

ISSUE 1
WINTER 2015 - WINTER 2017



MONTREAL

COUNTER-INFORMATION



AUTONOMOUS COMMUNICATION FOR THE STRUGGLE AGAINST AUTHORITY // Mtlcounter-info.org

MONTREAL COUNTER-INFO aspires to provide a space for anarchists in Montreal to diffuse their ideas and actions across overlapping networks and tendencies, outside the realm of leftist or corporate media projects. We want to encourage consistent reflection, critique, and engagement with the projects of revolt and struggle happening in this city. We want this project to contribute to clarifying ideas, sharpening practices, finding common points of departure, and exploring differences in projects and initiatives.

To this end, this website will publish news, report-backs, communiqués, and other written works; and will host an archive of counter-information such as flyers, posters, publications, banners, and graffiti. We would love to see widespread contribution to this project, so please submit content!

“When we say “counter-information”, we mean information “from below”. In other words, we mean that on the one hand there exists dominant information that offers the view of authority on events – and often even shapes them. On the other hand, there are parts of the society that are competitive and hostile toward authority and that organise their own channels of information. When we talk about counter-information during December’s events we do not by any means speak of a solid or homogeneous flow of information – quite the opposite. What gave shivers of hope to some and fear to others was the fact that the communicative explosion – mirroring the explosive reality in the streets – was uncontrollable, with many nodes and means of transmission, different codes, diverse transmitters and

receivers. Groups and collectives would publish posters, distribute brochures, use public address systems to inform people of current affairs in crowded public locations, and spray paint messages in the streets.

Overall, in December the entire spectrum of communication mediums was utilised (banners, slogans, stencils, texts, communiqués) in initiatives and actions that were “transplanted” with much creativity from the streets to many aspects of public life – schools, radio stations, theatres, the Acropolis, and so on. There exists, of course, a common denominator in all the examples above: unmediated communication.”

**- THE (REVOLT) MEDIUM IS THE MESSAGE:
COUNTER-INFO AND THE 2008
REVOLT IN GREECE**

Disclaimer: Any content in this publication is intended purely for informational purposes only, and does in no way encourage or condone any illegal activity. Find the joy of making war on domination at your own risk.

HOW TO NAVIGATE THE CRISIS?



Sustainable energy



Carbon offsets



Alternative fuel

The parties over : if we're not gonna fight for queer space, we may as well go back to the village **2**
 Anti-police graffiti in Hochelaga **5**
 Two moments of oil railway sabotage in Montreal **6**
 Counter-info in solidarity with the Unist'ot'en camp **7**
 The economy of power **8**
 Not a safe space **11**
 Black December and other actions **12**
 The black bloc takes back the streets of Montreal **14**
 Don't need a strike to revolt against the State: report-back from the December 18th night demo **18**
 Sounding out the void: reflections on the night-demos of December 2015 **20**
 Fireworks outside of prisons on New Years Eve **23**
 New Year's Eve attack on a yuppie car in Montreal **24**
 Resistance to LNG on Gitwilygoots Territory from an anarchist perspective **25**
 Enbridge valve sabotage **28**
 Attacks in Hochelag' / Solidarity with trans and queer prisoners! **29**
 For a month against police: SPVM cruiser attacked outside of metro Charlevoix **30**
 Arson attack at a luxury car dealership in solidarity with imprisoned anarchists **31**
 Power Down - No to the 735kV power line **32**
 Rest In Power Jean-Pierre Bony **36**
 Staying safer in the streets **38**
 A riot for every police murder **40**
 For the proliferation of the balade: some thoughts on the anti-police demo in Hochelag' **42**
 Balade in Saint-Henri loots expensive grocery store **44**
 Theft, direct action, solidarity **45**
 When night falls, the bats come out to dance **46**
 Against the hydro-line and its world **47**
 Candies for children, rocks for the rich **48**
 Attacking more than windows: attacks in Hochelaga **50**
 More cameras, more targets! **51**
 Solidarity with #NODAPL **52**
 Defend the Hood **54**
 150, 375: Rebels come alive! **56**
 Setting a fire under a Cancer moon **57**
 Fuck Trump, Fuck Toute **58**
 Everybody hates racists! **59**
 Still cameras, still targets / Sabotage in Lanaudière **60**
 How to safely submit communiqués **61**



The Parties Over:

If we're not gonna fight for queer space, we may as well go back to the village

THE FOLLOWING TEXT WAS DISTRIBUTED DURING the Trans March of Pervers/Cité (the “radical queer pride”) which had its route approved by the SPVM:

In the last two weekends in Montreal, two of the summer’s bigger queer parties have been shut down by the police (July 18th Cousins and July 25th fundraiser party for perverse/cite). In the first case, a large number of filth conducted an operation against La Vitrola forcing the organizers to finish the party and violently dispersing partygoers – there were numerous beatings and several arrests. In the second case (perverse/cite), one car with two officers successfully ended the fun by threatening people with individual tickets; the response by queers at the party was dismal, lacked solidarity, and in the writers of this article’s opinion was ‘unqueer’ (we’ll explain what we mean by this later). Despite the efforts of some agitators to hand out face masks, the party was swiftly shut down and people drifted off into the night. These attacks by police are only one of many forms of violence against queers, but they are one of the most easy to fight back against since they are attacks on large groups of people; if we take collective action, we can resist and

we can win. Below are some reasons why we cannot sit back and let these things happen, we hope they will encourage you to take a mask next time someone offers you one.

Premise 1: You have to take what you need by force.

Repression is nothing new to the queer community, but inaction in the face of State violence has never been and should not become the legacy of our milieu. From the historical battles of Compton’s Cafe riot and the Bash Back blocks at the Republican and Democrat conferences to the contemporary struggles of Washington DC’s ‘Check It’ “gang” and the so called “Gully Queens”, LGBTQ+ people have a rich history of self defense, collective action, and militant antagonism against the State and those who would commit violence against us. We should feel honored to have and obligated to defend this legacy. More than that though, we see in these struggles, riots, and defenses of space the acquisition by queers of greater protection, better material conditions and more fulfilled existences; without these struggles we would be even more vulnerable to violent transgressions, have less/no access to hormones, and

would be unlikely to have a Queer Milieu to exist in. If we don’t continue to struggle against police incursions into our space, we will lose what little we do have.

Premise 2: Being “Anti Oppression” means fighting the police.

Montreal’s queer community appears on paper to be committed to “anti-oppressive” politics and “safer space”; to this end, commitments towards changing our language, behaviors, and interactions with others are an important part of combating fucked up systems of oppression such as sexism, cissexism, trans-phobia, white supremacy, and classism, but personal behavioral changes cannot be the limit of our anti-oppressive politics. The gang known as the SPVM are one cornerstone of racist, classist, trans-phobic, and anti sexworker oppression within our city, maintaining social peace through violent repression, kidnap, murder, and theft. For many queers living here they pose a greater threat than someone getting our pronouns wrong or saying something trans-phobic. Especially if you are white, cis, middle class and/or not a sex worker, you have a duty to keep space safer by not letting the police enter, by refusing to allow them to interfere with events, and by actively interrupting their everyday activities. Standing quiet in the face of police attacks bolsters the ar-

guments for “policing by consent”, makes individual police officers feel safer, and encourages cops to greater acts of violence against the most vulnerable people. To be anti-oppression means to be anti-the police; it might mean getting hurt or going to jail, but for many queers that’s already a reality whether they actively attack the police or not. If you leave a space as soon as the police arrive you are actively making that space more dangerous for other people. Sometimes you might decide that’s necessary for your own well-being, but most of the time it’s safer for everyone to stick together. It’s pretty hard for the pigs to arrest 200-300 party goes, but it’s easy for them to arrest 20-30.

Premise 3: Queer as a position of Social War¹

Gender and sexuality are coercive and oppressive forces enacted upon us by society; without society, without social war, we wouldn’t have the conceptions of gender and sexuality (and the roles that they enforce) that we do. To attack society’s notions of gender and sexuality and attempt a radical transformation of them (i.e to be Queer) is to choose to engage in a very specific front of social war; to draw a line in the sand and open hostilities with the rest of society. If queers stopped drawing this line, then they wouldn’t be queer anymore; queer can’t exist except as a negation of enforced genders and

¹ Social war refers to the conflicts waged everyday against our bodies by capitalism, the State, and the police, as well as by our friends, families, lovers, and ourselves. It is a way of describing the violence of all existing paradigms of reality/social relations and the struggles to change or destroy them. Positions within social war are constantly shifting insofar as individuals constantly, simultaneously and...

...interchangeably embody the roles of oppressor and oppressed. Lines of conflict are drawn throughout physical and immaterial reality, and manifest as everything from the moment a doctor decides the gender of a newborn baby, to throwing bricks through the windows of a bank, to even the project of constructing the “human” subject.

sexuality. If queer identity is assimilated into the social project then Queerness will become just another oppressive mechanism. Part of the police’s role is to defend and protect normative articulations of gender and sexuality as well as to defend “society” at large; we are obligated by the definition of Queerness to actively engage in conflict with the police. In not fighting the police we are defending the existing paradigms of gender and sexuality and actively repressing Queerness.

Premise 4: It’s Fun!

Never mind getting drunk and dancing till your feet hurt, the raw joy experienced by fellow combatants in street conflicts with the police is something your dealer wishes they could market! If being queer is about forming new kinds of exciting, strange, and meaningful interactions and social relations, then what could be more interesting, exciting and strange than actively dismantling the State hand in hand with your new date/s; than breaking windows together, dancing atop a ruined cop car and running away into the night to make joyous criminal love. We don’t want to over-glamorize conflicts where friends get hurt, but fighting together and winning is one of the most exciting, joyous and liberating experiences these writers have ever had. Wouldn’t it be fun to chase the pigs off streets that belong to us and turn the whole fucking road into a queer dance party?

This communique was written by “The Angry Trans Mob”, we’re a crew of trans people from different backgrounds, struggles, and experiences who see the need for the expansion of conflict between Montreal’s queer milieu and the police/State/transphobes. We stand in solidarity with all those fighting to defend their communities (be those physical spaces/districts/towns or metaphysical ideas/identities/formations) from domination, attack, and destruction regardless of the weapons they choose to employ. We hope this communique inspires others to action.

And remember kids, ‘dead cops can’t kill!’

Some Clarifications, thoughts, and rebuttals

- ▼ When we talk of fighting, we want to clarify we don’t think of fighting as inherently violent (not that we oppose violence) or necessarily as taking violent action

(which we support). We think of fighting as anything from non-compliance, to staying close and solidaritous to prevent targeted arrests, to molotoving a police car; we don’t think everyone should be prepared to do all of those things but we do think people should be prepared to support and enable them.

- ▼ Space for us is not just a particular party or event, space extends physically and immaterially around and along any line that people call queer, from personal identity to physical locations. The milieu is a “space”; to this end we think that many “spaces” can occupy one location e.g. When defending a certain party from police incursion one is defending both the location and space of the party, but also queer space as concept, and milieu space as a formation. For these reasons, we think that the defense of every and any queer location (be that cousins, the queer book-fair, a sex party, etc.) is essential in order to maintain the concept of queer space which acts as a safety net for some of those most targeted by repression. An attack against a queer party is an attack against queerness; if enough parties are shut down the amount of space queerness occupies will be reduced.

- ▼ We are against the discourse that certain Diasporas of people cannot engage in conflict because of oppressions they experience or dangers that they face. While we completely support any individual who feels they cannot engage due to issues of status, race, class, gender, etc., we think that narratives such “certain people can’t do x...” are often infantilizing, untrue, and patronizing. While we should never expect anyone to be prepared to act in a certain way (unless they want to), we should not presuppose people’s abilities for them; all over the world people in precarious situations struggle (often illegally) despite the cost that they might incur. It is just as true to say, for instance, that a demonstration which has been approved with the police is likely to make people feel unsafe as one that is declared illegal – if you don’t know people’s personal histories, you don’t know whether

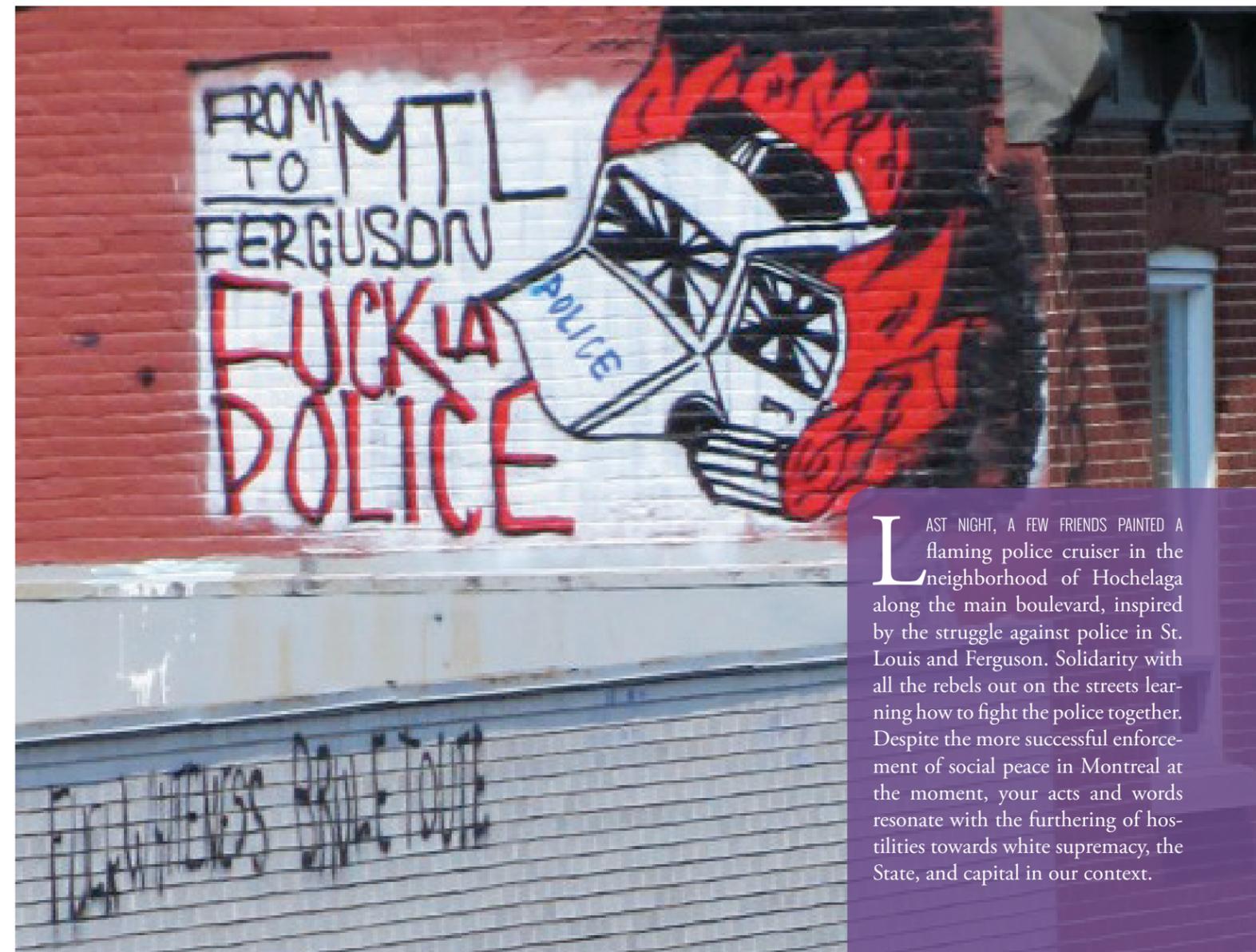
seeing demonstration organizers collaborate with police might feel more unsafe than being at an illegal demonstration. Moreover, collaborating with the police because a demonstration is not likely to do illegal things or to make certain people feel safer may further isolate people whose lives and existences are inherently illegalized. The hierarchies of danger established by the milieu should be constantly contested and debated.

- ▼ We reject the idea that violent resistance is inherently and exclusively white and male; we think this position is often used to delegitimize tactics that don’t fit into certain people’s ideas of acceptability and

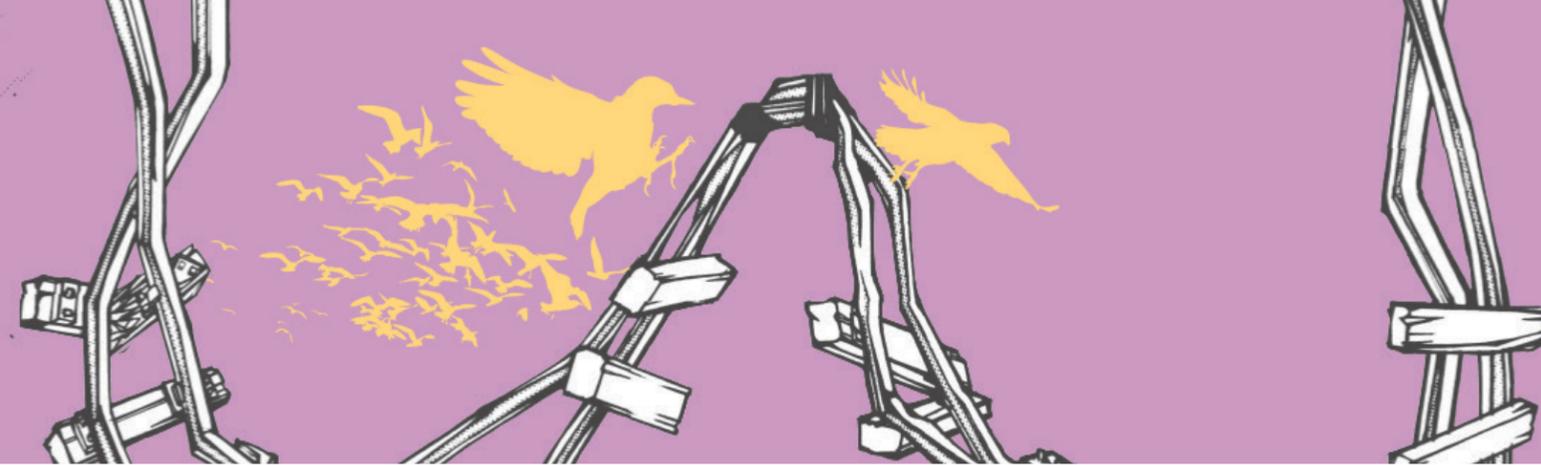
is sexist and trans-misogynistic as well as historically inaccurate.

- ▼ Although we firmly support self-identification, we reject postmodernism and the idea that anything can be called queer. We believe that queer is a positionality connected to other positionalities (such as race or class) and that there are certain limitations to what and who can be considered queer (just as a cis person cannot be trans, and a self identified trans person cannot be cis). For example, we think that a police officer cannot be queer, because the role that they take in enforcing existing gender paradigms is contra queerness.

Anti-police graffiti in Hochelaga



LAST NIGHT, A FEW FRIENDS PAINTED A flaming police cruiser in the neighborhood of Hochelaga along the main boulevard, inspired by the struggle against police in St. Louis and Ferguson. Solidarity with all the rebels out on the streets learning how to fight the police together. Despite the more successful enforcement of social peace in Montreal at the moment, your acts and words resonate with the furthering of hostilities towards white supremacy, the State, and capital in our context.



