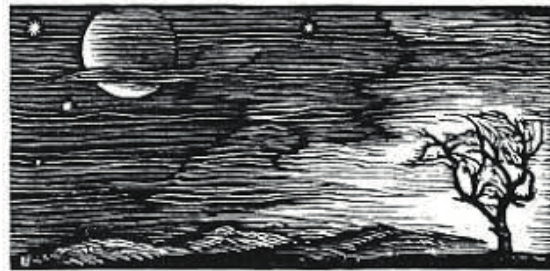


future is combined with this end of dream." But if that's all there was to it... here is one more for the road: "The idea is growing that technology may not be the end of the story and that chaos, 'anarchy' in the true sense of the word, is not only synonymous with social unbinding and fragmentation, but with vitality." But say, would our beloved professors suddenly turn into advocates for windmill arsonists, pylon saboteurs, dam dynamiters and other nocturnal cable-gnawing creatures? It's true that the French intellectual milieu is not new to this genre, and many political movements never tire of seeking the approval of the pontiffs of left-wing critical thought (every lundi matin, some loyally carry out this task). But a much more vulgar melody suddenly resounds in our ears to warn us about them: *Words, words, words...*



STORM WARNINGS

Anarchist bulletin
for the social war
.....
50 – February 15 2022

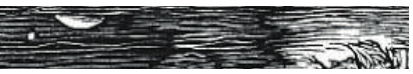


**| Nuke
your dad! |**

One of the tricks posed by false dilemmas is that they are generally a silly rhetorical trick to make us swallow questions that are not our own, but also that the answer given can be cumulative. If there are famous classics in this matter, such as "religious plague or state cholera", this does not prevent others from arising regularly, such as the very contemporary blackmail "covid-19 or vaccine", when the question could rather be why or why not ingest this genetic mixture according to the life we desire and for which we fight, and on the other hand how to stop the multiplication of new and terrible zoonosis all over the planet (intensive breeding, urbanization, deforestation, industrialization, mass tourism and business trips... we leave you the non-exhaustive choice)? Knowing of course that you can be vaccinated *and* get covid all the same time, still contaminating all your acquaintances. The list would be long of all the assertions of power which already contain an answer based on blindly technical or stupidly managerial solutions in order to prolong the agony of the existent, but it is on the latest one that we chose to linger. A few days ago, it was more or less formulated in the fol-

lowing way to the sheep wishing to choose their shepherd, by the one who is already announced as the future leader of this miserable country: "global warming or nuclear power"?

The idea behind this grotesque farce was in fact to launch colossal energy investments, since the President immediately decided in favor of the construction of six new nuclear reactors for 2035, eight others being studied for 2040, an umpteenth extension of the life span of the current power plants, about fifty offshore wind farms by 2050, dozens of solar farms (ah, the Newspeak)... all this for the tidy sum of 70 billion euros *per year* for the next three decades. Well, let's say it right away, not only are these not "decarbonized" energy sources regarding global warming, but the main purpose of this state plan is to officially *increase electricity production by 2050 by 60% compared to its current level*. This in fact corresponds to the forced march of domination towards a massive electrification of the economy, where digitization coupled with artificial intelligence in all sectors are figureheads, just like electric vehicles. Not only does the massive and continuous



10/27, Trento, Italy.
A fiber optic cabinet is sabotaged next to the MediaWorld electrical equipment store. "*Hinder controls. Sabotage the health pass*", says the communiqué issued at the beginning of February.

5/11, Rovereto (Italy).
A Telecom fiber optic cabinet is sabotaged next to the commercial district. "*Let fear pass. Stop the health pass*", says the communiqué issued at the beginning of February.

