda.*

Before beginning I want to express my affection and revolutionary complicity with all the comrades who have traveled from all points of Europe to be present and show their SOLIDARITY... Comrades who have filled our hearts with warmth in the icy tribunal room... Comrades who had to endure humiliating searches and controls of all types... Comrades who have been filmed on video and had their personal data registered in files which were later sent to repressive organisms... Comrades who have been faced the possibility of fines (or imprisonment) and have been evicted from the court room in solidarity actions on the 20th of April or on the 25th of August when they were also dragged out by force and with police violence.

And also to the comrades who acted during the solidarity days of the 13th to the 19th of March from different cities in Spain, France, Belgium, the Netherlands, etc. A brotherly embrace also for the SOLIDARITY of the groups of the F.A.I. in Italy and other comrades impassioned with the insurrectionalist revolt... And let's not forget the 4th of May when many comrades in many parts of the world took the streets... A SOLIDARITY so beautiful and revolutionary, so full of love and struggle, demonstrating to ourselves that our project and affinity are neither a

"utopia" nor a "nice theory" that dies buried by "walls", "borders" and/ or windbags... Nobody can detain that which is inevitable, that which depends on ourselves, on our will and our passion!!

It is my desire that this SOLIDARITY extends to all imprisoned comrades in the world... I have in mind proper names not from the (distant) past but from this century who suffer from the isolation imposed upon them not so much by our natural enemies but sadly enough by a good part of the movement that calls itself "anarchist"...

In the "movement" sometimes "adjectives" are used such as "the Marini Case", "the O.R.A.I. Case", "the Four of Córdoba", "those of Valencia", "the Five of Barcelona", "Operation Black Out", "Operation Croce Nera", etc. Of course it is a way of talking to know what we are talking about when we communicate, but sometimes it is also "a way of understanding" (interpreting) that which is happening within the movement... By this I mean that we are not isolated cases (we are "isolated" by those who have an interest in it) but conscious rebels (consequently anarchists) who do not wait for the "miracle" of the arousing up of masses who have nothing revolutionary, but we join the collectivities and individuals who do not ask permission to be free and oppose all authority... One time we accompany the revolt, the other time we provoke it...

We have rejected the "reformism" and the "defence" of "all and everything" by the "Humanists" and "Mystics" who believe and think that the State and its institutions are things that can be "improved" "gradually" by the action of the "masses"...

We are some who believe that the moment has come to attack and destroy what doesn't serve us and to the contrary enslaves and destroys. In contrast with the concept of the Masses, we propose that of the Community of conscious individuals who do not search a centre... a Community of groups and individuals "at the margin" and "against" the project of Dominion in all its aspects: economical, technological, political, social, architectural, etc. Comrades, let's not waste time and energy in discussions with those who live of words and for words, ours is Action!!

Let's make that our own existences and desires are expressed by means of our acts and actions!! Let us join and demonstrate our solidarity and complicity with those who arouse our sympathy and who do not let themselves be governed, exploited prostituted and domesticated by the

## **Anarchy: A Permanent Tension with the Existent**

Anarchy is much more than a social-political movement; it is a permanent tension with the existent. As much with its own (internal / individual), as with the outside (external / social).

There are too many of us who assume that is enough to be a "militant" (or to be affiliated), in a specific anarchist organization, to carry on "anarchist aesthetics" and to talk about anarchism in the sense of to "be" an anarchist... but is that so? Is anarchy "something" to be told or lived? I mean, if we reduce anarchy to a living-room philosophy, to a nostalgic history of the past, and / or to marginal aesthetics, what do we have left of it?.

Anarchy can't be reduced in order to be told in all its forms and expressions... it can't be a limited passive object, some mummified ideas, some aseptic rituals, empty and repetitive just as the Pre-philosophical epoch in which the myth surpassed rationalistic thought.

Anarchy once understood and assimilated calls out for experimentation, for realization: Today, Here, NOW within ourselves and our own way of feeling it and understand it... It is not enough to talk about ACTION, we have to be ACTION!! It is not enough to dream of anarchy, we have to be the anarchist expression itself!!

Obviously it is not easy and not always pleasant to feel the tension within ourselves (as well as the contradictions), generated by the conflict with the state-of-things which constitutes Existence, and the obstacles that cut, threaten and stop our desires, our passions and anarchic aspirations...

Which person, anarchist or not, is not avoiding at the measure of his own possibilities the unpleasantness, the doubts and reserves that result from conflict situations, confrontation? However, it is precisely in this point, in this Gordian knot where the resolution lies, the liberation and the measurement of our strength... how can we know what we are able to without trying it out, without experimenting ?

Maybe we don't know exactly the blueprint of what we want on a social-political level, maybe we don't have a theoretical body nor a static alternative to offer and with which to build a new "project-order"... we are not filling up the mouth with magnificent speeches nor with fantastic projections on the subject... But yes we know what we don't want (to be governed, to be commanded, to be manipulated; to be exploited, to be controlled and told what and how to think, to feel and to be... for instance), and yes we know what we desire (to be free and self-

diverse powers of the State, its institutions and Capital.  
As I said, we are not "cases" and even less "vanguards" but rebels and revolutionaries in struggle against Dominion and Domination... And as Rebels and Revolutionaries we carry each other in our hearts and our acts/actions...