Two moments of oil railway sabotage

THE INFRASTRUCTURES OF STATE AND CAPITAL CONTINUE to spread their tentacles, seeking to accelerate the extraction and transportation of resources to the market. The vast territory that is the Canadian North, often sparsely populated due in large part to the displacement, isolation, and genocide of indigenous peoples, is an immense source of profit; oil, gas, forestry, hydro-dams, uranium mines, etc. Various monstrous infrastructural expansion projects are currently trying to connect the Alberta Tar Sands through pipelines along the St. Lawrence river to the Atlantic. These projects entail expanding and constructing new infrastructure such as ports, rail lines, and highways all along this route on colonized territories.

Over the past three weeks, we temporarily interrupted circulation on the CN rail lines twice in the neighborhood of Pointe-St. Charles. We placed a copper wire connecting both sides of the tracks, thus sending a signal indicating a blockage on the tracks and disrupting circulation until the tracks were checked and cleared. This train line in particular is being worked on in order to facilitate the transport of oil eastward to the port of Belledune in New Brunswick.

To block train lines, one can :

1. Obtain at least 8 feet of uninsulated 3AWG copper ground wire (the kind that is used for wiring main service panels in a house).
2. Wrap the wire around each rail of the track, connecting both sides, and ensure good contact.¹
3. Cover the wire between the tracks so that it is more difficult to detect.

4. Smile at the possibility of causing thousands of tonnes of train traffic to be disrupted.

This simple act is easily reproducible, and demonstrates the vulnerability of their infrastructure despite their surveillance technologies and legal apparatus intent on dulling our teeth. The recent strengthening of the Canadian State's capacity for repression through Bill C-51, now law, includes legislation requiring a mandatory minimum sentencing of five years for those convicted of tampering with capitalist infrastructure.² For us, this legislation further emphasizes how integral the functioning of 'critical' infrastructure is to projects of ecological devastation (and the society that needs them), and how powerfully the simple act of sabotage can contribute to struggles against them.

We conceive of our struggle as against civilization and the totalizing domestication it entails; we seek nothing less than the destruction of all forms of domination. As a step in this direction, we hope to contribute to the formation of a specific struggle against these projects of industrial expansion. We want to organize to combat these projects in ways that are decentralized and autonomous, including with consistent and widespread railroad blockades. Autonomous self-organizing escapes a mass movement logic (to impose an agenda through 'mobilizing' others while waiting for the 'right' conditions to act) and the political recuperation imposed by reformist environmental activism. Convergences can play a crucial role in initiatives flourishing, but it is equally crucial that the struggle against these projects does not start and end there. Let's up the tension against this world, let's proliferate the attacks.

¹ A video released in solidarity with #NODAPL (see pg.52) shows that this method often fails due to the presence of rust on the tracks, and demonstrates a more reliable method that uses 6-gauge booster cables.

² From our research, this isn't true.



Counter-info in solidarity with the Unist'ot'en camp

OVER THE COURSE OF THE LAST MONTH, SEVERAL counter-informational initiatives inspired by the struggle of the Unist'ot'en camp hit the streets of Montreal. People put up posters and graffiti in the neighborhood of Hochelaga, and a billboard in the Mile-end was painted with "OKA 25 YEARS, THE RESISTANCE CONTINUES. NI PATRIE, NI ÉTAT, NI QUÉBEC, CANADA (No nation, no State, no quebec, no canada). In the neighborhoods

of St. Henri, Parc-Ex, and Hochelaga, several moments of indigenous resistance to the Canadian State were chronicled with graffiti and posters.

Kanehsatake, Gustafen Lake '95, Ipperwash '95, Kanehstaton '06, Sharbot Lake '07, Akwesasne '09, Tyendinaga '08, Elsipogtog, Unist'ot'en

The Economy of Power



THIS WAS ORIGINALLY WRITTEN AS A reflection after visiting friends while they were imprisoned in Mexico City. They have now been released, but the discussions we had concerning dignity and responses to repression are still relevant. I hope that this can contribute to ongoing discussions within Montreal and elsewhere about how and when anarchists interact with repression, and maintenance of dignity.

“When faced with such an abhorrent world, either here or outside, the only thing that you have is your dignity. When you’ve sold it, regardless of whether you got a good price for it, you’ve sold it—your dignity. Inside yourself, you’re already dead.”

— de Nordin Benallal,
published in the Brussels anarchist journal
Hors Service.

I’m hanging out with my friends in the courtyard of Santa Martha, one of the prisons in Mexico City, DF (Federal District). We’re drinking sweet milky coffees and working on our tans/sunburns, surrounded by mommas cuddling their kids, picnics, and couples fucking. My friends are here facing charges related to an attack that occurred on a Nissan dealership in DF, in early January 2014. It’s possible they could be here for a while, but instead of dwelling on that, we’re shooting the shit and talking about everything from crushes, gossip back home, and obviously, anarchy.

One conversation that comes up the most frequently has been about dignity, and what it means to preserve it in different contexts. We talk about how any insubordination inside prison, even resisting a strip search, can mean beatings and being moved to solitary confinement. Any resistance can result in a prisoner’s ‘privileges’, such as visit from friends and family, being taken away from them. An accumulation of this ‘bad behaviour’ can result in a lifetime of imprisonment. Everyday, our friends who are locked up here make the choice as to whether to act seemingly obediently, or to refuse co-operation—which risks their physical and emotional health. As in life outside, some decisions are made prioritizing dignity, and others, comfort.

It’s through these conversations that I realize that, though dignity is a word that we pretend we have a generalized understanding of, everyone has a different and specific definition

for what it means. To me, dignity is the process of being accountable to an internal sense of self-worth. As an anarchist, it is knowing that I am deserving of autonomy and freedom; and it is the steps that I take to ensure this truth.

Using this definition, any time I let another body define my self-worth; any time I don’t have complete authority over how I spend my days, I lose an amount of my dignity. But it isn’t as simple as that—dignity isn’t only lost, it’s traded. It is the currency of power, and is traded back and forth for varying degrees of comfort and relative freedom.

I keep thinking about the dignity I traded to get here. About the three rounds of bag searches and body searches to get into Santa Martha. I’m thinking about how I’ve been exploiting my privilege and exchanging my dignity for an easy border crossing. Even before arriving, I was trading my agency over my how I spent my days for the money to buy the flight here. I’m thinking about how, every fucking day I’m alive, I exchange some amount of freedom, of sovereignty, of dignity for “comfort”. Every time I don’t hop the metro turnstiles, in every instance I pay for food, every moment I participate in capitalism and facilitate society, I am exchanging my dignity for ease and comfort.

Dignity is traded in an economy of power. This is most apparent in prison, where the outside social power structures are an amplified version inside the walls. For example, in Canadian prisons, the material items which help preserve an internal sense of humanity (coffee, toothpaste, postage stamps, etc.) are bought through the canteen. Money buys better lawyers, and with them comes a greater chance that the state will address the abuses faced by their clients at the hands of the prison, and thus “grant” the dignity of better treatment. Even a plea to the state authorities is a participation in the economy of dignity, and in reinforces their monopoly on dignity in prison. This exchange of money for dignity operates on the same economic level as the rest of Canadian society.

This economy of power only became clear to me after visiting my friends in Mexican prison because the Mexican prison system is less bureaucratized. Although there is a formal economy inside (within the prison’s ‘tienda’—equivalent to a canteen), there is also a more evident informal economic system (people create their own markets and jobs), as well as a more informal economy of dignity/power: bribes. If you

The only time I have seen strong and consistent resistance to the Canadian court system has been from individuals from several native communities, who refuse to recognize the legitimacy of the courts. Other times, when I have seen non-native anarchists or anti-authoritarians try to maintain their dignity in the face of the courts, these acts have been dismissed as being “not worth it”.

want to hold onto a scrap of dignity by not being patted down intensely, just slip the guards a 200 peso note. Want to bring in some letters from home? Slide a 20 across the table... Within this economy of power, what does it mean to maintain dignity? What would it mean to prevent it from becoming currency in circulation? And how many times a day do we trade it for relative comfort?

According to anarchist tendencies, here are some of the ways in which dignity is maintained:

- Through hunger strikes inside and outside of prisons
- Through refusing to sign restrictive bail conditions, and thereby refusing to give the state the authority to explicitly and systemically surveil and control one's actions.
- Through refusing searches of one's body, home and belongings
- Through a refusal to recognize the courts as having authority and jurisdiction over their lives and bodies.
- Through going ‘on the run’ or ‘underground’ instead of facing prison sentences
- Through refusing to co-operate with police investigations or snitch on friends and comrades.

It is telling that the moments where we think about and discuss dignity are when it is about to be stolen—in the times that the state has responded to our actions with increased repression. Dignity exists outside of these moments, and it is important to think about how we can maintain it in the everyday. It should go without saying that depending on how each individual defines their own freedom and sovereignty, this process of dignity reclamation in daily life will take diffe-

rent corresponding forms.

I wonder what it would look like if there was a culture here of anarchists defending their dignity, especially within the judicial process. The only time I have seen strong and consistent resistance to the Canadian court system has been from individuals from several native communities, who refuse to recognize the legitimacy of the courts. Other times, when I have seen non-native anarchists or anti-authoritarians try to maintain their dignity in the face of the courts, these acts have been dismissed as being “not worth it”. A small gesture, like refusing to rise when the judge enters a courtroom, is considered “too costly”. It is generally understood that the discomfort of the cost—anything from a dirty look from a court cop to being charged with contempt of court—simply isn't worth the assertion of dignity. Through the reinforcement of this understanding, we have set the price of our dignity—and it's pretty low. What would it look like if we, who saw our hearts reflected in those who maintained their dignity during their court process, were to act in solidarity with them? What would it take to create a culture that supported these types of actions, instead of looking upon them as insignificant, or ‘not worth it’?

While I want to see and practice more examples of dignity being maintained, I don't want to participate in the creation of informal standards or silent expectations for how an anarchist should act with dignity, regardless of how that individual defines it. This expectation is at risk of being enforced by spokespeople, and is eerily reminiscent of the creation of idols, martyrs, and heroes. In the past, I've witnessed situations where an

anarchist is imprisoned or undergoing a court process, and they become the “face of anarchism”, and as such, are held to certain responsibilities and codes of conduct. This type of treatment pretends that the judicial and penal system are somehow separate from this society. The fundamental values and character of an individual doesn't change simply because they enter a courtroom—their actions both in and outside of the judicial process will be mirrored. If we, as anarchists, try to hold those who are locked up to an informal set of behavioural expectations, we reproduce the dictatorship of the morality of our society.

No one has the responsibility to either represent or inspire me, though I do feel affinity with and find inspiration from people who go on hunger strike, or refuse to sign conditions, or who keep their mouths shut in the face of intense repression. I'm inspired and excited because I know that they are acting these ways to maintain their dignity, I feel solidarity and complicity with people for whom maintaining their dignity is the only fucking available option. It isn't about ‘showing the state that you can maintain your dignity’. It isn't about ‘proving’ anything to the state and security apparatuses. It is about finding dignity in an internal authenticity.

I feel affinity not with people who are playing a specific role, for the creation or maintenance of some godforbidden ‘strategy’—I feel affinity with people who, in their cores, know that there is a part of them that cannot be stolen, cannot be corrupted by capitalism or this society. I am inspired by those who know that, as long as they keep that part of themselves intact, they cannot be broken.



Not a safe space

1. FOR SEVERAL YEARS NOW, WE HAVE BEEN SEEING a shift in the use of language and of anti-oppression practices. Even if it's important to analyze structures, mechanisms, and power relations, the moral tone emerging from this process concerns us. Critical awareness, the foundation of any emancipatory politics, is giving way to the creation of spaces under heightened surveillance, and interventions whose methods resemble those of any normative power (may we recall the boycott of *Expozine*, the cancellation of free yoga classes, and the exclusion of people with dreadlocks from the Anarchist Bookfair in Montreal in 2015).

2. As such, we want to ask: is it possible to fight oppression without reproducing its own mechanisms (police, courts)? Do we gain real power in enacting such gestures? Do such acts stem from simple vengeance? If that's the case, why do such gestures appear virtuous, thereby becoming producers of hegemony, rather than openly engaging in conflict? Do they aim to transform relations in the long term? If so, why treat “undesirable” behaviours as individual pathologies that need to be punished, rather than concentrating on the collective dynamics that render them possible?

3. We are extremely aware of the forces that oppress us or make us oppressors, but we are

convinced that it is a revolutionary task to liberate ourselves from these forces. We want to believe in the possibility of a becoming-revolutionary that is able to succeed in dismantling ordinary subjectification, a becoming-comrade that could undo predefined identities and the roles associated with them. “There are plebeians in all classes,” a comrade once said.

It is imperative that we cultivate awareness of how the Western way of life implies imperialism, of how colonization persists, of how domination continues unabated. Such awareness obliges us to action. But a guilty conscience has never emancipated anyone: the history of the defeated, it lives inside us like a call. We can only answer it by betraying our roots, by abandoning our privatized existences and by elaborating new relationships.

In fact, politics concern all planes of existence, private or public.

Yet, it seems to us that the efforts to make the world inhabitable against the systems of power that assail us is less a matter of:

- guilt than experimenting with new ways of being together;
- the ‘prevention’ of chaos than the capacity to act in a situation;
- the definition of norms or ‘adequate’ moral prescriptions than the fight against subpoenas, the police, and the Law.

Highway blockade and banner drop against the dumping in the St. Lawrence

ON MONDAY MORNING, DURING PEAK RUSH HOUR traffic, we blockaded the Notre-Dame highway with debris and construction materials. We dropped two banners which read "CONTRE LE DÉVERSEMENT DANS LE ST-LAURENT" (Against the dumping in the St. Lawrence) and "SOLIDARITY WITH ALL LAND DEFENDERS".

On November 3, the city of Montreal plans to dump 8 billion liters of raw sewage (including industrial and medical waste) into the St. Lawrence river. This raw sewage is not only polluting the St-Lawrence, but affects all the communities downstream. Residents of Kahnawake have already demonstrated their anger with Mayor Coderre's careless treatment of this river through several demonstrations, including stopping railway traffic.

Stopping the flow of morning traffic is a small gesture that speaks to the necessity of stopping this city, this economy, this entire civilization whose proper functioning rests on the displacement or outright attack of all forms of life.

— anarchists

BLACK DECEMBER

Private patrol car sabotaged for a black December

NO PEACE FOR THE DEFENDERS OF COMMODITY-society! In the early hours of Wednesday Dec 2, we punctured the tires of a patrol car belonging to the private security company Garda on the corner of St-Jacques and Irene in the Montreal neighborhood of St-Henri. Garda provides prison, security and deportation services, profiting intensely from many aspects of this burning dumpster of an existence under capitalism. So, you know, fuck 'em. We claim this action within the context of the international call for a black December by imprisoned Greek anarchists. Through this communique, we wish to express our sincerest criminal complicity with all fugitive and incarcerated anarchist comrades around the world.

Black December is everywhere.



Attack on yuppie clothing boutique

IN THE EARLY MORNING OF TUESDAY, DECEMBER 22, we used chunks of porcelain to break a window of the yuppie clothing boutique at the corner of Notre-Dame and Delinelle in the Montreal neighborhood of St-Henri. We then used a re-purposed fire extinguisher to spray the interior of the store with vomit-colored paint, wrecking the merchandise inside.

Businesses like this one make the neighborhood more appealing to rich people, driving up rents and the cost of living, forcing people out of their homes, and drawing heightened social control to the places we live.

This action was in response to the call for a Black December. We chose this target because of all the obvious ways in which gentrifiers fuck with poor and rebellious people, and also in refusal of local politicians' Leftist discourse of mixité. We won't live peacefully alongside the individuals and businesses that are putting cops and security cameras on every corner and intensifying the power of bosses and landlords over our lives.

We invite others to step up attacks against the concrete forms that capital and social control take in their surroundings.



THREE CAMPAIGN OFFICES OF ELECTORAL candidates were attacked in Montreal and Trois-Rivières just prior to the elections.



The black bloc takes back the streets of Montreal



ON THE NIGHT OF WEDNESDAY DECEMBER 9, a demonstration against austerity took the streets of Montreal, under the banner “Our Struggle Is Not Negotiable”. Québec’s public sector had held a general strike earlier the same day, and some union leaders have been supporting mobilizations on a scale not seen for decades in an effort to increase their bargaining power.

The callout read: We won’t let ourselves be pacified by a sell-out agreement or by a special law. To the front: our struggle is non-negotiable, we won’t back down. The night of December 9th, let’s retake the street. Let’s warm the city with our footsteps and our shouts!

A week earlier, during the night demo of November 30th, a smaller-but-determined bloc had smashed a cop car immediately upon taking the street, entering into a fifteen-minute battle with riot police who were hitting people with batons and plastic bullets at the intersection of Sainte-Catherine street and Bleury street. The successes of the 30th helped provide momentum for the 9th, and the tension and excitement were palpable as participants began to gather at Berri Square.

A few dozen black flags were distributed throughout the burgeoning crowd. Upon taking the street and heading west on Maisonneuve avenue, those who were not masked from the get-go began to cover themselves up. Within minutes, most participants in the 200-person demonstration had concealed their identities, forming potentially the largest black bloc in Montreal since 2012. Our enemies in the mass media didn’t even try to frame the destruction that unfolded as the work of outside agitators as they often do; the bloc was undeniably constitutive of the entire demo.

Early on, half a dozen people swarmed an obnoxious Québécois nationalist who shows up to nearly every demo and snatched away his Québec flag and sign, punching him in the throat when he tried to hold on to his props.

Ten minutes into the demonstration, riot police formed a line to our front and right, at the intersection of Maisonneuve avenue and Saint-Dominique street, trying to funnel us south where they were preparing the same maneuver at Sainte-Dominique street and Sainte-Catherine street. Their strategy was clear: to contain us in the Quartier Latin and away from the prime targets in and around the business district, including the police

headquarters. The crowd had the collective intelligence to not let the police determine our route, and reversed upon itself, heading east on Maisonneuve avenue. Masked groups were seen sharing rocks, and the crowd darted south through a parking lot and housing project courtyard to get onto Sainte-Catherine street, where the police had not had time to form new lines to restrict our movement.

What followed was a half hour of riotous cat-and-mouse in which the crowd stayed one step ahead of police control. A group of six bike police on Sainte-Catherine street who were naively approaching to flank the demonstration were attacked with a hail of rocks. Surges of excitement were felt in the crowd as the cops were struck with fear along with projectiles, and rapidly fled east out of view. It was on.

The demonstration made a sprint toward René-Lévesque Boulevard, while those further back chanted calls to stay close together. The demonstration took up all six lanes on René-Lévesque, and looking around, our capacity for destruction appeared significant. The semi-armored units with plastic-bullet guns that typically march along each side of the demo were nowhere to be seen, having been blindsided with volleys of rocks to the back of the head during the demo the week before. For a breathless twenty-minute stretch, the demo acted as a grand criminal conspiracy. Hammers, flag poles, rocks, and the removable metal garbage canisters on every street corner were used to smash the windows of Citizenship & Immigration Canada, construction conglomerate and defense contractor SNC-Lavalin, several banks, and other buildings. For a festive touch, people also wrecked the Christmas decorations assembled at office building entrances, and overturned SNC-Lavalin’s Christmas tree. A few participants ran ahead and broke the back window of a police van with rocks, while others shot off some very large fireworks at the remaining vans positioned in front of the demo. Cheers erupted with the sound of every shattered window. Unknown accomplices could be seen searching for and sharing projectiles; when the demo passed a construction site, comrades ran ahead to find any materials that could be pillaged, and were successful in breaking up decorative stones along René-Lévesque into throwable chunks.