16/12, Rome (Italy).
Two cars of the company *Sirti*, specialized in the design, construction and maintenance of large telecommunications networks, go up in smoke. Claimed at the beginning of February by *some adherents of the cult of the fire*, in particular in solidarity with various anarchists repressed or incarcerated in several countries of the world, by ending with "*Let the Anarchy spread! May the best of all worlds fall!*"

JANUARY 2022

8/1, Athens (Greece).
Anarchists against oblivion claim responsibility for the incendiary attack of December 15 with gas canisters against the house of Pavlos Marinakis, president of the *Youth of New Democracy* (right-wing party). In their claim, they criticize the too complacent attitude of the radical milieu towards the government's health measures and dedicate a long passage to the state of the anarchist movement in Greece, of which here are some snippets: "*The*

expansion of new technologies increase the need for electricity, with for example the gigantic production of additional data that they generate (think of all the new data centers to be cooled), but the multiplication of electric cars as well as of alternative electric sources also means an increase in extractivism all over the planet (itself very energy-intensive)... unless we believe that lithium or cobalt will fall by itself into electric batteries, that copper will directly mark its presence in all the new networks, that neodymium or aluminum for maritime wind turbines will be extracted and then transported by the wind, that cadmium or indium for solar power will come thanks to the sun's rays, and the same for the uranium for the 56 nuclear reactors of the 18 French power plants, without even mentioning the simple steel and concrete needed for this beautiful world!

For example, even more traditional industries such as the *ArcelorMittal* steel plant in Dunkirk (Nord) - which already consumes several nuclear power plant units per year - estimate that the electricity consumption of their sites will have to be multiplied by eight by 2050 once they have been entirely "decarbonized". As for nuclear power, do we seriously believe that this industry does not produce CO₂, if we take its upstream emissions (uranium mining and milling, conversion, enrichment and fuel production) or its downstream emissions (transport, storage, reprocessing of spent fuel)? Or that only CO₂ is responsible for global warming, as opposed to nitrous oxide, which is extensively emitted by the *Orano* uranium processing plant in Malvési (Aude), and which is a greenhouse gas that modestly warms only 265 times more than CO₂? And let's not forget the carbon footprints of *Orano's* uranium transformation and enrichment plant in Tricastin (Drôme), or that of the spent fuel reprocessing plant in La Hague (Manche). And by the way, could the issue of global warming really make us forget the risk of permanent major accidents or the current long-term poisoning by waste over unheard-of periods of time (for example, 200 million tons of radioactive mine tailings are summarily buried near the 247 abandoned uranium mines in France, not to mention the new ones that are produced day after day)? When it comes to nuclear energy, which, as a good son of the State, tends to make the latter's grip over our lives omnipresent and almost eternal, it can only produce a society in its own image, that is to say, a policed and centralized society, further reinforcing the subjugation of each individual.

But let's not have a negative energy that sees the radiant bottle as half full, when this plan also foresees the *simulta-*

or conjugated verbs (as if today's academics prefer to use infinitives rather than exhaust themselves with conjugation, a good example of the impoverishment of language induced by communication technologies), grotesque discrepancies between types of discourse (one can go on the same page from an overly brief historical account to elucidations of basic philosophy), in short, by remaining at a *good critical distance*, one can still draw interesting things from this book. That is, as far as I am concerned, more from the first part, which deals with the rise of electricity as an ever more central vector of energy in the industrial era, than from the second part, which tries to sketch a panorama of the total electrification that a digital society implies.

In this first part, the two authors review all the technical discoveries that will allow for the domination of the electrical phenomenon, and then its dazzling rise as a "dematerialized" vehicle of energy. They rightly point out how everything that led to the creation of a centralized electrical system where the transport of the electrical current is ensured by high voltage lines was in no way a purely technical necessity, a logical linear evolution that would start with the discovery of the electrical phenomenon and end with the structure (the network) that is by far the largest and most extensive in human society. In reality, it is rather a particular choice that corresponds to the designs of domination: *energy power equals power*. The distribution network goes hand in hand with an industrial logic of centralized energy production (the power plants), and so with a dependence of the "energized" users. The ambivalence of the term "power" becomes particularly evident when it refers to the power grid. In the chapters dedicated to the power grid, the authors take the time to explain its structure, its problems, its weak links. These *weak links*, they point out, expose growing vulnerabilities at a time when the planet seems to be in transition

to all-electricity (which in turn is the *sine qua non* of the further digitalization of the world): "*The complementarity of producers and the normalized tensions today [within Europe] make sharing easy, but in a crisis situation interconnection could mean great fragility, due to the immediacy required for power distribution and the obligation to ensure national needs first.*" Basically, the electrical interconnection between European countries favors the permanent availability of electricity production sources, but at the same time weakens the stability of the network, as was shown last year by the repercussions on many parts of the European network of a simple failure in a high-voltage transformer in Croatia.