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A bourgeois observer will share the opinion of a paid journalist (by the State-Capital that is) and a paid journalist might put as a title in his paper: "ANARCHY BEFORE COURT ON TRIAL".

But let us not say we have been deceived... For the sterile journalist as well as for the uncritical "citizen", the sense and significance of these words are not the same as for us; neither in depth nor in forms...

For the first ANARCHY is CHAOS; for us it is a NATURAL ORDER not perverted by hierarchies, authorities, authoritarianism...

The interests of these "replicates" (or clones, or subjects fabricated in series) coincide with those of the BOSSES who feed them; who tell them how they have to think-believe-feel and act... They are slaves of a long chain that binds and enslaves them (voluntarily or involuntarily, in a conscious or unconscious way) to all that which makes our Orwellian World...

In the Temples of "Democracy" (call them Church, Parliament, Tribunal, etc.) the new Priests control the space, the rituals, the time... All those who in one way or the other "break" with the "conventions" or "rituals" of these Authorities are not only "demonized" (ergo criminalized) but also "castigated" (be it by paying money or by paying with his/her freedom)...

On the 20th of April 2005 seven anarchists undress themselves (as i myself have done) to protest against the tortures and the Justice of the bourgeois and Capital...

Vade-Retro!! ... Oh; what a beautiful scandal, what a social poetry, what a human and rebellious love, what a dignity!!

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## **Diary and Ideary\* of a Delinquent**

*Unnecessary considerations for the Anarchic Revolt*  
*"The delinquent dialectics"*

*\*Diary of Ideas*

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This, Mr. and Ms bourgeois, Mr. and Ms Priest is called anarchist activism, is called revolutionary activism, social and human dignity; something that you for sure do not possess... This is called Freedom, of expression, of opinion, of action...

This is speaking and showing to the Powers that be that SOLIDARITY is not a dead-static concept, something that can be manipulated and bought on the Market as just another product or fashion... That Solidarity is not Christian charity or hypocrite begging.

And talking about Solidarity... I do not understand how there can be half-way-solidarity? In this sense I reject "solidarity with excuses" or solidarity which needs to be justified because of what others could say or think about us...

We are anarchist rebels, antagonists and revolutionaries, with our own combative, political and social History. We come from a determinate and concrete context; with our deaths (assassinated), prisoners, exiles and fugitives...

We struggle against State-Capital; against prison society and prisons, against repression and poverty, marginalisation and dogmatism...

And in this sense we do not beg for the "solidarity of the Authoritarian or Humanist LEFTISTS" who play being revolutionaries.

To you as to the others we say without any consideration: GO TO HELL!!

Friends and foes, although you cannot know it I smile in the dark because I know our accomplices in the extension of the Revolt multiply all over the world and because our Heart is the prove that "something" is on the move...

We don't have anything en we want EVERYTHING...

TILL WE ARE ALL FREE!

But here we are (as big or as small as we may be) learning and fighting on one or other side of the wall, border, gender or race....demonstrating our love for freedom and disdain for tyranny. From the 16<sup>th</sup> to the 29<sup>th</sup> of September (and beyond) there were "moments" and "reactions", "protests" and "gatherings" "acts of sabotage" and "publications"...gestures of solidarity that have not passed unnoticed by those who keep their ears alert and their eyes open...

I don't speak of slaves, I speak of those companions who, known or unknown, on one side of the wall or the other, take an active part in the struggle...I speak of Marco Camenisch (in his cell in Regensdorf, Switzerland), of Jose Fernandez (in his cell in Rheinbach, Germany) of Joaquin Garces (in his cell in Castellon), of Rafael Martinez Zea in his cell in Badajoz)...of my cell neighbour Liaudegis Algirdas who from the 19<sup>th</sup> of September up to today continues on Hunger Strikes....

I speak of the companions of Leuven, Gent, Brussels (Belgium) who were at the demonstrations at Rheinbach and Aachen and in their own cities. I speak of the companions of Switzerland (great!!), of France, the Bilban@s and the English...Our brothers of Argentina, Uruguay and Canada...Those in Berlin and those in Cornella in Barcelona...

I want to make the most of these letters to show my solidarity with those detained for supposedly belonging to the MG (Militant Group Autonomous of Berlin), The Anti-Fascist, Christian, and the last of the RAF Tomas Meyer-Falk and all who resist and struggle in the entire world.

Thanks companions,

Gabriel. Always in Struggle!

PS SO that there are no lingering doubts I continue shouting: Death to the State and Long Live Anarchy!! Because only when we tear down this old world will freedom be born...because we have nothing to lose...without freedom

The institutions are no more than tentacles of power and the power is shared amongst a few privileged that play at being demigods over the face of the earth...