Police began shooting tear gas while trailing the demo to the east on René-Lévesque,

using guns that can fire each canister more than a block. At first, it wasn't successful in dispersing the demo because the crowd just moved west faster while staying relatively tight. The demonstration began to head north on University, smashing yet another Bank of Montreal window as it passed by. The demo split when faced with a cop car blocking a smaller street, but quickly managed to regroup with itself and responded by howling joyfully. At this point, the police continued to fire tear gas and the crowd had thinned to around 50 people. People began to disperse to the surrounding streets, while groups of police and vans continued to harass small groups of demonstrators walking along the sidewalks back to Berri Square. The Media reported one arrest of a minor for obstructing police work, but no charges related to the mayhem.

Moving forward

Against one of the largest and most experienced riot policing squads in North America, those who took the streets on Wednesday decidedly swung the balance of forces in our favor, at least briefly.

We felt moved to write a reportback because we see a lot of potential in the determination and preparedness of the crowd, and have

some further thoughts for how we might expand the scope of these moments, both quantitatively and qualitatively. For now, we offer a few notes on tactics which could expand the time and space of combative demonstrations. Ultimately, though, we want to escape the pattern of being successfully fought out of the streets after smashing a few windows and break with this routine of containment.

This could look like:

- Bringing rocks, fireworks, and tools along (if it feels safe) so that we have fighting capacity right from the get-go and aren't completely dependent on scavenging for projectiles on the street.
- Barricades are our friends, and we don't give them enough love. Participants can fight behind them at standoffs to prevent charging dispersals, and they also function to disrupt the city in our wake and make police maneuvers more difficult to coordinate. Establishing them behind the demo (ideally in a way that doesn't obstruct the movement of the demo itself) can also effectively block trailing police cars.
- Participants can scavenge materials for projectiles to share with the crowd in the time between confrontations, so that when the

police inevitably come in harder, people are ready to respond effectively.

- The police cars trailing the demonstration and in front of it should consistently receive projectiles so they can't be within throwing distance.
- Bike cops or riot police should be forcefully prevented from flanking the sides of the demonstration. If necessary, participants can hold the sidewalks as well as the streets.
- On the 9th, many people were recording the events on their cell phones undisturbed. Ideally, we'd have a culture of explaining to people how this is harmful, and then proceeding to take action against them or their recording devices if necessary. We should note, however, that several independent media initiatives who regularly film at demos appear to have solid practices of not recording or publishing incriminating video. In a video posted to YouTube of Wednesday's demo, for instance, the camera pans up to avoid filming people destroying property, as the sound of glass shattering can be heard.
- Tear gas eventually functioned to disperse the demos on both the 30th and the 9th, despite some efforts to throw back the canisters and prepare vinegar-soaked cloths. The main problem appeared to be panic

spreading in the crowd, not necessarily the physical effects of tear gas. It is possible that more careful efforts to encourage people to stick together and proceed in an intelligent direction can continue diminishing the impacts of police weapons.

- Questions of discourse and propaganda: why, as anarchists, do we smash the city? How are these actions connected to austerity? How do our struggles exceed any reformist, demands-oriented focus? Though moments of conflictual action bring together many individuals with divergent perspectives and intentions, it would be interesting for participants to communicate their analyses in these moments of destruction. Smaller crews could come prepared and wheatpaste the streets with posters, put up graffiti, or throw flyers from within the demo or from higher-vantage points.

These ideas mean little on paper, but we look forward to the possibility of elaborating them together in the streets. Our hearts are warmed by the sparks that constitute our history of collective revolts, and the potential for these sparks to catch, because we desire nothing less than a city in ruins.





Don't need a strike to revolt against the State: report-back from the December 18th night demo

ON THE NIGHT OF FRIDAY, DECEMBER 18, around 150 people gathered in downtown Montreal for a night demonstration. It was the third in a sequence that began on November 30 and continued December 9, the latter constituting potentially the most successful combative demonstration in Montreal since the student strike of 2012. December 18 was hyped as a chance to take the combativeness and courage that allowed us to create so much time and space for ourselves on the 9th even further.

The callout read : The night belongs to us. The youth say fuck the government, the rich, and the fascists, without forgetting the cops. The struggle is only just beginning, there's no need for a strike to revolt against the State. This demo will also be in solidarity with the comrades imprisoned in Greece and for a Black December. Against the violence of the State, we will be the reply. Love and Rage.

The excitement discreetly coursing through the city and the fine-tuning of plans throughout the week set high expectations for many of us. The crowd that gathered in Berri Square, though not as numerous as some had hoped, did not seem unprepared to meet them.

This night, however, largely belonged to

the police. Despite being attacked with rocks and flares in a final standoff on Ste Catherine, they were allowed to control the route of the demo at every key intersection and eventually funnel it into an area where the geography made it easier for police to disperse the crowd using tear gas and riot-cop charges. As the crowd was chased eastward on Ste-Catherine, the windows of Laurentian Bank, gentrifying businesses in the Gay Village, and at least one police vehicle were smashed, but the desperate quality of this destruction was a far cry from the joyful rampage down René-Lévesque a week earlier.

Unfortunately, the most memorable aspect of this night might be the presence of undercover cops of the Service de police de la Ville de Montréal (SPVM), some sporting their interpretation of black bloc attire¹. Undercover cops responded viciously when outed by participants in the demo; in various instances, they beat, arrested, pepper sprayed, and even pulled a gun on individuals or groups who attempted to expose or confront them. It's been a while since the cops have made such a brazen attempt to infiltrate a demo in Montreal, and we see it as a direct response to the popularity and effectiveness of black bloc tactics on December 9. By sending such easy-to-spot undercovers into combative demos to attack protesters, the SPVM makes its goal (beyond injuring and terrorizing its enemies) clear enough: to generate distrust of others who mask up in order to defend themselves against repression.

The police hope that people will equate those who conceal their identities with agents provocateurs, creating a climate that discourages people from adopting black bloc tactics and therefore facilitates the police's control over the situation. Within hours of the dispersal of the demo, images and accounts of the infiltrators began to go viral on social media; some peaceful-protester-types were already playing the cops' game by publicly arguing that attacks on police which were carried out by anarchists on December 18 were in fact the work of the undercovers, who (according to this their logic) would have endangered fellow cops in order to blend in or justify police counter-attacks.

The threat of undercovers in demos isn't new, and we think the best ways of countering it remain the same. We benefit from large and well-executed black blocs, in which people are as indistinguishable from one another as possible so that undercovers are less able to keep

track of everything that's going on or gather valuable evidence against any one participant. The bloc and the entire crowd should stay relatively tight, to make it harder for undercovers to carry out targeted arrests by attacking someone and dragging them away from the crowd. When demonstrators are able to identify undercovers with certainty, they should be forcefully ejected such that their employers are deterred from repeating the mistake of sending them in. Let's remember the March 15th demo in 2010 where the black bloc chased similarly-dressed undercovers out with rocks, sticks and fireworks. Following this, the police abstained from using infiltrators for a while.

While people were rightly shaken by this incident, we also want to reflect on the demo as a whole. We remain encouraged by how we've materialized a spirit of revolt over the last three weeks, but we think Friday could have been so much more, and, without announcing tactical adaptations in a public report-back, we want to offer a few thoughts on why we were so vulnerable to police interventions.

While participants were masking up in the first blocks of the route, live-streaming cameras were yet again filming from every direction. An analysis from a report back on the 9th bears repeating; "Ideally, we'd have a culture of explaining to people how this is harmful, and then proceeding to take action against them or their recording devices if necessary. We should note, however, that several independent media initiatives who regularly film at demos appear to have solid practices of not recording or publishing incriminating video." We would add that regardless of editing practices, filming should be not considered acceptable in the first fifteen minutes of a demonstration (while everyone is masking up), as it feeds police valuable evidence.

Our position weakened each time we let the police dictate our route by blocking off two out of four directions in an intersection, but there

was no major effort by any part of the demo to either bring the crowd to a stop and confront the police lines in hope of punching through, or reverse course (like on December 9 when a quick, well-executed reversal allowed us to evade police control). In the past, we've been guilty of expecting such decision-making to come from presumed organizers at the front of the demo, but there is also a strong night-demo culture of autonomous groups proposing plans that get put into action if enough people are into them. In the absence of this autonomous intelligence and with the front of the demo proceeding at full speed past police lines, each block we passed felt like we were sinking deeper into a police trap. Historically, through a variety of methods, we ended mass kettling as well as the flanking sidewalk cops; our most urgent tactical need right now is probably to make it impossible for the police to decide the route of the demo by cordoning off streets at their leisure.

The cohesiveness of the bloc and its resulting capacity for coordination also left something to be desired. Dozens of people were in full bloc, with perhaps fifty more at least wearing masks, but we were often scattered throughout the crowd. On the 18th, the lack of cohesion made informal, real-time coordination between affinity groups² more difficult, and the bloc's actions largely failed to build on one another and create a whole greater than the sum of its parts. For instance, on several occasions cop lines were met with a volley of only two to three rocks – not enough to break the resolve of a cop in full riot gear. A barrage of thirty rocks, on the other hand, could realistically cause them to retreat or take cover, potentially opening up space for the demo to break away into more favorable terrain. The bloc being able to recognize itself as a cohesive unit and act as one could enable this type of coordination.

We continue to need better ways of dealing with tear gas, which for the third night demo in a row succeeded

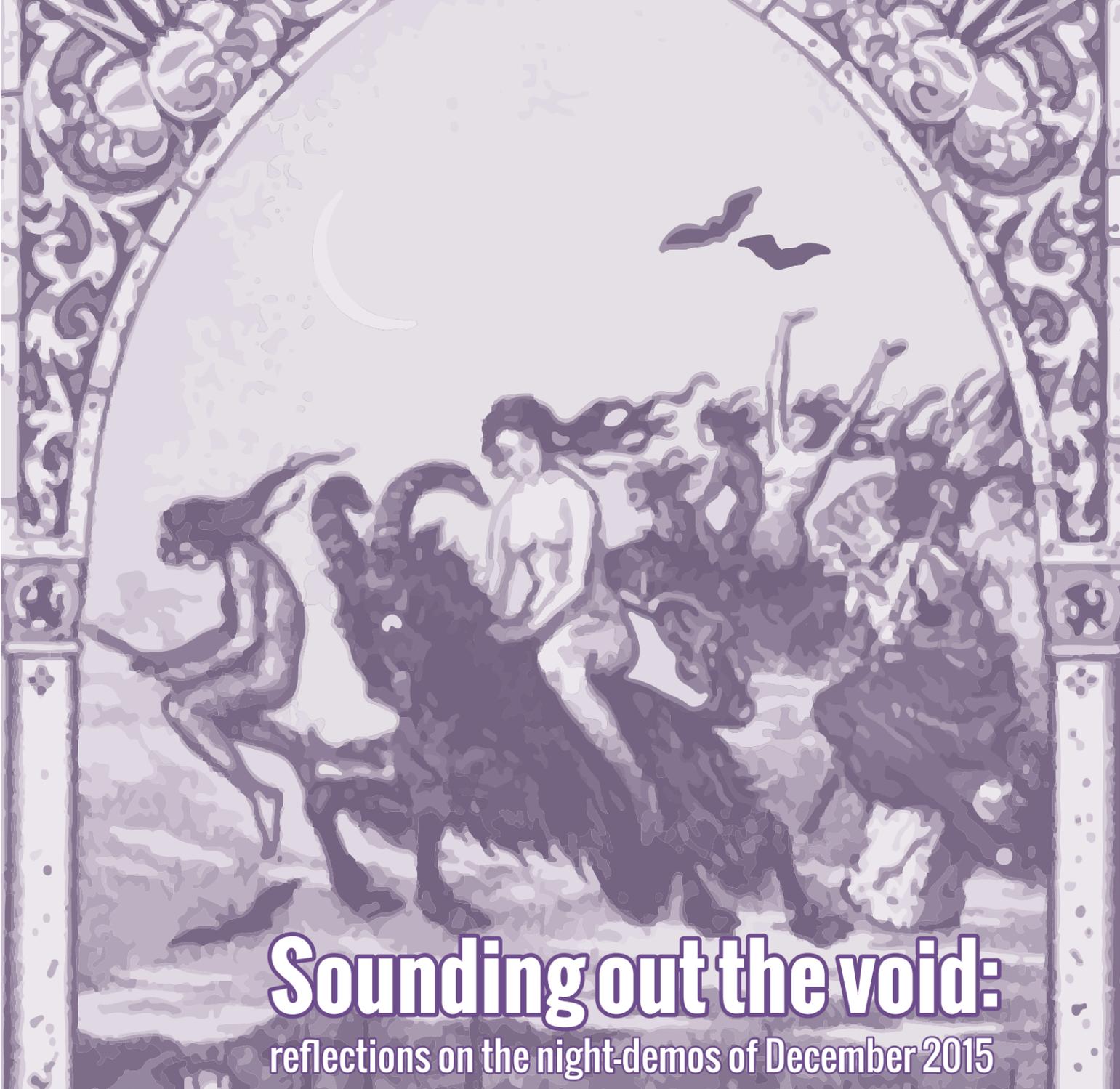
in dispersing the crowd.

We are thrilled that we can have combative anarchist demonstrations that don't need to piggyback on student mobilizations and which can exist outside the scheduled times for street fighting, such as March 15th and May Day. When combative demos only occur in the course of reformist mass struggles they are framed as useful only insofar as riots strengthen our rapport of force with the State, increasing the likelihood of the State meeting the movement's demands (against austerity, police violence, etc). Combative demonstrations without demands put an anarchist analysis of power into practice: by refusing to frame our struggles in terms of demands, we refuse the crumbs which the State offers us, we refuse their attempts to reassert control and legitimacy, and we learn to create our own power, which is much harder for them to take away. To develop our power, to develop an autonomous anarchist struggle in this city and to undertake conflict with authority outside of pre-designated timelines, narratives and terrains – these are worthy goals in and of themselves.

The frequent manif-actions during the strike habituated us to demo-actions of a few hundred people making blockades and occupations possible. Combative demonstrations open up a new possibility of direct action with the capacity to directly strike urban targets otherwise difficult to attack (transportation infrastructure, police stations, etc...) or to defend liberated territories (ZAD, squats, etc...). Developing a habit of calling for demonstrations like those in the last weeks allows anarchists to have autonomy from reformist social movements. It is necessary to call these demos to punctuate daily life with this destructive rage, whether it be to give force to anarchist events, or in direct response to attacks on our struggles.

¹ For photos of suspected undercovers, visit this article on mtlcounter-info.org

² See *Masked with Intent: an invitation to discussion of anarchist street tactics in Montreal*



Sounding out the void: reflections on the night-demos of December 2015

THE THREE NIGHT-DEMOS OF THIS PAST NOVEMBER and December left a mark on us, a call for reflection. This is what we propose to share with you in the following pages.

Before and after these three demos, we were able to follow the unfolding of conversations – those that happened between friends as much as those we heard by chance in bars, living rooms and in the street – the furtive or noisy course of a feeling that seemed to be shared by many people: a feeling of emp-

teness. After the 200 person black bloc, after the broken windows, we heard “what else?” insistently. To the point where, when we asked friends if they were going to the third demo on December 18th, the majority answered that they had other things to do, like having dinner at a friend’s house.

So today, and in the past few months, we continue to ask ourselves what pushes those close to us, those who share the same desires to tear up the world and to nourish our rage,

to chill with friends as we always do, rather than to seize the (rare) opportunity for a wild unleashing. This brings us to more questions: how can we think of these demos outside of the moments of strike which often push people to prioritize demos over dinners? What can our place be in these demos outside of social movements? What place do these demos take in our daily lives?

What is at the heart of our reflections, this feeling of emptiness, we have felt in all its force. These phrases repeated ad nauseam: “but where are we going with this?”, “what are these demos embedded in?”, “it’s not by breaking windows that we harm Capital”, “the State isn’t shaken by our nocturnal destructive wanderings”. The void, we feel it in the absurdity of gestures engaged for anyone other than ourselves, in the ridiculous silence of those we hate, in the infantilizing and numbing response of the Media that will only ever see us as violent imbeciles – not really dangerous. And worse still, they reflect to us a mirror image that strips away our power. This brings us to think that these demos, these moments of revolt that we open, can only be for us. If they are directed as messages for others, they become meaningless.

We refuse to fill the void that we felt with more demands addressed to those we wish to destroy. We don’t want to wait for the next mass movement to attack this world that does violence to us. We aren’t here to sacrifice ourselves for “the cause”, nor “because we have to”. In these demos, we draw strength from the feeling of deciding to live in the city differently. We take control, with the sense of chaos making us alert, the feeling that we are learning to navigate because it is the enemy of order and the normative universe. In these moments of chaos we no longer hear the trendy slogans repeated until they lose meaning, but bursts of destruction, fireworks and the howling that echoes them, windows shattered by rage and hammers. We feel the force of overturning this order, for the time that it lasts.

And if there is a feeling of emptiness that lives with this furious and ecstatic jouissance, it’s because we know that we seek to destroy more than windows. We can’t be content with the image of destruction. We don’t want to bask in the spectacle of our own madness.

We couldn’t, it rings false. This void, we feel it at our fingertips, because at the end, we are left bored. At the end, you’ve broken a window but this changes nothing; nothing but a sort of catharsis, finally hurting something other than ourselves. So how can we go further than breaking windows, how can we nourish these signs of power within us, against the world?

Already, we crave to see the demo as a space of exploration. To try a little to imagine beyond the gestures already learned – breaking windows, throwing rocks at cops, putting up graffiti, distributing flyers, shooting fireworks, etc. And for us, this doesn’t necessarily imply starting to seek new gestures, but perhaps to find in these gestures, repeated a thousand times by all kinds of people, a little more than their habit. To reflect on the intentions behind these gestures, looking for their unique meaning each time. Even if it is only in search of taking

We want the demo to overflow into our lives, for it to be contagious and animate our daily gestures. For it to light fires in our lives so that we can then imagine a network of destructive and subversive actions: a web of rebellions that we give name to and tie together.

pleasure in them, a feeling of euphoria in the action. Making these gestures active, and not only reproducing them as images of themselves. Further, what this implies for us is to take demos seriously, to prepare ourselves for them before they are even called. Knowing that there will be others and we are already ready, already charged up, like springs only waiting for the moment of release.