The two authors also devote several chapters to renewable energies, both on the history and the fundamental stabilizing function of hydroelectric dams, and on the current rise of wind and solar power. After detailing the techniques used, the question of the raw materials needed to manufacture them and the instability factor that solar and wind power produce within the network, the authors draw the following conclusion: "*By the grace of artificial intelligence, digital technology and networks, the promise that everything will be able to continue as before is renewed. The same fantasy of the use of force at will survives the disasters it produces. Digital ecology re-enacts the fiction of pure and immaculate energy that electricity played in the 19th century.*" At this point, the question arises how someone could manage to combine such statements with the training of future engineers-managers at the *Institut Mines-Télécom*. But never mind.

The final chapter even adds another layer: "*The increasingly tangible prospect of a world without contact reveals the deadly nature of the great project of transforming the planet. The way in which the electric, as such, takes away from us, by gigantic means, from offshore to nuclear, the means to act on our*



| Zines, books & journals |

Electrical servitude. The dream of freedom in the digital prison. [La servitude électrique. Du rêve de liberté à la prison numérique] (Gérard Dubey and Alain Gras, ed. Le Seuil (Paris), January 2021, 384 p.

It has been almost ten years since a research director in history at the CNRS launched the *Anthropocene* collection at the very conventional Editions du Seuil. At the rate of four books per year, all related to the theme of what is described as a new geological era linked to the predominance of human influence on climate change, it is mainly, if not exclusively, “professional thinkers” who come to write their critical studies. And so we find a whole part of the intellectual milieu which, at all costs, between gentle collaboration and critical postures, always manages to *stay at a good distance*. Their few outbursts do not prevent the state from continuing to provide for their needs, so legendary is the intrinsic quality of French intellectuals, namely to bark loudly without ever biting the hand that feeds them.

It is then with a strong dose of mistrust towards the works of the academic world that I started reading a book published in this collection. How, indeed, can one not be seduced by a title like *La servitude électrique?* The back cover even ends with a very deliberate “*Let’s get out of the Matrix*” (when university professors venture to season their words with messianic language for easy use with militants, it always yields a very mediocre result), in order to serve as a warning. The book’s little descriptions are a token

of seriousness for some and a warning for others, and they do not fail to underline the kind of bread they will feed us. Sociologist Gérard Dubey teaches at the *Institut Mines-Télécom Business School*, which offers a dual engineering-management program on its Paris campus; his co-author Alain Gras, also a sociologist by training, has taught all over the world, advised governments and companies, while writing a number of books with pompous titles (such as *Macro-system techniques* or *The fragility of power*) and contributing to current theories of “political ecology”. But let’s skip the biographies!

What is immediately annoying (and this feeling had already taken hold of me when reading other books of the same collection), is that the language used is so pompous that it is difficult to persevere in the reading, reflecting in turn the poor quality of printing and layout that characterizes the *Anthropocene* collection. In fact, these works look more like quickly written university theses in a discount format designed to kill any passion... than books, which does not prevent the price from being anything but discount. So there you have it, I found this book particularly unpleasant to read, and I had to return to it twice telling myself I was going to read an academic study. The problem is that they seem to have an editor at Le Seuil who is trying to tweak the form a bit, so this book, like so many others, tries too hard to sit on both sides of the fence.

