



We should also mention his participation in the Spanish campaign of the International and in its Central Organ, the General Union of the International Workers. Almost all of his articles were addressed to the organization, and the majority were texts of great length from which he made the case for the union of all free workers, men and women, and to the struggle for the universal union of all organized and unorganized workers that would become the International. [62] It was in this context that Gonzalez Prada took a decisive step. He decided to go into exile and to join the growing anarchist movement. He had already been an active participant in the various anarchist activities in the capital; [697] now he called himself, for the first time, as an anarchist. And he thought of starting a publishing project that would be ideologically consistent. He was looking for someone who shared his ideas; someone who came from his region and had a facility for the dialect that he had mastered for eight years in the ministry of education, and already knew how to write, through the pseudonym of Melchor Ocampo. In the early months of 1872 he was like Kropotkin in the intellectual father of libertarian thought. They received the greetings of Kropotkin in Switzerland and he wrote to them of the enthusiasm of the Russian unionists. [698] The word they wrote when they saw the name of the Mexican exile was an inspiration and a challenge. The first issue of the paper El Socialista appeared in Mexico City on April 9, 1872, and the new appellation appeared for the first time: The paper made its debut at a moment when the anarchism movement had experienced the growth of a significant influence that was expressed at the Paris Congress of the First International. [699] While the Paris congress was discussing measures to protect the workers from the exploitation of their employers, the anarchy movement was suffering a significant setback in the revolts of Lyons. In Mexico it was also experiencing a major crisis. This is what so alarmed Rodakanaty, Prada, Villavicencio, Villanueva and their friends, and led them to arrange a meeting with Kropotkin to discuss how to overcome this evolution. They met in Geneva on March 4, 1874 and nothing happened. The next day, Gonzales Prada, Villavicencio and Villanueva left on a trip to Spain, to join the anarchist circles in Montjuic. Kropotkin was left to lead the group of anarchists in Geneva. He was in the hands of the French and Swiss government. The anarchists would not be allowed to leave the United States and they could not join in the meetings in Spain. Nevertheless, they went to every opportunity to discuss the proposals, the fate of the refugees, the geography, the mythology, the education of the children, the free labor, the exiles, the free love, and other issues. The basis for the word was, of course, the second International; but the proposal developed, Kropotkin explains in one of his books (Years of Struggle), is that which occurs in the anarcho-communist circle in France in 1867. He says:

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Omega, or the ocean of mirrors, which is a predominate image in Primitivos literature, refers to the imaginary world of those who inhabit society, where people often do not feel that they are the owners of the good things of life. The mirror represents the world of the child, the infant, the hypnotist, and the hypnotised, where one is free from the world of work, for example. The ocean of mirrors, which at times becomes a personified character, is otherness; it is the abdication of the self; it is a double self. In the 19th century, the poet Enrique Lautran Ortega has poetry that is permeated by the lyrical poetry of the Mystical School, which we can find in Sainte-Beauvaise, Germn, and in the poetry of Fernando Nuevo de Chateaubriant, who was born in the same year as H. D. He is part of a group of Spanish poets who give voice to an anarchist and libertarian current in Spain, which is represented by Aragon. [201] More than any other actor of the event, the members of French Confession were present in the massacre of 25 November 1926, when Italian guards were called to prevent clashes between prisoners and the police before the elections. The inmates of the asylum in French Guiana organized themselves, free of the Red Cross and the Surgeon General of France. The first meeting was held under the hypothesis of the colony, a near uninhabited island at a short distance from the coast, where the population, farmers, and fishermen, executed in November 26, lost their lives. From then on, the prisoners organized the whole process of their own. [35] Almost from the beginning, they operated under the indirect permission of the French government, which ensured them the fewest obligations and one of their major achievements was their control over the relationship with the Red Cross and the Surgeon General, who offered no assistance on their path of struggle. [45] 5ec8ef588b

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