What this also means for us is to avoid falling into this trap of living demos as pressure valves; moments where we feel like we are acting against the forces of this world and which then permit us to forget, to feel better so that we return to school and work. We want the demo to overflow into our lives, for it to be contagious and animate our daily gestures. For it to light fires in our lives so that we can then imagine a network of destructive and subversive actions; a web of rebellions that we give name to and tie together. So that we manage to make sense of all these spasms of resistance, without waiting to embed them in a social movement. For us, the demo can be a celebration that overturns and subverts lived time, that drags us out from the banality of daily life. We burn together, running where we wish in the streets and sidewalks with speed and determination, and we violently repel cops as soon as they approach us. We are here because we

feel life differently in a demo, because we love the butterflies in our stomachs and our wildly pounding hearts, adrenaline rising.

We also wish to avoid that the demo only replies to itself and is contained to its own temporal-spatial limits and automatism. We wish to avoid forgetting it the following day, because we have other things to do. We wish to carry the demo within us, to think about it, to talk about it with friends, to see what we would like to do the next time the opportunity presents itself, to always be alert. To not forget the feeling and exaltation possible when we give ourselves the chance, if we let ourselves actualize what we know we're capable of when we prepare well. We don't want to return to demos as if we don't believe in them. Because by continually not believing in them, we bar ourselves from the possibility that the demo will be virulent and combative, that it will only be a parade of the normative order, whose dissenting role permits the maintenance of order. We don't want to be fearfully lead by cops who are better prepared than us anymore, with our bags too heavy to run and our hands and ears frozen by cold because we forgot a hat and gloves, the too-recognizable clothing we wear everyday. We want every demo to create an unquenchable thirst for the next, because we are ready, because we are just waiting for the space to attack again with the weapons that we are sharpening every day.

We have also asked ourselves: why is it that we feel so called to by demos? Why not concentrate our energy on ninja-actions? Why wait for the next demo if we can do actions in the night with our trusted friends...? Because the demo has something of its own that these actions don't; the demo is open, the demo is public. In the demo there are those we don't know, who desire to be there. Like us at one point, who were alone and who came to demos. And who saw the distance between those who throw rocks and ourselves falter. Ourselves, who were there because we didn't find any other space in our lives for insurgence, to "do something". So, going to demos, and seeing ourselves become protagonists of this rebellion. No longer having in our minds this far off imaginary where others attack. Demos have opened up our possibilities, have allowed us to face our fear of cops, perhaps slowly, over the years, but always surely. To better understand the terrain, how the cops move, how to heal ourselves, when to run and how to stay calm. Where to

hit, and how to see every bank, bourgeois car, and government building as a target. To no longer only see police as executioners, but as targets and beings that we can fight. The moment when we ceased to only be those who watched. And even, the moment when we looked at others, but when this was an active look. We were no longer spectators. If we didn't pick up the stone, we nonetheless felt the euphoria of the gesture as the glass shattered. There was no longer distance between the throwers and ourselves, because the demo makes it possible to reduce this distance. It is us too, we are there, we are them, we are accomplices, we desire this, our being-spirit is in the rock that smashes.

We would lastly like to question the often-repeated strategy of calling a demo in the week following a successful demo, up until the last demo no longer kindles enthusiasm and is ferociously repressed. Because we feel it in advance, it was said, that the demo of December 18th would be less strong, that it wouldn't have the same possibilities as the last. And some of us did not go to this demo; we gave power to the self-realizing prophecy that the third demo wouldn't have the scope of the second or even surpass it in intensity.

And until the next demo, we aim to better plot the intentions that bring us to walk against the flow of traffic.



Fireworks outside of prisons on New Years Eve

Rimouski

On the night of December 31, a noise-demo took place in front of the prison of Rimouski. Around ten people gathered with pots and fireworks for the occasion. The security guard blocked us from access as soon as we began, and three cop cars rapidly arrived, asking us to leave the prison property. We continued the action regardless, reading the manifesto of prisoners against austerity and focusing on the situation in Rimouski.

Joliette

On the evening of December 31, we went to the federal prison for women in Joliette in the region of Lanaudière (the only prison for women with sentences that exceed two years in so-called Québec).

We held two banners: L'AMOUR POUR LA LIBERTÉ NOUS FAIT ENNEMIS DE L'AUTORITÉ (The passion for freedom makes us enemies of authority) and LA LIBERTÉ EST NOTRE ARME ABSOLUE (freedom is our absolute weapon). We shot some fireworks, and were able to communicate with the incarcerated women and shout our solidarity. Several of them could leave their units (little houses in the prison yard), or went to the windows. This demo was a first of its kind at this prison.

Solidarity with all prisoners in struggle
Until we are all free
FOR THE DESTRUCTION OF ALL PRISONS AND
THE WORLD THAT NEED THEM

Laval

On New Years Eve, over 100 people gathered for a noise demonstration at the prisons outside of Montreal in Laval; the Immigration Detention Center, the Federal Training Center minimum facility, and Leclerc prison. Banners read: HAPPY NEW YEAR, FREE ALL PRISONERS and OUR PASSION FOR FREEDOM IS STRONGER THAN PRISON.

At the Immigration Detention Center, we were not able to make visual contact with people inside but know from previous years that fireworks and chants can be heard across the walls. Police following the demonstration on foot had their video camera obscured by banners, and demonstrators walked in their path to disrupt their line. At Leclerc and the Federal Training Center, prisoners could be seen flashing their lights on and off, waving and shouting through the windows. An abundance of fireworks were shot off at each prison, and statements were read over a sound-system against prisons and their relation to systems of colonialism, white supremacy and capitalism. Words of support and solidarity with prisoners were communicated in French, Spanish, and English.

We're stoked that three noise demonstrations took place in Quebec this New Year's Eve. We hope that this tradition can serve as a moment to welcome a year of continual and multiform struggle against the prison system, and the people, institutions, and infrastructures that maintain it.

New Year's Eve attack on a yuppie car



“Because Black December is not a staged repetition of previous insurrectional events, but rather a circle of struggle that connects the past with the present, in search of a future where our everyday life will be inundated with acts of attack and rebellion against Power.

Because, although our bodies are incarcerated between walls and bars, our souls are found in every part of the planet where flags of resistance are raised for a world of freedom.

Because our hearts stubbornly continue to beat to the rhythm of wild freedom...”

- Nikos Romanos

LAST DECEMBER 31ST IN THE EVENING, an angry person (me) went over a rather vast distance to a terribly-gentrified neighborhood by the Lachine Canal in Montreal to put an expensive BMW on fire (on Duvernay between Charlevoix and Levis St). I'll call it an attempt, as I wasn't around to see what actually happened... yet if no stupid citizen took the risk to intervene to keep the fire from destroying a car, it should have worked. But there is no guarantee.

Molotoving this damn machine would have been surely more certain. Though at this busy time of the evening, in one of the busiest evenings of the year, I couldn't afford the risk so I went for a more discreet approach involving chemicals. Hence, I just slipped under one of the rear tires a cup of coffee half-filled with dry chlorine and added some brake fluid to it, then flew the scene without a fuss. I tested this recipe many times already so there's no reason why it shouldn't have worked,

especially on tires. Here's for the explanation.

On the other hand, there are also good reasons why this arson may have been silenced by the police and the mainstream media -or just neighbors who wouldn't bother calling the cops over a suspicious coffee cup- especially given how this neighborhood is filled with some of the city's “innocent” upper middle-class, including fancy members of the Inner Party. Obviously they would seek to avoid a scandal with the potential of causing discomfort among this Disneyland of the petty bourgeoisie and challenge their disgusting yet delusional sense of social (and racial) supremacy, with all the intestine fluctuations of credit-bubble flatulences this might involve. So, maybe maybe.

The only way to make sure that it gets there, for all those sickened by this near-overtly fascist social formatting -a.k.a “gentrification”- to not have it further steered away from “public view”, would be to keep reproducing such tactics more and more, in busier spots when possible, so that a real inevitable situation is brought upon these small capitalist rats. We need a sustained insurgency taking as many forms and aspects as there are beautiful colors in the rainbow of your clique, your clan, your cult, your couple and your crew.

Especially to gfto of these acomodating enclaves might help. If a wanker like me could manage to move my ass out of my own, away from the usual apathy of my buddies just to smash a bit of society... so this pos-

sibly means YOU CAN DO IT.

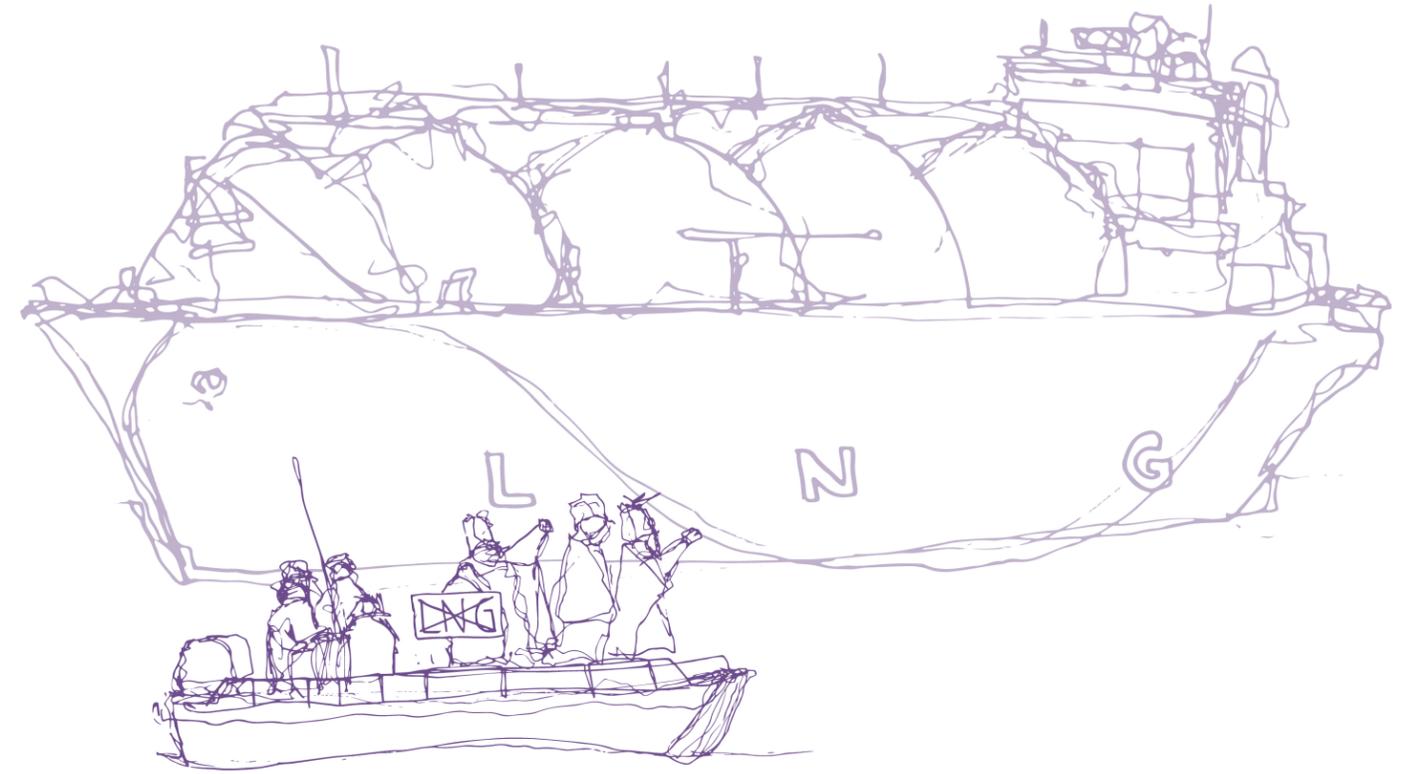
So you may as well -though not limited to- drop syringes and dog poos on the sidewalks of trendy areas... pepper-spray more bougie bar & grills... punch some White male yuppie's smug face and poke your fingers in their shallow eyes... dress and make up as a petty bourgeois hipster yourself to fuck everything up from the inside... or just do a really funny surprise attack out of nowhere to trash their places... with their own trash of course. It's up to you. So many possibilities to grab!

I did that in the context of Black December in solidarity with Michael Kimble and all the other prisoners who've been taking part in the recent uprisings in Alabama, along with Emma Sheppard in Britain, the invincible Nikos Romanos, Sean Swain, Nicole Kish, MARIUS Mason and the Hammond brothers.

But it was primarily as an act of revenge for a female deer that, roughly a year ago somewhere in the Eastern Townships, was found dead in a ditch on the side of the road, while she was still pregnant. (picture of her attached) It will take hundreds of burned cars to sooth my anger about this poor defenseless creature. So I'll keep doing this no matter what.

Fire for hire!
- an Individual from the Plateau Crew

P.S.: praises to the few in Quebec who managed to make New Year's Eve noise demos in front of at least three prisons outside of Montreal. Let's keep spreadin' this shit broad and wide!



Resistance to LNG on Gitwilgyoots Territory from an anarchist perspective

IN LATE AUGUST, A CREW OF WOMEN OF TSIMSHIAN, Haida, Nisga, and Gitksan bloodlines initiated the defense of Lax U'u'la (Lelu Island) and the Flora Bank¹ from LNG industry destruction. The Gitwilgyoots Tribe Sm'ogyet Yahaan (hereditary chief) and Ligitgyet Gwis Hawaal (hereditary house leader), and their families began a defense camp on Lax U'u'la, which is Gitwilgyoots traditional hunting and fishing territory. They were also joined by various significant hereditary people from other Tsimshian tribes, and a motley crew of native and non-native outside supporters.

This camp has been set up to prevent any further destruction of their land, as Petronas and Pacific North West LNG (PNW LNG) are planning on building a \$11 billion liquefied natural gas (LNG) plant on Lax U'u'la, which is at the mouth of the Skeena river near Prince Rupert, BC. They have been conducting environmental and archaeological assessments since 2012, which have resulted in over a hundred test hole sites and cut blocks, and have in the process cut down several culturally modified trees. This plant would be fed by 3 pipelines, including the recently provincially-approved

¹ A lot of the focus of this struggle has been the eelgrass and the Flora Bank, and how this habitat is essential to development of juvenile salmon that run all throughout the Skeena. While we don't want to diminish the importance of this habitat, we also recognize that these crucial areas do not exist in isolation. The Flora Bank can not be separated...

...from Agnew Bank, the surrounding landmasses, and the currents, sediments, and creatures that surround and impact it in more ways than we can possibly imagine. We caution against the strong focus on the Flora Bank—if the LNG processing plant is moved to Ridley Island (a neighboring island not surrounded by the Flora Bank), it will still facilitate a capitalist society and reinforce a colonial state.

Prince Rupert Gas Transmission (PRGT), owned by Trans Canada, which crosses through multiple indigenous territories, and which is currently being met with resistance from the Gitksan people at the Madii Lii encampment. This proposed LNG plant has been opposed not only by the Sm'ogyet Yahaan, but has also been unanimously refused by the 9 allied Tsimshian tribes of Lax Kw'alaams, who turned down a \$1.25 billion offer by Petronas at 3 separate meetings in Lax Kw'alaams, Vancouver, and Prince Rupert. Regardless, in preparation for the LNG plant construction, Petronas/PNW LNG have been trying to continue to conduct environmental and engineering assessments around Lax U'u'la, which include test drilling that are actively destroying habitat essential to all the salmon that run throughout the Skeena Watershed.

One of the major rivers that flow into the Skeena is the Wedzin Kwah (so-called Morice/Bulkley), which is the river currently being protected by the Unist'ot'en Clan, grassroots Wet'suwet'en and their supporters. The 'Unist'ot'en Camp' was also started to resist mega petro-infrastructure (including another major pipeline project of the Trans Canada corporation). The Unist'ot'en, Madii Lii, and Lax U'u'la are the first three bold frontlines against LNG development in the Skeena Watershed. At the time of this writing, others are organizing towards opening new action fronts in this bioregion.

The importance of the salmon is not abstract or theoretical. In addition to the negative mental health effects of disconnection and destruction of the land, most communities that live within the Skeena watershed rely on the salmon, oolichan, and other seafood to feed their families. Even if you are broke, and can't afford food at the grocery store, you can still rely on the river's steady supply of wild salmon to feed your kids and get through the winter. The same can be said of wildlife such as moose, deer, beaver, berries, etc...which would all also be heavily affected if these projects are realized.

Struggle is always strengthened by a de-centralized and broad attack, solidarity can also include resistance to industrial developments in your own backyard (Site C Dam, the Trans Mountain and Line 9 being just a few examples). These projects are also facilitated by the bureaucrats who work for the governments and companies and who's offices are located in urban centres.

Many people also maintain a relatively autonomous income within the current capitalist reality by harvesting sustainably from this bounty.

Those who depend on our labour and obedience have always seen people's ability to sustain themselves independently as a threat. Forced state dependence was and is a goal of colonization. Dependence must be created to limit community mobility to bordered areas (such as villages, cities, or reserves). These areas are easily controlled, and any resistance or insurgency can be monitored and mitigated. Those who know how to live with the seasons and off the land are a threat, as they do not need what the state provides to thrive.

The Canadian state and international corporations are investing in resource extraction projects all across so called Canada. The impact of these extraction projects on life-sustaining resources such as clean water, wild game, and medicinal plants in not an unintentional side-effect of capitalism. It's killing two birds with one stone. The pipelines, mines, fracked gaslands, and railroad expansions are not individual projects—they are all part of the same effort to maintain a society and lifestyle that is dependent on dwindling natural resources, while at the same time destroying the potential for any life outside of the state's control.

This struggle is also inextricably connected to indigenous cultural revival, decolonization of the land, our minds and social relationships, anti-patriarchy and genuine reconciliation between natives and non-natives. Of course, this also means the destruction of the state and capitalist economy.

To date, the resistance to Petronas/PNW LNG's project has mainly been on the water. Their project is still in it's initial stages, in that there are still some engineering assessments that need to be performed prior to beginning construction on the actual plant. In practice, this has primarily taken the form of trying to prevent the workers from performing any work, and disrupting environmental and engineering assessments. This means escorting environmen-

tal surveyors off of the Flora and Agnew Banks, preventing the drill boat from entering and anchoring on the banks, slowing down or turning back charter boats bringing workers to the barges. So far, these efforts have been limited and unfortunately has only temporarily shut down drilling operations. However, with the growing force of warriors and expanding solidarity it is still possible to break Petronas and Christy Clark's dream.

There is also resistance by re-asserting that Lax U'u'la is used as a place of healing and ceremony. Infrastructure is continually being constructed and there are other preparations for defense of the island itself (which also serve to maintain and expand water operations). Several structures have been built, and once there is less consistent confrontation, there is the intention to use these spaces as a place to teach youth about ancestral ways of living off of the land, and to heal from the continued traumas of colonization.

For thousands of years, communities have sustained themselves by the plentiful offerings from the Skeena River and surrounding landmasses. These resource extraction projects threaten to destroy people's ability to live off of the land, as opposed to the state. European colonization brought the near extinction of the prairie buffalo, and if we don't fight, the wild pacific salmon will surely follow.

If we wish to see victory in this struggle against petro-corporations and the Canadian state we must continue to provide solid material support. We also need to proliferate social agitation and disruption of daily life in the population centers throughout this region and beyond.

There are many ways to show solidarity with this ever-expanding and fierce resistance.