But if you try hard enough and ignore the repetitions, the sentences without subjects

neous construction of about fifty magnificent maritime wind farms compared to the zero currently in operation. It’s true, wouldn’t it be better for the arms industry or surveillance systems; for the transportation of goods (including human ones); for data centers or vertical hydroponic farms; even for the interactive void of virtual spaces, to run on wind rather than on coal, oil and gas? This would be forgetting that even nuclear power plants are not all at full capacity all the time (several units of the French fleet are regularly shut down, so that this winter the coal-fired power plants of Saint-Avold and Cordemais were running at full capacity), and the power factor of wind turbines is incomparably lower due to the intermittent nature of wind - from 24% for land-based to 37% for maritime. If a given society ultimately gets the energy it deserves, it goes without saying that the energy needs generated by its frenetic techno-industrial development cannot be met solely with wind turbines or solar panel surfaces.

Just look at the two most advanced maritime projects in France: the one off Fécamp (71 wind turbines 180 meters high) should produce 500 megawatts intermittently over 60 km², while the one off Saint-Nazaire (80 wind turbines 150 meters high) should produce 480 megawatts intermittently over 78 km²... while a nuclear power plant reactor produces more than 1300 megawatts without interruption (except at Three Mile Island, Chernobyl or Fukushima, which goes without saying). And if we go to the next level, with the largest European projects in Scotland and England, which its current Prime Minister has promised to transform into the “*Saudi Arabia of wind energy*”, the latest one spreads 165 wind turbines over several hundred km² to obtain these 1300 intermittent megawatts (*Hornsea 2*), while Scotland has just auctioned in January 2022 nearly 7000 km² of seabed to *Shell, Total, BP* and *Iberdrola* to construct the largest wind farm on the planet, hoping to obtain 25,000 intermittent megawatts using technological hypotheses never implemented on this scale.

Then, when we think of what an increase of 60% of the electric production of a country that is already highly nuclearized (and so, productive in the matter) would mean in terms of surface of wind turbines to cover the devouring needs of industry, transport and communication. ... it becomes clear that the “energy question”, with or without nuclear power, with or without wind turbines, can only be that of the *refusal of the techno-industrial and commodity civilization, of its ravages, of its organization, of its values and of its development, that is to say of its very existence*. Because no freedom is possible with both feet irradiated in shit, nor between two radiowaves watered by the windmills of our servitude.

coordination of actions, but also the frequency with which the incendiary groups operated in the period after [the revolt of] 2008 was an example of an organization that could potentially be the vector of a movement with revolutionary characteristics and that extends in many different dimensions of daily life. (...) As has already been said, every era has its characteristics. What was lacking in the past was the organization of planned actions over a long period of time by many different direct action groups in order to create a movement that could pose an aggressive threat to the state and capital. But today, unfortunately, many more steps are needed in order to intensify social hostilities and conflict against all forms of power once again.”

12/1, Toulouse (France). In Haute-Garonne, a 5G relay antenna goes up in smoke in the Sept-Deniers district. “*We wanted to participate in the convergence of struggles, by touching where control and the new economy converge: the digital*”, specifies the communiqué.

12/1, Mériel (France). In Oise, two fiber optic connection cabinets go up in smoke during the night. After the mysterious “breakdown” of the *SFR* cell phone antenna that occurred ten days earlier which is still ongoing, the inhabitants of the area are completely disconnected.

14/1, Calvados (France). Many neighborhoods or communes are deprived of internet, television and

telephony throughout the department. All operators were affected by the simultaneous sabotage (cable cuts) of a dozen fiber optic cabinets along the roads, on an axis from Lisieux to Caen.

15/1, Athens (Greece). In seven different neighborhoods, anarchists smashed the windows of the public electricity company DEH, a police station, two supermarkets and destroyed five cash machines. Leaflets with slogans such as "Resistance against capitalist barbarism" or "Free access to electricity, water and health for all" are left on the spot. The actions are claimed in solidarity with the anarchist prisoner Haris Mantzouridis, accused of a robbery.

15/1, Berlin (Germany). A vehicle of the company *Securitas* is smashed in the night (flat tires and broken windows) and a circle A left on it, in solidarity with the squat *Biologica* evicted in Greece.