And these links in the chain, these lecherous mercenaries, they need to be fought and deprived of their various masks.

But not only that...it is not a "single issue struggle", this struggle against prisons of all kinds (minors/old people/men/women/emigrants/proletariat) and the system that reproduces it and everything that this represents; exploitation/segregation/torture. NO! The anti-prison struggle from an anarchist perspective should translate as an international critique of everything that is not satisfied with this network of class and race segregation...and it should not be just a theory but also a real compromise of mutual aid with all those who suffer but fight that suffering.

This would not be to create new revolutionary celebrities (in this case the prisoner) but to help all the rebels and revolutionaries who emerge from the social conflict with their daggers drawn. It would be to try and set up points/bridges that allow intercommunication of our respective worlds to exchange ideas/sentiments/projects and life.

To try and talk one on one, to spread the word, comment on our experiences, debate strategy, see between the diverse realities the antagonists (...) and see what things we could do collectively (despite obvious theoretical differences etc) and what others we cannot do.

Numbers wise, we are not many that believe that we have to fight against prisons...even then we can assume there are those that are against the system-government of the moment and call themselves "revolutionaries" or less pompously "social-democrats" because this discourse benefits them more..

For them the theme of jail should stay in the "chronicles of crime" because it is there that they legitimate the discourse of "insecurity" from which many benefit. The prison in "our agenda"? Only when "the surveys" turn them into political value"! (Like the question of the "Environment" with "Gore" and his "ecologists")..That's how they think; that's how these populists act. these politicians, these individuals...

## Letters from Gabriel

*Gabriel wrote the following letters in the second half of 2007. The first is written before an International Day of Solidarity with Gabriel and Jose. The second comes after said day...*

Dear comrades,

Given that I conceive Solidarity as a reciprocal act of Mutual Aid between revolutionaries and social rebels and not as a division of activities between a passive and watching public on the one hand and active and militant one on the other, I join the International Solidarity days with a hunger strike from the 16<sup>th</sup> till the 29<sup>th</sup> of September. (...)

Because the only thing we have to fight in these circumstances of isolation and extermination are our Ideals and our bodies, we put both in motion and action to demonstrate to the social fascist State that they and only they are the terrorists.

Forwards and strength, comrades!! Join the pleasure of agitation and subversion!! We don't want delegates nor do we want to delegate: direct action and social revolution!!

VIVA LA ANARQUIA

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Open letter to my companions,

But here we are (as big or as small as we may be) learning and fighting on one side or the other of the wall, border, gender or race...demonstrating our love for freedom and disdain for tyranny.

Introduction

Fragment of the poem: "The Promethean Poet"

The poet is not one who plays adeptly with little verbal metaphors, but one whose awoken Promethean genius takes her to create the grand metaphors!

Social

Human

Historical

Astral

Don Quijote is a poet of this class. He is a poet who is active and transcending. And he differentiates himself from the rest of the ordinary poets in the world in that he wants to write his poems not with the point of the feather, more with the point of the lance.

Where there is imagination it must be followed by will:

With the Sword,

With Flesh,

With Life,

With Sacrifice,

With Ridicule,

With Pantomime,

With Heroism,

With Death..

The poetic metaphor then flows into the great social metaphor...(..)

This fragment of the poem "The Promethean Poet" from the book "Ganaras la Luz" by Leon Felipe was sent to me one occasion by a companion Carol (Cheers to you!)...The book itself was sent to me on another occasion by other companions, Joaquin-Lucia and Elisina (Health and Anarchy to you companions)...And so I can today talk to you, show to all of you (friends, companions, unknowns, enemies and "neutrals"; indifferent or curious) and above all share what was thought, felt and written by a poet who I greatly admire: Leon Felipe.

There are other poets that not only do I admire but I keep in my heart: Walt Witman, Garcia Lorca, Miguel Hernandez, William Blake, Baudelaire, Rosalia de Vastro, Pio Cabailas, Berthold Brecht... and the list goes on..

But what am I doing talking about poetry?

I suppose I mean that it is not only on bread that men and women survived...And as in the struggle of our lives, some people write poetry with the tip of the feather and others with our souls in the point of the pen.

The space of Opinions forms part of the "System" and it is difficult to overcome that system in its own terrain with its own weapons...and the same occurs in politics and social struggle...

That is why we would do well not to prioritise one half over the other, but use all parts and forms as a part of our struggle: the personal, the political, the social, the collective and the individual.

In the jail the relations of power, control and propaganda are concentrated in a few bureaucrats (so adept are they at this that they are given a salary). They decide on the good and the bad, life and death and the grades of torture that they "employ on THEIR prisoners (forgetting that their salaries are based on the existence of prisoners and their families).

And it is obvious that the "obedient prisoners" just like the "compliant worker" and the "honorary contributors" have nothing to say, to protest, or complain about their chains, their conditions and their companions (what companions could a slave possibly have?)