Funds are always needed for boat fuel/maintenance, and the camp is specifically trying to raise enough money to buy crab traps, new boats, and fishing line so that they continue to harvest food in and around Lax U'u'la, to provide for their elders and communities. You can also always come and visit the region on your own, with a buddy or with a crew to contribute on the ground of this growing defense camp. Struggle is always strengthened by a de-centralized and broad attack, solidarity can also include resistance to industrial developments in your own backyard (Site C Dam, the Trans Mountain and Line 9 being just a few examples). These projects are also facilitated by the bureaucrats who work for the governments and companies and who's offices are located in urban centres. In the past, solidarity has been shown through noise demonstrations and other actions against these offices and company infrastructures.

You can donate to the Lax U'u'la defense through their GoFundMe page at: gofundme.com/lelu_island

Useful websites:

laxuula.com

Stop Pacific NorthWest LNG/Petronas on Lelu Island—on Facebook

madiiili.com

facebook.com/unistoten

skeenadefense.com

Stantec Montreal Offices:

300-1080 Beaver Hall Hill
Montreal, Quebec H2Z 1S8

600-1060 Robert-Bourassa Boulevard
Montreal, Quebec

For the end of prisons

A FEW INDIVIDUALS CROSSED THE FENCES SURROUNDING Leclerc penitentiary to make an action in solidarity with the prisoners who had just been transferred to Tanguay.

The eastern facade of the old prison was redecorated with yellow, blue and pink paint eggs and the inscription «Feu aux prisons, Fin

aux systèmes d'oppressions!» (Fire to the prisons, end to the systems of oppression!) was written with spray cans.

The action was a call to multiply actions of vandalism and sabotage against the infrastructures of oppression and to show solidarity with people undergoing them.

Enbridge valve and pipeline sabotaged

WHAT BETTER WAY TO START A NEW YEAR THAN BY SHUTTING down some fucking oil pipelines?

Sometime in the night of January 3rd, 2016 individuals stole into the dark near so-called Cambridge and used a manual pipeline valve to restrict the flow of Enbridge's Line 7. We then applied our own locking devices to delay response time.

Line 7 is another recently-expanded tarsands pipeline operated by Enbridge, running parallel to Line 9 & flowing 180,000 bpd of tarsands crude.

This action was undertaken to show our ever lasting love and support to the brave folks

who've taken similar actions in the traditional territories of the Huron-Wendat, Mohawk, and Anishinaabek people.

Further, we take action to counter the new narrative of the state; to swing back at the grossly inflated charges those in Sarnia received, and show that we will not be cowed.

We fight for the land and water; and we fight for our lives.

We will always fight back, whether it's with the sun warming our faces, or the moonlight to guide us.

Join us. No tarsands, no pipelines.

Enbridge valve site sabotaged again

OUR HEARTS WERE BURSTING WITH LOVE AND CHEER after hearing of the many times our friends have courageously shut down pipelines in recent months.

so in the early hours of January 25, 2016 we found our own courage and took action against Enbridge and their line 9. slipping in to a valve station located on traditional Haudenosaunee Territory (in Hamilton, Ontario) we successfully operated an electronic valve to shut off the flow of tarsands crude in line 9. a line 7 valve, also an Enbridge tarsands pipeline, was also tampered with and closed part way. we then disappeared back into the night.

we took this action to stand in unity with all those who have defended the land before us, and for those who decide to take action after us. we take it to fight against an industry that puts us at risk every day and subjects frontline communities to violence upon their bodies, communities and cultures – for profit.

we believe that's worth fighting against; that

those people and communities are worth fighting for.

so call us what you will, but we only do what is both necessary and right. our actions hurt none, but a lack of action hurts everyone.

may we all find the courage to actively resist & destroy exploitative capitalist industrial projects.

fuck Enbridge, fuck the tarsands and fuck all pipelines.

ps. for those curious to follow in our stead – Enbridge thinks they're being all smart by putting on large gold security chains (which can't be cut with bolt cutters) and lockboxes on the gates. bypass these by cutting the fence itself. then all you need are some garden shears (to cut the very, very secure zip tie protecting the electrical panel), your wits and an exit plan.



Attacks in Hochelag'

LAST NIGHT, WE DESTROYED THE WINDOWS OF Antidote, Mâle Bouffe, Electric Children (which was also sprayed with paint), and attacked the businesses of the Place Valois. This morning, flyers were thrown in the metro stations Préfontaine, Joliette and Pie-IX and at the Place Valois explaining the attacks of the night before.

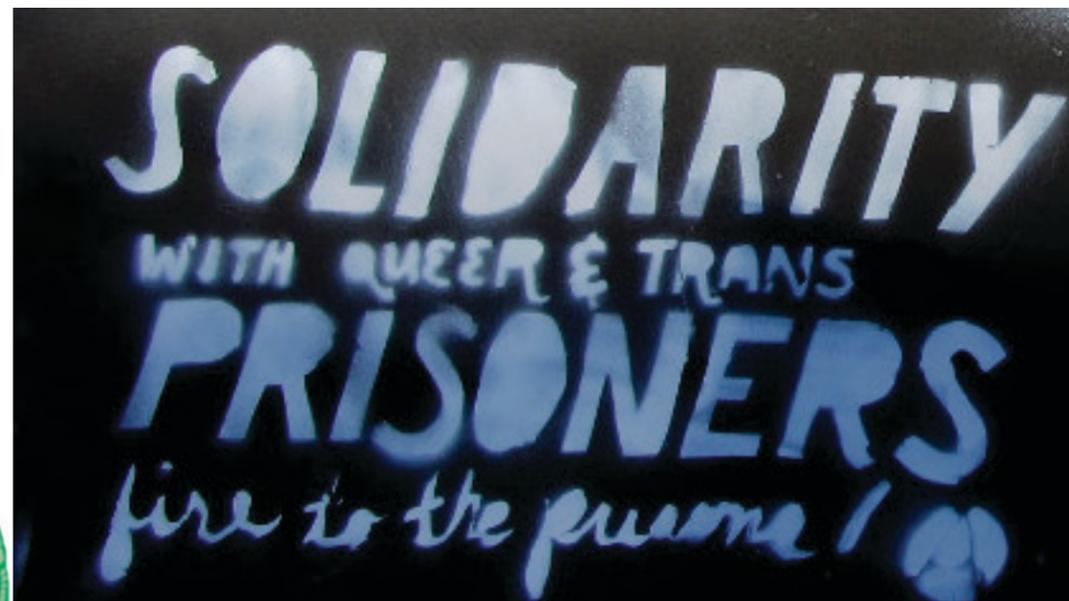
Flyer:

During the night of February 25, 2016, some businesses in Hochelaga were attacked. We smashed the windows and threw paint everywhere.

Because we're pissed. Sick of these businesses where what they are selling is not only over-priced food and clothing, but a life based on work which isolates us, bores us, and enslaves us. Fuck this world of consumers and thieving landlords! Fuck the police who protect them!

The point isn't to develop an "expertise" in destruction. All that this action required was some hammers, crowbars, rocks, and paint. And before that, a bit of an idea of where to arrive from, where to exit, masks and maybe some clothes that can be gotten rid of.

We'll find each other in the night!



IN RESPONSE TO THE INTERNATIONAL day of solidarity with trans and queer prisoners, we roamed our streets leaving messages of solidarity in french, english, and spanish. Because war against the existent begins with the reappropriation of our lives and the deconstruction of established norms.

The struggle is individual, collective, but especially daily.

Against domination, fire to the prisons!



For a month against police: SPVM cruiser attacked outside of metro Charlevoix

EARLIER TODAY, AT 6 PM, A FEW FRIENDS ATTACKED AN SPVM cruiser parked outside of Charlevoix metro in the Montreal neighborhood of Pointe-Saint-Charles by slashing the tires and breaking the windows.

We want to use this attack as a call for actions against police in Montreal between now and the end of March.

As the annual demonstration against “police brutality” approaches, we’d like to move away from only being combative with police during an annual demonstration, for which they can prepare extensively and after which social peace is easily restored. We want to show that the police are vulnerable to sabotage, and that this is possible every day of the year. We

want fear to change camps. We want to encourage the anarchist space in Montreal to experiment with a diffuse offensive against the daily operations of police, not just on march 15th, but in the entire coming month.

We scattered copies of this flyer at the site of the smashed cruiser:

Why we attack the police

If you’re reading this, you’re probably wondering why a few masked individuals just smashed the police car in front of you.

It was pretty easy to ruin these cops’ day; we wore scarves, hats, and gloves to conceal our identities, and dedicated twenty seconds to

our direct action while one of us was well positioned to watch for police trying to return to their vehicle. We ran a block, changed our outer layer to appear different while keeping our scarves on, and calmly blended back into the crowd as we walked away.

Allow us to introduce ourselves; we are those who never felt content to follow the program of metro-boulot-dodo that schools prepare us for; we are those who see a cop and recognize the legacy of domination they represent and enforce; we are those who want to struggle to destroy the state, the economy, the apparatuses which force us to conform to the predetermined roles of ‘woman’ and ‘man’, and all the innumerable daily violences this society imposes on us. We want to destroy what destroys us, while simultaneously beginning to create a world less miserable than this one.

We’re not fooled by the reforms the state offers us to placate these sentiments, because we also recognize that we can’t just adjust the dials on this death-machine of a society, but must set fire to its electrical board. We want a revolutionary rupture with the daily life that forces us into work and acceptable social relations. Outside of large-scale riots and rebellions, we live this desire for something new by sabotaging the systems of domination in whichever ways we can.

Many of us call ourselves anarchists, though what’s important isn’t what we call ourselves, but rather the rich and inspiring struggle against authority that our actions and projects contribute to. For us, a police cruiser that can no longer patrol the neighborhood hints at the bigger goal of making the system of policing, prisons, and courts non-functional, because

this system of repression and control has never and will never be anything but an obstacle to our freedom. It protects and serves the powerful – institutions and people who have more of a say in how we live our lives than we do.

We hope that the sound of those shattering police car windows resonates with you, and that you’re also disgusted by any obedient citizens who understands this as an attack on their own safety. Time and time again, we see that police only worsen our lives. When there’s a rapist in our neighborhood, we’d far rather see a self-organized group of people respond with baseball bats to the rapists kneecaps, rather than see someone who survived rape be dragged through the courts and made to feel shamed at every turn. We’d far rather the people in our neighborhood who are kept in poverty by

bosses and landlords organize to loot the IGA or hold up a yuppie business, rather than steal from and call the police on each other.

Every year on March 15, there is a protest against “police brutality”. If we want a chance at free lives, we need to bring the fight beyond just the “brutality” or “excesses” of the SPVM. We need to understand that brutal violence and coercion are intrinsic to the police’s very existence. We refuse the narrative that the media and the state feed us – that the problem is individual police and not the entire structure of policing and the world they defend. That’s why when many of us meet in the streets, it’s against all police, and we bring rocks and fireworks to lob at them from behind barricades. We invite you to find us there, and share in this practice of revolt.

Until next time

Your friendly neighborhood anarchists

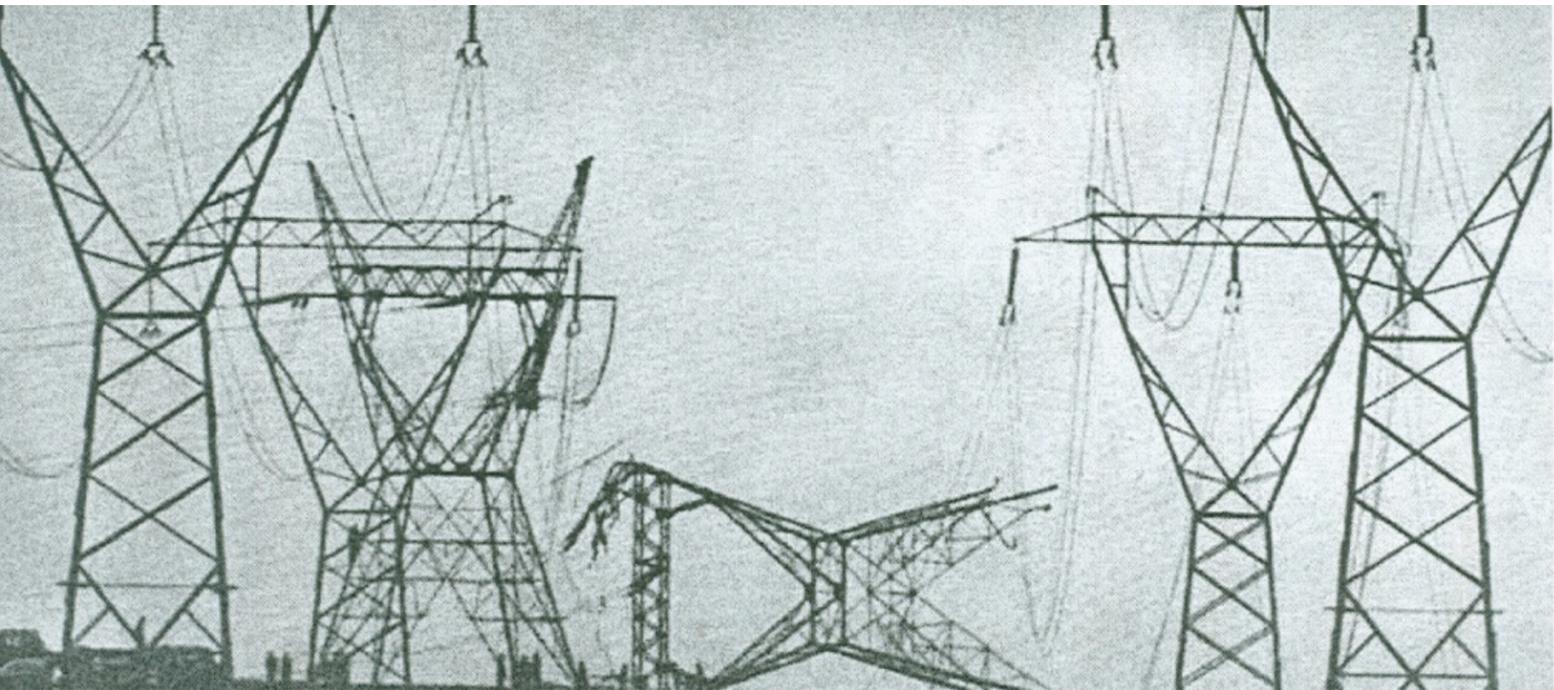


Arson attack at a luxury car dealership

A car dealership near Cotes-des-Neiges was attacked using incendiary devices causing damage to luxury vehicles in the honor of the courageous imprisoned comrades of the Conspiracy Cells of Fire and of Revolutionary Struggle.

Solidarity means attack. Long live anarchy. A thousand years to the Black International.

POWER DOWN



No to the 735kV power line

735 000 VOLTS. THIS IS WHAT WILL PASS THROUGH THE new very high tension line that Hydro-Quebec wants to construct as of this year. The trajectory of this line is 400km long and will transport electricity from the Chamouchouane central to Sanguenay-Lac-Saint-Jean, passing through Lanaudiere, towards an eventual post that does not exist at the moment, in Terrebonne, called Judith-Jasmin. This will be linked to the Montreal region by a second segment of 19 km towards the Bout-de-l'Île post. This is the most important hydro line in 20 years, estimated at 1,3 billion dollars. In fact, it's the 12th line of this scale in so-called "Quebec".

But firstly, they need to clear-cut the path where pylons will be planted. The deforestation has already begun in the north and in Lanaudiere. It has caused multiple expropriations and partially crosses the hunting grounds of Attikamekws in the north, St-Michel-des-Saints, St-Zenon, Ste-Emelie-de-l'Energie, St-Alphonse-de-Rodriguez, Rawdon, etc.

The project has been contested by many residents, farmers and ecologists for the past 6 years: "Useless, environmentally devastating and economically unjustified" (Citizens Under High-Tension). Beyond any doubts, it is a categorical refusal. The BAPE (Bureau of public audiences on the environment) has recommended the government wait until they have more information, to deepen the study of the impact and to take into consideration the opposition of the area. Nonetheless, the State has adopted a decree imposing the pursuit of the construction. Hydro-Quebec gave 4 million dollars in compensation to the Regional County Municipality of Lanaudiere and another one million to Manawan as compensation to make them swallow their salads. But there are still people who oppose; most have land concerns, they are angry property owners be-

cause the value of their houses will decrease or because they have farms and their animals can't handle the strong electromagnetic fields of these high-tension lines. They refuse to sign the letters sent by Hydro-Quebec that requests residents permission to cut trees on their lands as Hydro will not have compensated them personally in cash. In response Hydro is harassing them and has obtained an injunction. Even if it is heartwarming for people to be mobilizing against Hydro-Quebec, this refusal only slows the process of systemic destruction and doesn't aspire to halt it. We can even say that the motives of this opposition are absolutely contradictory to the desires of wild freedom that live in us. Our desire is to expand the field of possibilities, so we wish to propose other avenues to break the realization of this hydro project. As of this moment, the project is going ahead and the deforestation has already begun.

Another national myth

The Hydro-Quebec mafia has no interest in retreating faced with a project like this that represents enormous profit. In fact, the era of combustible fossil fuels is in decline. Facing the drying up of petroleum resources, the costs of extraction and transportation have become too high. The turn to green has been in the works for a few decades and in this context, hydro-electricity, perceived as a renewable and green energy, becomes a precious commodity. The large global corporations of commerce and finance are in the process of restructuring and transforming the industry and transportation in order to adapt to "green energies". The new Minister of Transportation of Quebec has for an innovative mission the electrification of public transportation with new hybrid and electrical vehicles. Electrical cars become more and more accessible, Hydro installs battery recharge

Because in reality, the energy of the industry comes from a carbon thermal center, nuclear reactors or hydroelectricity, the paradigm stays the same: productivity, the pillage of territories and the expansion of the market. No energy dedicated to industry could be clean.

stations in every corner of so-called “Quebec”, even field vehicles will be electric in the near future. And all this with the objective to maintain the speed and the productivity of the industry. The infrastructure projects of energy transportation, as with roads, railroads, ports, pipelines and airports, are indispensable to the expansion of industry, a tentacular project in itself.

A myth is built around hydro-electricity as a green and renewable energy source. We brag about it almost as if it was the national joy of so-called “Quebec” with its numerous fresh water rivers of high flow. In reality, we should perceive hydro-electricity as an exploitable resource, commodifiable as much as iron, uranium or petroleum. Today, the territory is completely disfigured, there remains only a few high flow rivers that haven't yet been invaded by dams. The electricity itself that they speak of is actually a gigantic enterprise of ecosystem destruction, of river pollution and the destruction of ways of life of communities that depend on the river for survival. When a dam is constructed, the river is blocked and a reservoir of water that floods a large surface of the territory is created. The river in question overflows from its bed near the dam and dries up along all its length. The trees and plants that have been flooded die and release methane and carbon dioxide into the water and the air. The methane and the carbon dioxide are greenhouse gases; it is reported that 12% of greenhouse gases emitted on the colonized lands of the Canadian State originate from hydro-electric dams. Another consequence of these floods is the methyl-mercury contamination of the water, originating from the release of fossilized inorganic mercury in the soil. Once the ground has been flooded by water, the mercury is released and transforms into methyl-mercury, a neurotoxin that is consequentially found in the food chain. The fish, animals and humans that consume it may develop a variety of illnesses, such as cardiovascular disorders and cancer. It has been accordingly discouraged for people

to consume the fish of these rivers for a period of 30 years following the flooding of a basin. To summarize, the plentitude of fresh-water rivers of so-called “Quebec”, in the past potable, have all become toxic. The animals and the humans that depend on them for drinking water and food are poisoning themselves or losing a source of potable water. As a result: thousands year-old ecosystems and ancestral forms of life disturbed and destroyed.