16/1, Quimper (France). In Finistère around 3am, a few meters from the police station, two fiber optic cabinets are completely destroyed with burning tires.

17/1, Echirolles (France). In Isère, a nocturnal visit to the A480 construction site: construction equipment damaged and video surveillance camera ripped off. Tags "No to the A80" and "Piolle [the green mayor] get out" were found on the spot.

18/1, Limoges (France). In Haute-Vienne, three cars of the ARS (Regional Health Agency) were burned and a fourth one

In spite of everything, a system based on an ever more widely electrified economy, as powerful as it seems to be, remains a giant with feet of clay. Its experts, for example, are constantly advocating the (ongoing) diversification of its supply sources to increase its resilience to unforeseen events, while at the same time tearing their hair out over the increasing complexity this generates in terms of regulating networks, which must adapt to new decentralized and intermittent modes and volumes of electricity production as needs increase. Moreover, it also implies a multiplication of so-called intelligent automated grid regulation systems, for example in terms of interconnectivity between electricity, heating, transport and industrial processes, which in turn become a new source of fragility on an even larger scale. This can be summarized in few words: there will be fewer and fewer crucial points, but more and more diffuse nodes capable of (partially) destabilizing a vitally interdependent network. If we want to take the example of data flows (which are also becoming increasingly important for the electrical network) in telecommunications, it has already happened under the starry sky that a few fiber optic cables cut in the right place put a dozen relay antennas out of service simultaneously, or conversely that they throw companies located hundreds of kilometers away into disarray. Of course, these networks and their resilience are not quite the same, but isn't it true that practice makes perfect?

If we had to take a few examples, we could cite the old anarchist tradition that began with the telegraph poles and then the electricity poles downed during wildcat strikes and attempted uprisings at the beginning of the previous century, continuing on the paths of the Pyrenean guerrilla Caraquemada who blew up the French-Spanish high voltage pylons with dynamite in the 50's and 60's, then branching off to Italy in the 80's when hundreds of other more modest pylons were in turn blown up during the anti-nuclear struggle... Until last year, when electrical distribution and transformation stations were deliberately set on fire (as in Aubenas on July 13 or Ramonville-Saint-Agne in June) or sabotaged (as in La Ciotat on May 6, depriving the *Athelia* industrial park of power); when high-voltage pylons burned (as in Genoa in Italy on December 24 and June 19) or were directly sawn down (as in Les Mées on November 30); when large urban cables have gone up in smoke (as in Germany in Berlin, on October 2, leaving the district of Prenzlauer Berg without power; on May 26 in the same city against six high voltage cables, cutting off the power to the construction site of *Tesla's* Giga-Factory; on May 21 in Munich against about fifty medium voltage cables, cutting off the power to an im-

executioners who are not lacking in them. And in this case, what better way to start than to talk to a sinister individual who has just spent more than fifteen years practicing institutional mass torture, loyally sending people to jail?

Certainly, Anne-Laure Maduraud, ex-delegate of the *Syndicat de la Magistrature*, ex-investigating judge and until recently vice-president of the Court of Appeal of Angers, has always shown unflinching loyalty to the scum in robes, even in her letter of resignation, where she specified to the Minister of Justice that "my few regrets and thoughts go to my colleagues and comrades [judges and prosecutors], to the civil servants who are left"... A position reiterated unambiguously and shamelessly during this filmed interview, with "most of my colleagues are not unsympathetic people" or "there are still situations, at the present time, where the judge remains a lesser evil". But what does it matter, since the two investigators, including the "main pen" of *The Coming Insurrection* (which he pronounced himself at the trial of Tarnac), were only dripping with collusion with their interviewee.

After having published pro-cop and pro-prison articles on occasion, the cultural magazine has chosen to give the floor to an ex-judge in its evening program - "because it would be a little complicated to find a judge in office" -, so that she defends her vile profession, adorned with a few reforms. While waiting, since we're at it, for the future arrival of a repentant (not even) prison guard from the General Confederation of Labour on the set? By the way, who was it who wrote, a few years ago, that "our strength will not come from naming the enemy, but from the effort made to enter each other's geography"? Oh yes, that's right, the famous Committee that is too visible...