The first intention of Hydro-Quebec is evidently the creation of consumer markets with the United-States, with a pretty discourse singing praise for hydro-electricity as being cleaner than coal electricity. On their website, they make the comparison. What they don't say, is that its the shitty industry put in place with its logic of monopolization since the beginning of colonization by the Europeans 500 years ago that causes the destruction of life. Hydro-Quebec therefore explores all the american markets and talks of even undertaking other projects of dam construction for the few fresh water rivers still intact. They obviously don't have any reservations regarding the real damages caused by their thirst for wealth.

The bleeding of electricity

Hydro-Quebec owns approximately 62 hydro-electric centres. Since the beginning of the 2000s, the great rivers of the James Bay area and the North Shore have been used to feed a hydro-electric complex (i.e. the Caniapiscau, the Opinaca, the Eastmain and Ruper), and seriously disrupted following the installation of hydro-electric centers (i.e. Sainte-Marguerite, the Romaine and Toulnostouc). These famous high tension lines transport the electricity coming from the North and supplied to the entire province, its urban centers, its suburbs, its industries and its mines. As an example, supplying a single mine in heating and electricity, to render its below ground environment inhabitable for the people who work in it, is the

equivalent energy consumption of a city like Trois-Rivieres. As those who oppose the project say, the province has no need to produce more electricity. In fact, most of the electricity produced is already surplus. At the moment we consume only 15% of the electricity produced, the rest is lost through transportation, or even watered because it isn't profitable to stockpile it in batteries. Actually, if the produced current isn't consumed right away, its lost. Therefore, this 735 000 volt line will transport energy coming from the dams in the north: James Bay, Manicouagan, and the new dams of La Romaine on the North-Shore, projects that have faced intense resistance by the inhabitants of the region during the past years. The State accordingly justifies this project by saying the new dams provoke congestion on the existing lines.

Let's not forget that Hydro-Quebec is a State company that has the monopoly on matters of electrify, that frequently gives contracts to companies with cloudy numbers, that imposes high fees, that expropriates land in exchange for ridiculously low compensation, and who works solely with the goal of favoring the industry. Here, what is important to us goes far beyond the value of houses. There is the annihilation of the environment, a reality erased by all kinds of false publicity of Hydro Quebec. Because in reality, the energy of the industry comes from a carbon thermal center, nuclear reactors or hydroelectricity, the paradigm stays the same: productivity, the pillage of territories and the expansion of the market. No energy dedicated to industry could be clean.

We are fighting to re-appropriate our lives. We have the intention of destroying what destroys nature, because we need it to be well

and live healthily. Industry, dams, mines, and deforestation are devastating parasites. It suffices to imagine being a bird flying in the sky contemplating the scenery to realize the devastation that has been initiated is irreversible, to see the holes in the forest, to see the flooded lands in the bassins of the dams. We quickly understand that the ecology is far from being a priority of Hydro Quebec and its shareholders. They pay themselves hunting and fishing trips in resorts for the rich, and appropriate the rest of the lands by buying cottages, they build chains and fences, put up signs that say “private property, access forbidden”. Those responsible for these companies aren't entitled to forgiveness.

We honour all acts of resistance, we salute the courage of communities struggling for self-determination and wild freedom. We are with those who oppose the ravaging deforestation in the forest of Ouareau, with the Cree who are opposed to the clear-cuts in the forest of Broadback, with Six Nations who are also fighting against deforestation in the Red Hill Valley related to the high tension line in the south of so-called “Ontario”, with the Mi'kmaq who are fighting again fracked gas, with the Mohawks who threaten to block the Energy-East pipeline, with those who occupy Lax U'u'la (Lelu island) in blocking the construction of the Pacific Northwest LNG terminal and with all the accomplices with wild and combative spirits.

In this very moment, deforestation of the company of the region has begun, as well as the establishment of access roads. There is still time to stop the construction and it isn't the State or any representative, even those with good will, who will help us. What are we waiting for?

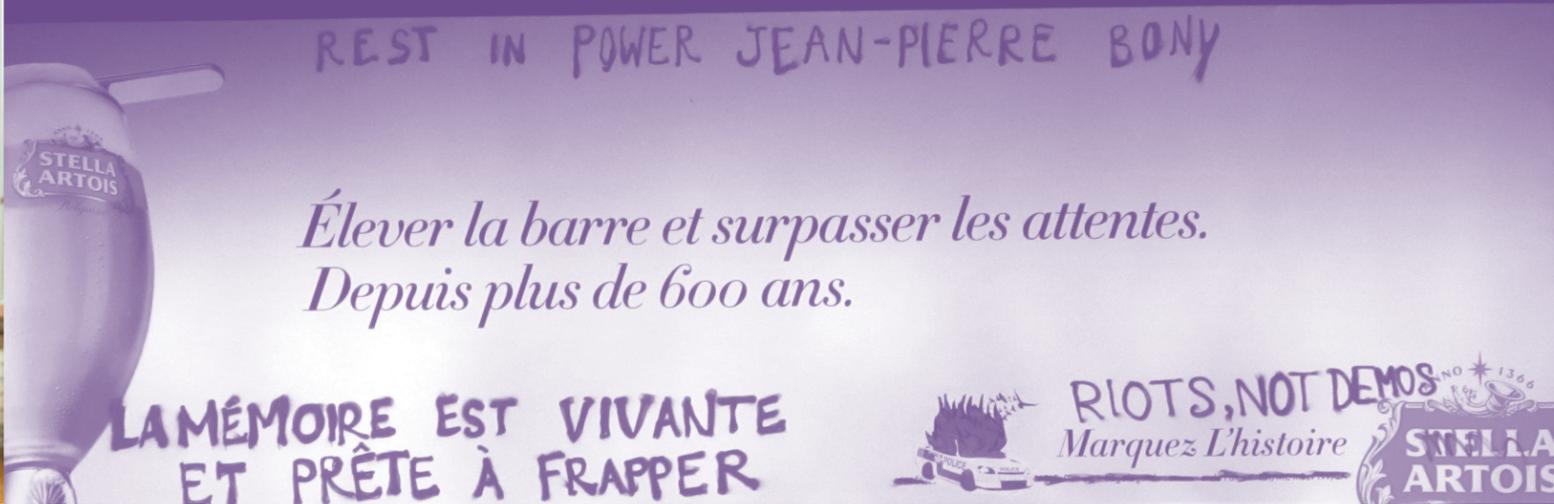




Rest In Power



Jean-Pierre Bony



LAST WEEK, THE POLICE MURDERED Jean-Pierre Bony in Montreal-Nord, yet another black person assassinated by the agents of white supremacy. Wednesday night, the day of the birthday of Fredy Villanueva – assassinated by the police in 2008 and avenged by two nights of riots in Montreal-Nord – a demonstration in response to the murder of Jean-Pierre Bony turned into a riot against the police.

As expected, the Media regurgitated the myth of the “outside agitator”, just as they did during the Oscar Grant riots in Oakland, and the recent rebellion in Ferguson, perpetuating the lie of the incapacity of black people to act for themselves.

We were overjoyed to see the people who live in Montreal-Nord initiate a fierce attack against the police. Media vans and cameras were smashed, and every police car in sight

was charged with rocks, crowbars, and smoke bombs. When the police were hiding, people decided to go to the police station. On the way, the windows of several businesses as well as a bank were shattered (with a fire later started inside) and the joyous destruction of the police station unfolded for twenty minutes.

The post was evacuated preemptively, and we overheard people yelling, “the police are afraid of us now” as every window of the station had rocks thrown through them. When a lone riot cop (didn’t get the memo?) tried to intimidate people from entering the parking lot, he was charged and a hammer was thrown at him as he fled, giving everyone free reign to destroy all the cars as well. When riot-police reluctantly moved in to salvage what was left of their wrecked station, they were welcomed with rocks and fireworks. As people moved back

into the residential streets, at least six cars were torched.

As anarchists, we participated in these moments to support these courageous acts of rage and rebellion. What went down Wednesday night continues to return to our minds, warming our hearts and inspiring our fight against policing in our own contexts. The complicity we felt with people we met in the streets of Montreal-Nord calls us to go out of our cliques and surpass the borders formed in our city and our heads by the racist social order.

So tonight, we wrote the name of Jean-Pierre Bony on several giant billboards in the city alongside images of burning police cruisers, because “memory is alive, and ready to strike”.

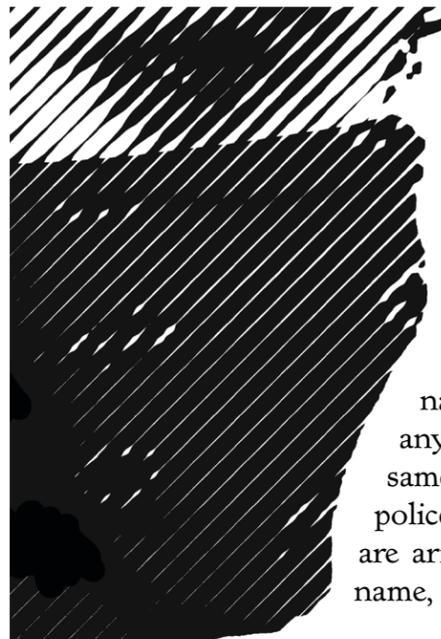
*Never forgive, never forget.
The fire continues to burn in us.*



FOR THE NEXT TIME...

STAYING SAFER IN THE STREETS

WHY WEAR A MASK?



It allows us to take action without fear of immediate identification. It's not enough to cover half our face. Even if we get away, the police may use photos or video to charge us later. It's best to cover our hair, face, arms, tattoos, and hands. Cloth gloves are best because they don't transfer print, unlike plastic gloves. Make sure there are no identifying features on your clothes, shoes, or backpack; it's nice to have a change of clothing. If we bring any materials with us, let's wipe them down with rubbing alcohol to remove fingerprints. Bragging and storytelling are natural, but they're easy to use against us. Don't post anything on Facebook that we wouldn't show a cop. The same goes for Twitter, Instagram, Tumblr. Remember that police will read our texts and call-log if they arrest us. If you are arrested, invoke your right to remain absolutely silent; name, address, birthdate and no more.

HOW TO MAKE A MASK FROM A SHIRT



Step 1: Put the shirt over your head inside-out, with the tag sticking down, hold the sleeves out to the side.



Step 3: Fold the top part of the collar up and under, close to your brows.



Step 2: Take the sleeves and tie them in a knot behind your head.



Step 4: Pull bottom collar over nose and and folding the tag inside the shirt.



THE RIOT IS ONE NIGHT...



COVER YOUR FACE AND HAIR

- THINK BEFORE YOU TEXT OR CALL
 - WEAR GLOVES
 - DON'T USE FACEBOOK, PERIOD
 - DON'T PUT YOUR PICTURE ONLINE
 - DON'T BRAG
 - REMEMBER THAT THE POLICE CAN READ YOUR EMAIL
 - BE CAREFUL, NOT PARANOID
- LET'S MAKE THE MEDIA CAMERAS UNWELCOME, AND HAVE EACH OTHER'S BACKS**

...BUT LAST PHOTOS FOREVER.

A riot for every police murder



ON THE NIGHT OF MONDAY, APRIL 11, a demonstration in Montreal in response to the second police killing in under two weeks attacked the SPVM. Sandy Tarzan Michel, an Anishinabe man, was murdered by police on the anishnabeg reserve in Lac Simon, Quebec, last Wednesday, April 6. Police shot him several times after running him over with a police cruiser. Sandy's nineteen year-old brother was also assassinated by police in Lac-Simon in 2009.

After Sandy was murdered, other people who live on the reserve confronted local police and tried to block the entry of provincial police (the Sûreté du Québec) who were called to assist the local force, leading to three arrests. When someone is killed by police in Quebec, a different police agency is called in to "investigate", and the SPVM has since received the assignment in Lac Simon.

Around 100 people gathered outside St-Laurent metro station and listened to speeches from Anishinabe organizers. As the demo took the street, participants could be seen donning and distributing masks. The demo turned east on Ste-Catherine as bike cops flanked both sides of the march at the point where the most masked people were located. Over the next forty-five minutes as the demo proceeded relatively calmly, people were clearly expressing their grief, sadness, and anger in different ways, with some marching silently and encouraging others to do the same, and others chanting slogans wishing violence upon the police.

At the intersection of Ste-Catherine and de Lorimier, members of the crowd struck the flanking bike cops on each side with rocks, while setting off smoke grenades on the sidewalks that

obscured the cops' visibility. The bike cops quickly fled. With no cops in the immediate vicinity of the demo, a few minutes later, people paint-bombed and smashed the windows of the Ministry of Public Security building on Parthenais. The Ministry of Public Security oversees the provincial prisons in Quebec (which are disproportionately populated by Indigenous people) and the Sûreté du Québec – both institutions that maintain colonial occupation in so-called "Quebec". The riot police charged the demo quickly thereafter, and succeeded in dispersing the demo despite some attempts to fight them off with volleys of rocks. No arrests were made.

As anarchists, we initiated attacks in this space because we're not struggling for less murderous police, but for the destruction of all forms of policing. When the police kill someone, sexually assault someone, imprison someone, we believe in vengeance, but we don't want to stop there. By opening up space and time in the streets through attacking the police, people create the conditions to destroy other components of the material infrastructure of colonial society. We believe this is an important step to nurture the relations of care, trust, and reciprocity that are essential to any rupture with the colonial, capitalist, and patriarchal control of life. In the particular setting of this demo, we acted to open the possibility of complicity with Indigenous people who see the inherently colonial institutions of Canadian policing, in their entirety, as enemies. While aware that some Anishinabe participants were calling for a peaceful protest, we hope that others recognized us as possible future accomplices.

After Monday night, we've no-

ticed some self-proclaimed settler/white allies reacting harshly to the direct actions that took place against institutions they ostensibly oppose. The way in which they have taken one or two individuals' call for a peaceful march to represent the interests of a whole community speaks to the failure of allyship politics. The idea of being a good ally by following the instructions of an oppressed group inevitably confronts the problem of contradictions amongst people of the identity category in question. In so-called Canada, there is no shortage of combative anti-colonial resistance to take inspiration from; whether it be from the people who confronted police on the anishnabeg reserve last Wednesday, the struggles against ecological devastation in Elsipogtog and Lelu Island, the fight from the barricades over two decades ago during the 'Oka Crisis', or the continual war against colonialism that has been fought on many fronts since settlement began.

There are a multiplicity of ways that people are fighting the systems that harm them and their environment. While some Anishinabe and other Indigenous people want the institutions that dominate them to be violently confronted, others place hopes in the channels that these institutions present to them as means of change, such as symbolic protest. Would-be 'allies' need to reckon with this reality, and find our own paths in fighting domination instead of following a representative out of guilt and moralism.

We want to foster relationships of complicity, rather than allyship, with all those who struggle against systemic violence. Fuck the police, fuck quebec, fuck canada.



For the proliferation of the balade: some thoughts on the anti-police demo in Hochelag'

AFTER HAVING PARTICIPATED IN WHAT WAS called as a demo against the police in Hochelaga on Thursday April 14th, we had the urge to share some reflections outside of our living rooms (towards yours perhaps?).

First off, we were fucking excited to see a flyer circulate that was calling for a neighborhood demo in Hochelag'. We want to be able to participate in moments of struggle in the neighborhood and not only downtown and/or in demos called on Facebook.

We can clearly point out that the demo felt more like an action than a demo, because only around thirty people answered the call. Could it still have been a demo even if it was called in this way? Probably not. It seems difficult to subtly circulate flyers, less than a week in advance, and have a hundred people show up. But we don't feel like people should have called it an action either, in which case we would have the impression that the invitation can't be public (for safety reasons) and that there would be a clear objective, that people must follow. So we fall into the trinity cul-de-sac typical of Montreal; demo/action/demo-action. We don't feel like what happened was a demo, and

we don't want it to be called an action either. We propose employing another term for this kind of offensive march: a 'balade' (roughly translates to stroll). It maintains the spirit of a march, which can be wandering, and we would add a connotation of combativity – no matter the form that this offensiveness could take. And the invitation could be made publicly, and people would know that there is space in the balade for them to take their own initiatives. The balade is open like the demo, offensive like an action.

Onwards.

This moment was called as a demo and the offensiveness wasn't specified, so the situation lacked transparency for people who came and participated – this is dangerous for everyone. The vagueness of the call-out meant that some of the people who showed up weren't adequately prepared for this kind of moment. It would have been worth mentioning in the flyer that people should come ready to participate in a black bloc, or to wear clothing to disguise their identity. This would have then allowed people to expect to participate in a combative demonstration. Although we understand

that people don't want to necessarily reveal the details of what they have in mind when they send out an invitation, we nonetheless believe that people should have a minimum of information to decide if they want to participate, and if that's the case, to prepare themselves mentally and physically. It's a matter of security and confidence, and these are essential in the long-term for our capacity to hold this type of offensive position.

Also, the starting point of the demonstration was highly problematic. Around thirty masked-up people in a park is going to freak out the neighbours, and this is how we found ourselves with two cop cars on our backs even before anything had really began. In the future, we need to find places that are more subtle to assemble or else the same scenario will repeat itself. Consequentially, because the cops showed up from the get-go, the people who had more information to share weren't able to – or only in a highly rushed and even shouted manner as we attempted to get onto Darling street to go up to Ontario. Having a better starting point would have probably resolved, to a certain extent, the lack of transparency of the flyer.

Props to the gang, after all, because we knew to stick together from the moment when the cops showed up. We have the strong impression that if everyone dispersed from the beginning there would have been arrests. The fact that we decided to continue together, to trust each other, and to follow the instructions to the exit point clearly saved a good number of us from being arrested.

Props to everyone who charged at the cops to de-arrest that person who got snatched by police.

Props to everyone for the ferocity and the violent tenacity that allowed us to hold the cop cars at a distance while the condo real estate company Royal LePage was attacked and while people found the way to escape a potential police trap.

Props for having attacked the fucking cops who permit this colonial, patriarchal, and capitalist world to exist against us.

Props for a balade in Hochelag. In hoping that we find all kinds of strategies to continue the offensive.

See you in the next black bloc!
Xox





Balade in Saint-Henri loots expensive grocery store

A BALADE FOR DE-GENTRIFICATION TOOK TO THE STREETS of Saint-Henri on the evening of May 28, 2016. About 30 people, all in black bloc, strolled down rue Notre-Dame and looted the yuppie boutique grocery store “Le 3734”. As most of the crowd held down the street outside the store, a few people went inside and filled duffel bags with fresh and dry sausages, cheese, maple syrup, and other items. Meanwhile, the storefront was redecorated with graffiti reading ‘Fuck Empire’ and wheat-pasted posters that communicated some of the intentions behind the action. After throwing smoke bombs ahead of and behind the crowd on Notre-Dame, people dispersed via the train tracks before police could arrive, and no arrests have been made. In the days that followed, we re-distributed the food to people in the neighborhood who wouldn’t regularly have had access to it. The poster left behind read as follows:

With the arrival of the condos in Saint-Henri, a multitude of expensive businesses, hipster restaurants, and bourgeois grocery stores followed. Nevertheless, despite this

affluence of food, the neighborhood remains practically a food desert for people with little money. Such a paradox it is to live in a world that produces so much food, but that isn’t accessible for those who are hungry!

May 28th, we tried to recalibrate things a bit, to the extent of our means. We put on masks to protect our identity, we entered one of these extravagant businesses, we took everything we could and we left to redistribute the goods joyously in the neighborhood. Inspired by the recent actions against the police in different neighborhoods and knowing that they were going to show up to protect the property owners, we brought what we needed to protect ourselves.

Everyone deserves to eat well and there is enough food for everyone! It is with great pleasure that we organized this pillaging, which is a slap in the face to the forces that impoverish and starve us. We invite everyone to do the same!

Long live de-gentrification! Tonight is the great banquet, we celebrate complicity and abundance!

Theft, direct action, solidarity

TODAY IS JULY 1ST, THE DAY WHEN THE founding of the state of Canada is celebrated. We have chosen this day to announce that over the past months we have stolen and freely redistributed a number of quality objects and food obtained from bourgeois stores to marginalized individuals and families from oppressed communities in Montreal, occupied Kanien’kehá:ka territory. This text is to explain why we have done this, to express solidarity with related actions, and to encourage others to continue taking similar initiatives.

We publish this text on Canada Day because we are against all states, and in particular, against the violence of settler colonial states like Canada that are founded on genocide of indigenous nations, and on racist exclusion and exploitation of non-white people. We believe the well being of the majority of the world depends on fighting against industrial and imperial states like Canada that are the main promoters and beneficiaries of global capitalism. This is why we are breaking the laws of this state, stealing from capitalist businesses, and redistributing goods to communities who are being actively oppressed by this system. Theft is a direct action that so many of us carry out in our daily lives, to get what we need and want from a system that refuses to share. This time we have done it collectively and intentionally, as part of a broader struggle against oppression, and for freedom and self-determination for everyone.

We have been inspired by recent struggles that are both politically and geographically near to us, and we would like to express our solidarity with the brave actions we see all around. First, from Indigenous nations and communities continuing

their centuries long struggles of for survival and defence of water, land and life. Algonquins against condo development along the Ottawa river, Innus against the hydroelectric damming of Muskrat Falls, Ojibway for the cleanup of mercury contamination at Grassy Narrows, and Mohawks of Kanehsatà:ke continuing to prevent any niobium mining in their community. There have been numerous occupations in recent months of government offices by those fighting state killing and complicity in the deaths and violence against oppressed communities. The Black Lives Matter occupation in front of the Toronto police headquarters, the indigenous occupations of numerous INAC (Indigenous and Northern Affairs Canada) offices in solidarity with Attawapiskat, and the Solidarity Across Borders occupation of CBSA offices here in Montreal against the violence of immigrant deportation and detention.

We are equally inspired by the daily resistance of those struggling for dignity and survival in less visible ways without a ‘legal identity’, such as those who are undocumented, criminalized, homeless.

Finally, we applaud the impressive direct action by anti-gentrification looters in the Montreal neighbourhood of Saint-Henri who collectively expropriated thousands of dollars of food from a gentrifying grocery store. They are close to us not just in terms of their politics and geography, but also their choice of tactics. The forced displacement and marginalization of neighbourhood residents by gentrification is the direct result of the capitalism of urban real estate markets. Looting and attacks on gentrifying businesses is an important way of fighting back, alongside the numerous

campaigns, actions, and organizing that have been challenging gentrification across Montreal for many years.

The Saint-Henri action was successful at drawing a large amount of media attention and public discussion to the issue of gentrification. Throughout this discussion, there have been arguments made to which we would like to respond. Some argue that gentrification is caused by big real estate developments, therefore small businesses should not be targeted. This stubbornly ignores the reality that although the condos are the driving force behind gentrification, the process is also facilitated and reinforced by the expensive new stores catering to the condo dwellers, the police that protect them, and the city government that gives their stamp of approval in exchange for a cut of the profits.

Others agree with opposing gentrification, but do not support illegal tactics like the looting of a gentrifying business. In response, we argue that the connected systems that we are struggling against, including gentrification, Canada, and global capitalism, inflict terrible violence and misery around the world every day, and have been doing so for hundreds of years. To survive means to stop and destroy these systems. It is a massive undertaking, one that is carried out daily by so many, and it is one of the most important things we can do on this planet. You say we have gone too far with our illegal actions? We say that we have not gone nearly far enough. Breaking a few laws is the least we can do. We hope for everyone’s sake that together we are able to do so much more, using whatever means are required.

In love and solidarity with all those in struggle!

When night falls, the bats come out to dance



LAST TUESDAY, AUGUST 16, A WIDESPREAD POWER FAILURE plunged Hochelaga into darkness. No more light in the streets, no more functioning cameras... When we realized what was happening, we quickly exchanged knowing looks and smiled under the glow of candles. We gathered our rain jackets and several tools, then left to play in the night. The torrential rain had disrupted the stifling machine of the city and its system of surveillance. The storm offered us a respite, a moment of chaos to not be missed. Completely drenched, with joyous hearts, we strolled in the streets, improvising our targets with excitement. We took several precautions: planning an exit route for each location, and having lookouts. Darkness was our accomplice. We hurried to play until electricity returned, then headed to our homes without any problems.

We smashed the windows of three gentrifying stores : the restaurant Burrito Revolution and an e-cigarette store on Ontario, as well as the yuppie café Le diner on Ste-Catherine.

We slashed the tires of two luxury cars.

We covered several spots in graffiti. On the Arhoma bakery, which has already been targeted by a similar action in the past, we wrote: ON VOUS LÂCHERA PAS / HOCHELAG ≠ PLATEAU (We're not gonna let you get away / Hochelag ≠ Plateau). On the Jean Coutu : TOI AUSSI TU FAIS PARTIE DU PROBLÈME / FUCK TON EMPIRE (You're also part of the problem / Fuck your empire). On the Dollorama : FUCK L'EXPLOITATION / SOLIDARITÉ SANS FRONTIÈRE (Fuck exploitation / Solidarity without borders). On the real-estate office Royal Lepage : ON VEUT PAS DE VOS CONDOS (We don't want your condos). We also redecorated all the cars in the car dealership on Ste-Catherine, where they plan to build 120 condos, using classics such as PAS BIENVENUS (Not welcome) or MANGE TON BOURG (Eat it, yuppie), but also funky inspirations like SPAGHETTI.

The next time that such an opportunity presents itself, we hope to run into you in the street!

Banner drop against the Hydro Line and its world

THIS MORNING WE HUNG A BANNER ON A HYDRO-LINE pylon in St-Alphonse-Rodriguez where the high tension lines cross Highway 343. The banner states "NO TO THE LINE 735 AND ITS WORLD." Hydro-Québec wants to construct a new line capable of transporting 735,000 volts at a time beside the line that already exists.

We won't stop in the face of this new project that Hydro-Québec and its world is trying to impose upon us. Solidarity with those who continue to resist being pushed out because of the new projects of Hydro-Québec. The struggle continues...



Unbolting against the new Hydro-Quebec High-Tension Line

THIS SUMMER, DURING NOCTURNAL ESCAPADES, AROUND thirty pylons had bolts removed. They were unbolted to different degrees, on some there are bars missing, others shake with the wind, threatening to collapse. The construction of hydroelectric dams has devastated territories, polluted rivers and ravaged life that exists there. It isn't a clean energy. High-tension lines are part of a large network of energy trans-

portation infrastructures, along with pipelines, ports, highways, airports, etc. Their construction serves only one goal: industrial development. Let's sabotage the world that needs such constructions, in all its forms. We used ratchets and 15/16 and 1 1/8 sized parts.

Friends of the night



Candies for children, rocks for the rich

ON MONDAY OCTOBER 31, ABOUT 75 PEOPLE ASSEMBLED in Hochelag' with costumes and candy for a Halloween demonstration against gentrification. In a carnivalesque mood, the small crowd took the streets and put up graffiti on the walls of the neighbourhood. In the wake of the demo's path, one could read: "FUCK HOMA", "GENRE = CAUCHEMAR" (gender = nightmare), "TOUT LE MONDE DÉTESTE LA POLICE" (everyone hates the police), "JUNKIES CONTRE LA GENTRIFICATION" (junkies against gentrification), etc. This gave a bit of colour and life to Hochelag', a neighbourhood which is undergoing sterilization so that, slowly but surely, all that can thrive are condos, yuppie grocery stores and high-end clothing stores.

This demo intended to overturn the dynamics of daily life, in plain view of people who live in the neighbourhood, against the cops who protect the new businesses, putting up tags that won't be cleaned by the next day. In the time of this demo, we could live in this neighbourhood differently, in a more uncontrollable way.

The demo strolled through the streets towards Ste-Catherine, while shouting chants

like "des bonbons pour les enfants, des cailloux pour les bourgeois" (candies for children, rocks for the rich). Given it was Halloween night, the streets were lively and the demo had several positive reactions from people on the street. Cops arrived after about twenty minutes. It was around then that a crew of teens who were chilling in a park came to join the demo. They went up to the person offering them candy, looted the entire bag, and made their getaway through the alleyways. But the excitement was too much to pass up, and they didn't wait long to reappear and continue to follow the demo.

While the first police car positioned itself in front of the demo, a person ran ahead to cover the back of the car in graffiti scribbles, which caused the police to take more distance. After turning on Davidson, people started to smash the windows of luxury cars with hammer blows. This irritated the cops, who were more aggressive from then on. That's when the first rock was thrown, followed by joyous shouts from the crew of teens. The demo busted through Davidson park, took Cuvillier

and evaded the cops who were sticking close behind.

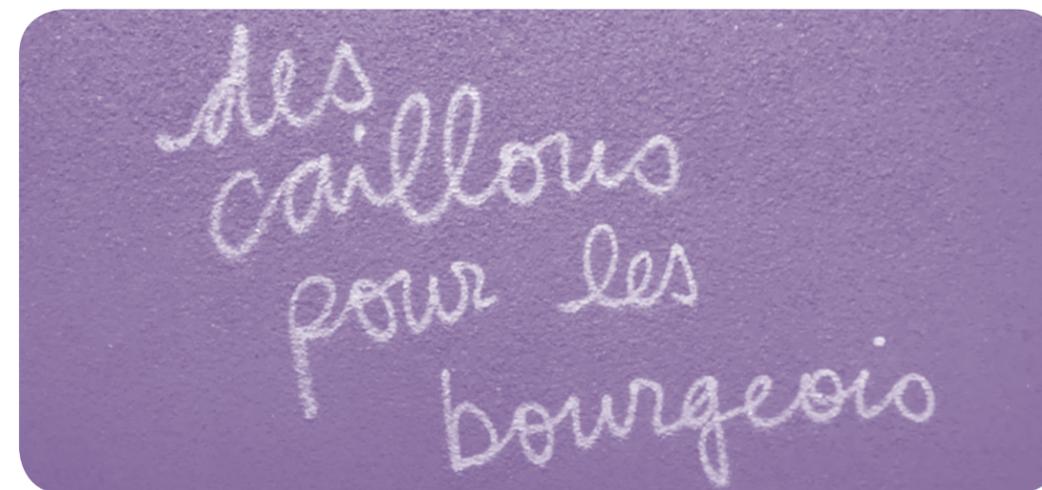
As soon as the demo got to Ontario, a group of people ran back to attack the police car with a dozen rocks. However, this caused the police to react by charging this small group with the car, rather than retreating from the attack, as one might expect. The cops could have easily ran over someone at that moment. We think that putting barricades between cop cars and projectile throwers could make these types of situations safer for us in the future. This could involve dumpsters on wheels that can move with the demo, or cars bumped into the street. Another thing to consider is that rocks can break through the side-windows of a car, but not the front windshield: so, if we're aiming at the later, the cops inside are less likely to feel threatened and retreat. On top of that, people quickly exhausted their projectile reserves. The charging cop car sounded the dispersal: people fled through alleyways and adjacent streets.

We thought this demo was interesting for several reasons.

First off, we believe that it's interesting to take advantage of Halloween to have a demo, because it's possible to be masked in the street without looking suspicious. On this night of the year, everyone in the streets looks more or less sketchy, which facilitates the dispersal of the demo.

We were also into the emphasis that this demo placed on counter-information in the neighbourhood, with graffiti and posters, on streets like Ste-Catherine which are normally too patrolled by cops for people to dare put up graff. It's powerful to be able to mark the walls of the neighbourhood without having to hide in the shadows of alleyways.

It was also interesting that this was a neighbourhood demo, compared to downtown demos with hostile routes walked a thousand times over, and where police repression is stronger and often makes us hesitate to act. Having a demo in a neighbourhood where we live and our friends live resonates with our resistance in this space.





Attacking more than windows: attacks in Hochelaga

ABOUT A YEAR AGO, THE GOOD CITIZENS OF THE neighborhood were indignant about an attack against Electric Kids, whose front window was sprayed with purple paint which we can still see traces of today.

Tonight, we decided to attack other businesses on rue Sainte-Catherine – three furniture design boutiques, a real estate office, and a yuppie hair salon. If this is the strategy we use, it's not just to make those who support and participate in the gentrification of Hochelaga talk about it. We want to do more than just raise our voices, to be more than indignant when faced with this movement that slowly chases us from the neighborhood. Rather than being satisfied with just smashing their windows, we decided to spray the interior of the design businesses with paint to ruin their merchandise. It's a matter of directly effecting these owners, and not just the facades that protect them.

These shattered windows and commodi-

ties destroyed by paint are an act of war. We will not let these boutiques set up in peace – this peaceful facade which is nothing other than the invisibilization of the ongoing war against poor and marginalized people. We won't let them make our rents go up, and participate in the social cleansing that necessarily goes hand in hand with their yuppie clientele.

We won't let the city act with impunity, who participates in making this neighborhood hostile towards those who don't conform. The same goes for chic condo design entrepreneurs who reinforce isolation and relational poverty.

These boutiques are the nice face of a violent process that we want to sabotage, along with luxury cars, condos under construction, police cars patrolling the neighborhood, and all other efforts put in place to make our neighborhood sterile and controlled in the interests of property owners and the rich.

Fuck gentrification.



More cameras, more targets!

OVER THE LAST FEW MONTHS, FRIENDS HAVE been playing Camover¹ in the neighbourhood of Hochelaga. We've destroyed around twenty security cameras. For your pleasure (and certainly for our own as well!), here's a photo in which we see a friend sporting a necklace of optical trophies.

In response to the recent smashings of gentrifiers in the neighbourhood, and in the context of twenty-two businesses being vandalized in the last year, the city and the police have publicly announced a renewed collaboration. They're desperately trying to reassert control, faced with people who "aren't afraid of the police", and their initiative to install more cameras shows it. Of course, the police know that it's impossible to be everywhere all of the time. There will always be loopholes that allow those who are creative and well-prepared to attack. That's where cameras come in: to make us feel powerless and watched. But our masks will continue to give us power against any camera. No face, no case. And so, to keep up morale, we've decided to see this increase in the presence of cameras in the neighbourhood as an

occasion for more CamOver and increased sabotage of the mechanisms of control that the authorities put in place.

We decided to play, and will continue this game of revolt, which is simultaneously thrilling and frightening, where we learn to overcome fears, deal with stress, and expand our capacities, because this is ultimately about more than the gentrification of a particular neighborhood. What's happening in Hochelaga speaks to a history of struggle against domination as old as civilization itself: a multiplicity of wild and uncontrollable worlds that resist and evade the world of order and 'progress'.

Who is this 'we'? We're some friends who decided to autonomously destroy some cameras. Despite what the politicians and mass media want people to think, by trying to uncover who's behind this 'vandal group', there is no mafia-like network to take apart. Anarchists don't act from a chain of command, we act from the feelings in our bones. No police operation against any fictitious 'network' can stop people from deciding to self-organize, don a mask, and attack.

¹ See the poster CamOver Montreal included in the centre-fold for more info.



Solidarity with #NODAPL: How to block trains

See video at mtlcounter-info.org for demonstration of the technique.

TRAINS ARE ONE OF THE MAIN WAYS THAT OIL IS transported across Turtle Island. Physical blockades of the tracks have been used effectively many times to hamper ecocidal projects of “resource extraction”.

We can also block the rails in a sneaky way: by tricking the signalling system into thinking there is a train on the tracks. This trick will force train traffic to come to a halt until the signal blockage is cleared. It can be done in under a minute, and repeated many times to have a significant impact on train circulation. It can take hours to find and remove this blockage, stopping all train traffic in the meantime.

Here's how their system works:

A low velocity current runs through each rail. The electricity runs across the junctions of an

individual rail with copper wire connections. When a train passes, it forms an electrical connection between rails and signals its presence.

Here's how we can block the signal:

Get some 6-gauge booster cables. You can paint the wire black to make it harder to find. Rust on the tracks can prevent a solid connection, so connecting directly to the tracks might not work. To avoid this problem, find a section of rail where two junctions are side by side, and connect the copper wires with the booster cable. You can hide the wire with snow or rocks. The connection will lower railway crossing barriers that are nearby.

Fuck all pipelines: three banks sabotaged

ON THE NIGHT OF DECEMBER 13, 2016, THREE branch locations of banks invested in pipelines were sabotaged in different Montreal neighborhoods by coordinated groups. We glued locks and ATM card slots at branches of Toronto Dominion and the Royal Bank of Canada. We painted #NODAPL and ‘SOLIDARITY WITH ALL LAND DEFENDERS’ on the walls outside.

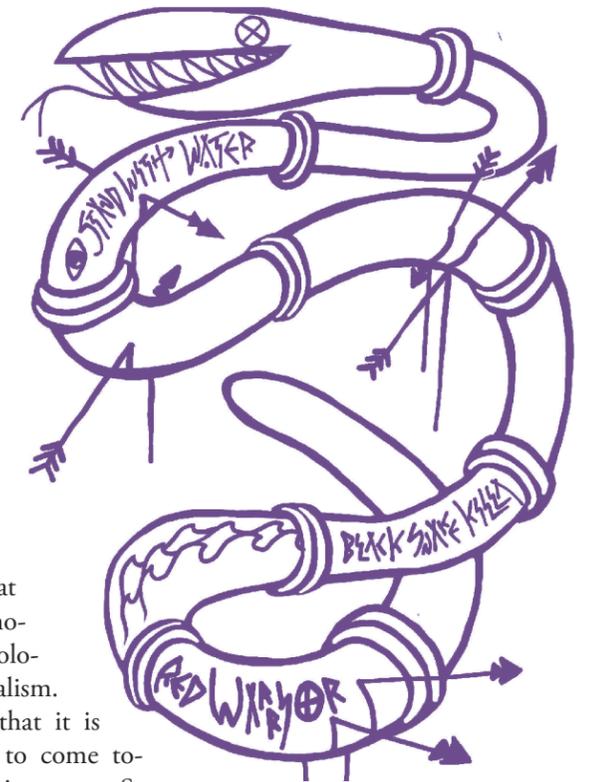
TD and RBC are among the largest Canadian investors in the Dakota Access Pipeline. RBC is also a major investor in Enbridge's Line 3, which was just approved by the federal government of Canada, and an investor in Kinder Morgan, whose Trans Mountain pipeline was also just approved by the federal government here. There has been resistance to Enbridge and Kinder Morgan for years. We are continuing it here and we expect it will keep happening. Fuck all the pipelines.