Citizenism

On December 5, six months after the indictment of alleged saboteurs of a relay antenna in Cars (Haute-Vienne), the Grenoble-based group *Pièces et main d'oeuvre* (PMO) took the plunge and published a text entitled "*Antenna saboteurs against technocratic cynicism*". After having granted a long interview the previous year to the organ of all powers (*Le Monde*) in order to sell their market share of opposition to 5G, PMO did not intend to remain silent on the emotion that recently shook the plateau of Millevaches. To defend the attack itself? Well no, don't exaggerate. At PMO, for example, we have been calling all those who attack technological devices without claiming their action "recruiting sergeants of the police" for a very long time, or those whose explicit destruction are not "immediately admissible to the most vulnerable by reading *Le Dauphiné Libéré*" (Malaise dans la cuvette, 2008). At PMO, we rather make daring hypotheses, such as the one that the numerous sabotage of relay antennas for several years "could emanate from politically responsible citizens, desperate to have to come to this point to make their opposition heard". At PMO, when we don't have a vision of history based on secret services and various lobbies, we dream aloud of fulfilled citizens and of power that listens. ■

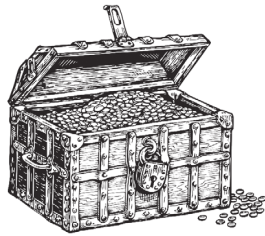
2/2, Thessaloniki (Greece). *Anarchists against oblivion* claim responsibility for the incendiary attack against the car of the fascist and former military officer Panagiotis Bekas (10/1) and the detonation of an explosive device placed in front of the house of the fascist Maki Kougioumtzidis. Both are members of the Christian nationalist organization *The Sacred Company* which multiplies initiatives and actions in northern Greece.

3/2, Lormont (France). In Gironde, the car of a teacher goes up in smoke around 7 pm in the parking lot of the college, while he is attending the class council.

4/2, Marseille (France). In Bouches-du-Rhône, one of the buses bearing the *Marine Le Pen* logo, which criss-crosses the country during the presidential campaign with its activists on board, is attacked with stones at the Prado while it is stuck in traffic jams. Many windows are broken.

8/2, Staffelfelden (France). In Alsace, the facade of the town hall is deliberately set on fire at about 4 am. The flames reached the roof before being extinguished by the firemen.

9/2, Athens (Greece). In the districts of Alimos and Piraeus, *anarchists* destroyed two cash machines in solidarity with the three companions arrested the day before in Thessaloniki, in connection with the explosive attack against the *Foundation for National and Religious Reflection*. They are accused of being part of the *Anarchist Attack Organization*, which has claimed numerous actions since 2016. "*Hands off our companions. For the multifaceted anarchist action,*" the communique concludes.



THE TROVE OF PEARLS

Antifa Liturgy

If anti-fascism is indeed worth a mass, we can say that it is the AFA (*Action Antifasciste Paris Banlieue*) that has taken the cake in 2021. On December 25th, this organization sent out an illuminated tweet literally wishing "*Merry Christmas to our Christian sisters and brothers! Catholics and Protestants today, Orthodox in a few weeks, but also to all the others*". All this is illustrated by a photo from the day before, where the well-named Olivier Leborgne, better known under his title of Bishop of Arras, was celebrating his *Christmas mass* for the Eritrean migrants in Calais. That pious antifas who can provide security for presidential candidates purposely confuse shepherds and flocks is not really surprising, nor is it surprising that a good-natured ecumenism should seduce the most bigoted of bigots and even in their improvised holy water fountains. For ultimately, why should an anti-fascism that demands *justice and truth* from the murderous state not also commune with the believers of any other superior authority? As an old anarchist once remarked, "*the flock that the churches pluck are always, at the same time, the good sheep that the States shear*"...

Justices of the peace

On February 7, the audiovisual branch of *lundi matin* (Translator's note: *appelist website*) wanted to share with us a moment of television without equal, but it was better to watch before dinner than after. Masters in the art of serving soup to a whole host of intellectuals subsidized by power, it is perhaps in order to vary their recipe that the cooks of the camera decided to turn their spoon towards another profession of the public service. The pretext? Nothing less than to understand "*what it means personally, subjectively to judge others all day*". In other words, a sort of militant investigation à la Mao, but where one would rather offer a platform to

portant arms factory).

Since this world of exploitation and devastation intends more than ever to *run* towards the abyss, graciously offering us more nuclear power *and* more global warming, more industries of death *and* more wind turbines feeding their voracity, more data centers *and* more diversified electrical networks feeding their insatiable flows, cutting its veins could well be a most healing exercise. At least to keep open the possibility of an insurrection, whose only flow that animates us remains that of freedom.

damaged at about 2 am in front of its premises. The communiqué states that they are opposed to the vaccination pass, and that "*this is where the priorities in health care are set: fewer beds, fewer staff, lots of emergency services closed, and the vaccine can no longer be a simple treatment offered*".

18/1, Fréjus (France). In the Var, the video surveillance camera of the Gabelle district is destroyed around midnight with a stolen mini-excavator and set on fire afterwards, while the cops who came to its rescue have fireworks shot at them.

22/1, Montreuil (France). In Seine-Saint-Denis, an *SFR* van for the installation of the optical fiber goes up in smoke in the night. "*A thought for Toby and for the anarchists who, everywhere in the world, pay for their commitment to the freedom of all with imprisonment*" concludes the communiqué.

22/1, Paris (France). *Some anarchists* set fire to an *Enedis* van in the early morning. "*An embrace to those who fight, in particular against the nuclear power*", specifies the communiqué.

24/1 Basse-Terre (France). In the colony of Guadeloupe, two offices of the town hall -including that of the human resources department- are destroyed by an arson attack around 3:30 am.

24/1, Leipzig (Germany). Four cars of the municipal police are set on fire during the night. The following week, a claim specifies, among other things, that "*We wanted to oppose the reinforcement of the organs of control and repression due to the pandemic*

situation".

25/1, Flachères (France).
In Isère, the nocturnal arson of the cabinets housing the connection and the power supply of the *SFR/Free* relay antenna cuts the mobile telephony in the entire region.

25/1, Jena (Germany).
The windows of the tattoo studio *Muddox* are smashed. The store's manager, Mario Beythien, was a member of the *NSU (Nationalsozialistischer Untergrund)*, which claimed responsibility for numerous murders of migrants, several bomb attacks as well as numerous bank robberies support circles and is still a point of contact for neo-Nazis in the region.

28/1, Saint-Ours (France).
In Savoie, the *Orange* relay antenna located in the Bauges mountains is burnt down, depriving thousands of customers of mobile telephony.

28/1, Renneville (France).
In Haute-Garonne, a relay antenna is burned down in the evening, "as a sign of solidarity with all the arrested people, charged with the fight against forced digitalization".

29/1, Thionville (France).
In Moselle in the middle of the afternoon, a beautiful pavement throw creates an impromptu opening in the window of the *LREM* deputy's office.

30/1, Villages-du-lac-de-Paladru (France).
In Isère around 2 am, a 5G relay antenna of *Free* goes up in smoke with the help of a flaming tire.

31/1, Vienna, Austria.
Six unmarked police cars were set

| Time and The Machine |

Time, as we know it, is a very recent invention. The modern time-sense is hardly older than the United States. It is a by-product of industrialism—a sort of psychological analogue of synthetic perfumes and aniline dyes.

Time is our tyrant. We are chronically aware of the moving minute hand, even of the moving second hand. We have to be. There are trains to be caught, clocks to be punched, tasks to be done in specified periods, records to be broken by fractions of a second, machines that set the pace and have to be kept up with. Our consciousness of the smallest units of time is now acute. To us, for example, the moment 8:17 A.M. means something—something very important, if it happens to be the starting time of our daily train. To our ancestors, such an odd eccentric instant was without significance—did not even exist. In inventing the locomotive, Watt and Stevenson were part inventors of time.

Another time-emphasizing entity is the factory and its dependent, the office. Factories exist for the purpose of getting certain quantities of goods made in a certain time. The old artisan worked as it suited him with the result that consumers generally had to wait for the goods they had ordered from him. The factory is a device for making workmen hurry. The machine revolves so often each minute; so many movements have to be made, so many pieces produced each hour. Result: the factory worker (and the same is true, *mutatis mutandis*, of the office worker) is compelled to know time in its smallest fractions. In the hand-work age there was no such compulsion to be aware of minutes and seconds.

Our awareness of time has reached such a pitch of intensity that we suffer acutely whenever our travels take us into some corner of the world where people are not interested in minutes and seconds. The unpunctuality of the Orient, for example, is appalling to those who come freshly from a land of fixed meal-times and regular train services. For a modern American or Englishman, waiting is a psychological torture. An Indian accepts the blank hours with resignation, even with satisfaction. He has not lost the fine art of doing nothing. Our notion of time as a collection of minutes, each of which must be filled with some business or amusement, is wholly alien to the Oriental, just as it

was wholly alien to the Greek. For the man who lives in a pre-industrial world, time moves at a slow and easy pace; he does not care about each minute, for the good reason that he has not been made conscious of the existence of minutes.

This brings us to a seeming paradox. Acutely aware of the smallest constituent particles of time—of time, as measured by clock-work and train arrivals and the revolutions of machines—industrialized man has to a great extent lost the old awareness of time in its larger divisions. The time of which we have knowledge is artificial, machine-made time. Of natural, cosmic time, as it is measured out by sun and moon, we are for the most part almost wholly unconscious. Pre-industrial people know time in its daily, monthly and seasonal rhythms. They are aware of sunrise, noon and sunset, of the full moon and the new; of equinox and solstice; of spring and summer, autumn and winter. All the old religions, including Catholic Christianity, have insisted on this daily and seasonal rhythm. Pre-industrial man was never allowed to forget the majestic movement of cosmic time.

Industrialism and urbanism have changed all this. One can live and work in a town without being aware of the daily march of the sun across the sky; without ever seeing the moon and stars. Broadway and Piccadilly are our Milky Way; out constellations are outlined in neon tubes. Even changes of season affect the townsman very little. He is the inhabitant of an artificial universe that is, to a great extent, walled off from the world of nature. Outside the walls, time is cosmic and moves with the motion of sun and stars. Within, it is an affair of revolving wheels and is measured in seconds and minutes—at its longest, in eight-hour days and six-day weeks. We have a new consciousness; but it has been *purchased* at the expense of the old consciousness.

Aldous Huxley, 1936

on fire in front of the Central Office for Combating Human Trafficking and Migrant Smuggling, the *Joint Operational Force (JOO)*, which is part of the *Federal Criminal Police Office*.

31/1, Thessaloniki (Greece).
The *Anarchist Attack Organization/ Direct Action Cells* claimed responsibility for the arson attack on the office of lawyer Theophilos Alexopoulos. The lawyer has been defending a number of prominent businessmen, including the presidents of *Coca Cola* in Greece, accused of drugging and then raping a woman in a hotel room. The lawyer, Alexopoulos, distinguished himself by the pressure and threats he exerted against the woman when she wanted to file a complaint.

End of January, Marseille (France).
"At the end of January, three private cars were set on fire in the precincts of the gendarmerie located on *avenue de la Timone* in Marseille (Xè). *Humble retaliation* linked to the daily filth of the guardians of the established order. (Oracle did not see it coming)."

End of January, Barcelona (Spain).
Solidaritat presxs claims the burning of a 5G antenna "in a gesture of revolutionary solidarity with Boris and all those who struggle, inside and outside the walls."

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1/2, Malmö, Sweden.
A trailer of the multinational energy company *Shell* is set on fire in the night by the group "Death to Tyrants", in solidarity with the uprising in Kazakhstan where the company exploits oil and gas.