These actions were undertaken by anarchists in solidarity with the ongoing fight in Standing Rock to stop the Dakota Access Pipeline from being built, by whatever means necessary. We know the Army Corps of Engineers has refused to grant an easement to the Dakota Access Pipeline, but we also know that Energy Transfer Partners has vowed to build the pi-

pipeline despite this news. The struggle continues. We support land and water defenders all over the world who are fighting infrastructure projects that continue the genocidal march of colonialism and capitalism.

We know that it is necessary for us to come together to fight this system. Sometimes we are most effective out in the open in the fields and streets, and other times we can strike hardest in the quiet of the night. We look forward to joining you wherever the coming struggles take us.

#NODAPL!
WATER IS LIFE, OIL IS DEATH!
FUCK THE PIPELINES, FUCK THE BANKS!
LEAVE THE OIL IN THE GROUND!



TD bank redecorated in solidarity with Standing Rock

SOME SWELL FRIENDS VISITED THE TD BANK ON CHABANEL during the night of March 3rd. The TD has funds in the North Dakota Access Pipeline (DAPL). We found it useful to remind them of their responsibility in the eviction of the Standing Rock camp which happened this week in Sioux' territory. Banks, through their

funding of resource extraction projects, participate in colonialist devastation of lands and violence against Indigenous people.

SOLIDARITY FROM TIO'TIA:KE
NO BORDERS!
THEIR PIPELINES WON'T PASS!

Defend the Hood

See video at sub.media

IN 2016, NUMEROUS ATTACKS WERE LAUNCHED AT diverse symbols of gentrification in the Montreal neighborhoods of Hochelaga-Maisonneuve and Saint-Henri. We wanted to give space to the people involved so that they can explain a point of view, that corporate media consistently ignore or misrepresent. sub-Media has obtained an exclusive interview with two anarchists involved in the actions.

What does it mean for you to fight against gentrification?

1. Before anything else, we're just talking for the two of us, not for anyone else who participated in the action. We don't want to represent anything.

2. I don't want to limit myself to fighting against gentrification, which I see as an intensification of the misery of capitalism. And I'm against capitalism in all its forms. I struggle against gentrification because it effects my life and the lives of many people, but also because it's a context that allows the exchange of ideas and practices, to nourish a larger perspective of anarchist struggle. I've been inspired by anarchists in other cities who have anchored their struggles in where they live. They've managed to make certain neighbourhoods dangerous for the authorities and not very welcoming for capitalist businesses. I would like for the police to be afraid of being attacked when they patrol Hochelag, for small yuppie businesses to hesitate before setting up shop here because

their insurance premiums will be super expensive, for people to think about how if they park their luxury cars in the neighbourhood overnight, they're risking waking up to them being trashed, that as soon as graffiti or posters are cleaned, they're back up.

1. And if we want these people to be afraid, it's because we want the space to experiment with other ways of living, and cohabitation with them isn't possible. Their world will always want the destruction of other worlds, those of freedom, of sharing and gifting, of relations outside of work and leisure, of the joy outside of consumption...

2. I think it's worth being explicit about how the struggle against gentrification is inevitably a struggle against the police. The main tool that the city has to move forward with its project of social cleansing is the police and the pacification of residents. This reality is at the heart of the reflections that orient our actions. The pacification takes different forms: it's the installation of cameras, the management of parks and streets, but also it's the imaginary created by bullshit narratives like "social mixity". The public consultations, the studies and projects of affordable housing are all just a facade: during this time, the social cleansing advances and more and more people are evicted. If these means of pacification don't work, the city has recourse to repression, that's to say, the police. It's the police who evict tenants, prevent the existence of squats, etc. Every form

of offensive organization that refuses the mediation attempts of the municipal authority will one day be faced with the police. So it's also important to develop our capacity to defend initiatives against repression.

Without necessarily throwing aside community organizing, many anarchists prefer the method of direct action. Why?

1. We don't have demands. We didn't do this action to put pressure on power, so that they grant us certain things. For sure people should have access to housing, but I don't think that we should wait for the State to respond to the demands for social housing that have existed since the 80s, in a neighbourhood undergoing gentrification. I'm more interested in seeing what it would look like for people to take space and defend it, without asking. I'm not interested in dialoguing with power.

2. Dialogue with the municipal authorities is, along with the threat of police repression, the principal method of pacification. To keep us in inaction, imprisoned in an imaginary where we can't take anything or stop anything from happening.

1. What's special about direct action is that you finally do away with the ultimate mediator, the State, by acting directly on the situation. Rather than giving agency to the city, in demanding something of it, we want to act for ourselves against the forces that gentrify the neighbourhood. The State is afraid of people

refusing its role as the mediator.

Why choose a strategy of direct action outside of a context like those created during social movements?

2. Because we don't want to wait for the 'right context'. We think that it's through intervening in fucked up situations in the world that we live in that we create contexts. The fact that this world is horrible is in itself a 'good context'. Revolt is always worthwhile, every day.

1. I think that's important to emphasize, I don't believe in waiting for social movements to act. Acts of revolt have many impacts, even if they're not inscribed in a social movement. And also, when the next moment of widespread revolt comes, we'll be better prepared to participate.

Lastly, what do you say to those who say that gentrification is an inevitable process?

1. Gentrification is a process of capitalism and colonialism, among others. It makes itself seem inevitable, and maybe it is, but it's nonetheless worthwhile to struggle against it and to not let ourselves be passive. In a world as unlivable as the one we're in, I have the feeling that my life can only find meaning if I fight back.

2. At best, the process of gentrification will move elsewhere, if a neighbourhood resists. And yet, struggling against capitalism and the State opens up possibilities that otherwise wouldn't have existed.

150, 375: Rebels come alive!



THIS YEAR, CANADA IS CELEBRATING its 150th year of colonial existence, and Montreal its 375th. Throughout the next year, we're going to be celebrating the histories of resistance to the colonial project of Canada, by continuing to bring them into our struggles in the present. This is a call for anarchists across the territory of so-called Canada, and everyone fighting against colonial society, to combine our diverse capacities to fight this ongoing nightmare in all the ways that we can.

The project of Canada has been one of ongoing genocide against indigenous people through various forms, from the intentional spreading of small pox to the conditions that create staggering numbers of missing and murdered indigenous women and men. Canada attempts to impose dependence on colonial society by destroying the autonomy of indigenous people to live off of their land base (through the reservation system), and through cultural genocide to instill generational fracturing and collective amnesia (institutionalized through the residential school system up until the 90s).

We want to sabotage the machinery that makes this colonial legacy function. This machine's infrastructure and development projects of exploitation mean devastating the land that all life is nourished by. It means the

policing apparatus of Canada, from the onslaught at Gustafsen Lake to the widespread sexual violence against indigenous women by the SQ. It means the projects of social control necessary for Canada to function; the systematic forced sterilization, the reservation system, and the mass incarceration of indigenous and black people. This machinery is also social – the social identification with the city, the nation and with whiteness.

375: Montreal comes alive! is a tourism campaign where each neighbourhood of Montreal has been allotted money by the State for their celebrations. This will be used as an opportunity to further gentrification and social cleansing, and to normalize the State's narrative of a benevolent and inevitable colonization. The program of events, and promotional videos, primarily feature white francophone artists and musicians – demonstrating who they're staking their bets on in this new project of development and control through nationalist and hipster artists and Quebec popular culture. Though this campaign is unabashedly white supremacist in who they are trying to mobilize, we're also overly familiar with the script of Canadian multiculturalism – of representing and integrating different identity categories into the genocidal project, for a more insidious social control.

At the very least, we can show

that there are people who Canada is attempting to integrate into this white supremacist framework who are in rebellion against it. Let's find whatever ways that we can to connect across the segregated lives that we feel every day. Through such connections, we can look toward creating a project of rebellion that people can identify with, outside of the right hand of white nationalism, and the left hand of liberal multiculturalism.

Here are several ideas for how people can self-organize to respond to this call:

- Disrupting the festivities of 375 and 150, in every neighborhood of Montreal and across Canada.

- Fostering relations of solidarity between people who want to fight the project of Canada. In this, we think it's crucial to not reproduce passive 'ally' politics, where 'allies' don't carry their own reasons for fighting. Everyone has a stake in defending the land from colonial destruction. For anarchists, we have innumerable reasons to fight and be in reciprocal solidarity with anyone struggling against the borders, police, resource extraction, and the economic domination that Canada requires. We think that statements like 'being an ally to indigenous people' is contradictory and meaningless when we recognize that homogeneous categories of people don't exist. In fact, there are often conflicts within indi-

genous communities around goals and tactics that shouldn't be sidestepped. For instance, at Standing Rock the Red Warrior Camp (which employed confrontational and disruptive tactics against the pipeline) was asked to leave the camp by the chiefs who condemned any action outside of non-violent civil disobedience that appeals to white and media legitimacy.

- Creating counter-information to communicate anti-colonial perspectives.
- Confronting, disrupting, attacking all manifestations of the colonial order: the functioning of the capitalist economy, resource extraction projects and infrastructure, the repressive apparatus of police and prisons, the dominant narratives of colonialism (in statues, museums, churches, etc.), and however colo-

onialism is being maintained where you live.

The existence of Canada and Montreal is inherently a project of control and ecological devastation – this is what 'progress' and 'development' looks like. These processes further fracture any semblance of community that we can even try to nourish, which in turn profoundly impacts our capacities to rebel. We want to break with the social relations of production, consumption, citizenship and whiteness. We want to create the possibility to live different relations, which also means creating opportunities to be uncontrollable. We want to disrupt the narrative celebrating a benevolent and friendly Canada. Let's fuck with them at every turn. Let's shut down Montreal, let's shut down Canada.

Setting a fire under a Cancer moon



ON THE ICY MORNING OF FRIDAY THE 13TH, WE awoke at dawn to venture into the winds and cold, where we were met by the beautiful full moon in Cancer setting towards the horizon, as a hazy sun rose in the east.

Together, we blocked the morning's rush hour traffic headed downtown along Notre-Dame Est in Hochelaga-Maisonneuve, with discarded Christmas trees and a pile of flaming tires. Above the street, a banner was hung from the railway bridge between the port and the wasteland. Jumping through the snow, dragging heavy things, watching out for one another, nurturing new skills, developing a multiplicity of tactics together, and building caring and meaningful relationships of struggle. Once the blockades were set and the fires lit, we quickly and carefully dispersed to get to warmth and safety.

This new year opens with the beginning of two "celebrations": the 150th anniversary of the Confederation of so-called Canada, and the 375th anniversary of the colonial occupation, destruction, and genocide of Kanien'Keha:ka territory through the creation of the city of Montreal.

We wanted to express our disgust and

rage for these celebrations by beginning the year with this action. We were also inspired by the war cry The Year for Indigenous Liberation. Another inspiring call was launched this week, 150, 375: Rebels come alive!, inviting the disruption of the colonial anniversaries of Canada and Montreal.

Fuck the 375th.

Fuck the 150th.

We believe in expressing our rage against all forms of control and domination, along with the cities, states and societies that uphold and require them.

We are inspired by anti-colonial and anti-capitalist struggles happening near and far, and the centuries of struggle of Indigenous nations and communities fighting for land, water, and life.

Check out some stories of these fights at: Warrior Publications
SubMedia.tv

We want to manifest our revolt in all possible ways against the nationalist bullshit, the racist as fuck capitalist driven mechanisms of surveillance and repression, and the social cleansing and misogynistic entertainment spectacle that are the result of the anniversary of this city. And everything. Fuck everything.



Fuck Trump, Fuck Toute

“IN MONTRÉAL, A NIGHT DEMO TURNED INTO A clash with police. 200 protesters first gathered at Square Phillips, one block from the US consulate. When they started marching, they did not make it to the consulate building, but rather marched against traffic on the main street, Rue Sainte-Catherine, mostly beautifying the city by putting up graffiti against patriarchy and calling for the city to burn.

There was a black bloc presence as well, carrying a banner reading “FUCK TRUMP” that was soon altered to read “FUCK TOUTE” (Fuck Everything).

As they reached the downtown west police station the demonstrators clashed with cops, who were pelted with plenty of rocks. Cops threw rocks back at the crowd which finally dispersed them all around the city. But they did not leave before the police station’s window got properly smashed.”

— CRIMETHINC J20 LIVE UPDATES

We’d like to add a few words to the above report-back, fully inspired by the days events – from the ongoing clashes in Washington to our experience in Montreal hours ago.

Props on how across milieus, many

people came together in the streets, wore masks, and had each other’s backs. How every time people went on the sidewalk to put up graff or smash windows, there were double the amount of comrades pushing (and in the case of corporate media, punching) cameras down and keeping us safe. How when the bike police tried to get close on the sidewalk, stones were lobbed at them until they backed off. And how, reminiscent of last May Day¹, when the demonstration passed the downtown west police station, people didn’t miss the opportunity to offensively attack the station and the police guarding it, without ‘provocation’.

Because we don’t have to wait for them to snatch or pepper spray us to know that our favorite way to interact with police is in the language of projectiles. When police can’t come close to our demos without risking bodily harm, it makes the whole demo safer and opens up otherwise unrealizable possibilities.

Whether faced with blatant Trump-style domination, or the normalized genocidal project of Canada, let’s continue to combine our creative and destructive capacities to act against democracy, the capitalist economy, and its police!

Everybody hates racists!

Translation: the title is a play on the chant “Tout le monde déteste la police!” (Everybody hates the police) that was popularized in the rebellion in Paris last summer.

LAST SUNDAY NIGHT, SIX PEOPLE FROM THE Muslim community in Quebec City were assassinated at their mosque. This shows that racist extreme-right ideology is very much alive in supposedly egalitarian and tolerant Quebec society, which currently participates in fostering an islamophobic climate in which racists are increasingly feeling emboldened to act. This time it’s not an act that can be ignored, unlike the pigs heads left on the steps of the same mosque several months ago and which interested practically nobody, or the daily verbal and physical aggressions in the street of racialized people.

On the day of the funeral for those killed in the shooting, a mosque in the Montreal neighbourhood of Pointe-St-Charles had its windows broken. In response, a solidarity rally drew a hundred supporters in front of the mosque, anarchist graffiti expressing solidarity went up on advertisement paneling across the street, and anti-fascist posters were taped on the broken windows titled “Against racism, islamophobia and anti-semitism. Let’s be on the offensive”.

Many are asking themselves how is it possible that this could happen here. However, racism and hatred for the ‘other’ outside of Christianity is not something new in Canada. This country is founded on the genocide of



indigenous people, and their ghettoization into reservations. Contrary to what we learn in school, the colonizers of so-called Quebec also participated in this mass genocide. Quebec society has its share of racism through the ages, whether it be with the new form of slavery of the mass incarceration of black and indigenous people, the residential schools, the exploitation of migrant works without papers, or the islamophobic Charter of Values. Of course, the rise in right-wing nationalist ideology in the last years has had a large impact on the murders that happened in Quebec, but we can’t forget that this way of thinking existed even before someone like Trump took power in the US, or a politician like Marine Le Pen is polled to win 30% of the vote in the coming elections in France.

It’s not surprising that the xenophobic act that took place last Sunday happened in the capital of Quebec. Several racist groups have been diffusing their despicable ideology in broad-daylight for several years, with impunity. Groups like Atalante Québec or Soldats d’Odins (Soldiers of Odin) and several others can try to hide behind their false banner of “only denouncing radical Islam”, but we’re not falling for this manipulation. We know very well that these are people who act according to a racist logic. How can a group like Atalante say that it’s not racist while they organize a conference with neo-fascist Italian groups like Casapound who claim the legacy of Mussolini. Quebec City also has its share of “radio pou-

belles” (a term used for right-wing populist radio stations) listened to each day by thousands. The hosts of these shows can always wash their hands by saying that they don’t call for murder, but they contribute in a large way to the normalization of racism and islamophobia. Let’s be clear: these people also have blood on their hands and their discourses of hate must absolutely be confronted with all means necessary. Whether it be the pieing of people like Mathieu Bock-Côté, disrupting all their conferences, or by never allowing a racist demonstration to take the streets in peace.

The response to the extreme right must be determined and relentless, this people must be afraid to publicly poster their discourses of hate. We must not wait for any change coming from the political class that also contributes to the atmosphere of racism: through the normalization of hate towards muslims, the maintenance of inherently racist borders and policing, and the ongoing colonial violence that Canada is founded on. The struggle against the rise of fascism and the world that needs it will only come from ourselves and without the intermediary of any representatives – to fight organized fascists out of the streets at every opportunity and to attack everything that gives them legitimacy. We must make our anti-fascism radical by continuing to fight against the racist foundations of our society – colonial government and industrial civilization, nationalism, police, prisons, and borders.

¹Check out submedia’s “May Day Rocks Montreal” for a video of the attack on Poste 21.

Sabotage in Lanaudière

RUMORS ARE CIRCULATING IN THE REGION OF Lanaudière that a hydraulic excavator and a tractor were heavily sabotaged on the construction site of the new high-tension line at Ste-Émelie-de-l'Énergie. It seems that the sub-contractor of Hydro-Quebec will not be able to take his retirement as expected this year due to the costly damages to his machines.

The site in this area is at the stage of preparing for the imminent deforestation of the corridor.

Also, at the beginning of the winter, a snow cannon at the ski resort Val Val St-Côme was sabotaged. It was cut into pieces and made useless.

It seems that the destroyers of the environment have no respite.



Still cameras, still targets

ANARCHISTS HATE CAMERAS. WE LOVE GAMES. That's why some friends in the Sud-West took up the call to play CAMOVER. Masked up in black (obvi), we bagged a bunch of nosey CCTVs and painted over many others. No Face No Case! Shouts out to homies in Hochelaga throwing down. Keep the good work up and the snitch cameras down.

From one participant:

"CamOVER!? No Question. We hit the street

four deep, two on the lookout, real casual, walkies and cigarettes, and got to bagging. Rope lines snaking through the air, cracks off streetlights as cams tumble down, we caught a side-eye from a citizen passerby and got back at it, like, FUCK YOU&YOUR CAMERAS. We dipped when the cops rolled up, stashed the cams alley-side, and swooped em up the next day."

<3

HOW TO SAFELY SUBMIT COMMUNIQUE TO MTLCOUNTER-INFO.ORG

WE THOUGHT IT WOULD BE USEFUL TO summarize a basic technique to anonymously submit communiques, using the Tails operating system.

Tails is a computer operating system designed with security in mind, which can boot off a USB or CD, from any computer. After shutting down Tails and ejecting the USB or CD, the computer can start again with its usual operating system. Tails is designed to leave no trace on the computer by not interacting with the hard-disk, and only using the RAM for memory (which is automatically erased when Tails shuts down). In addition, it forces every internet connection to go through the **Tor network**ⁱ, so is much safer than using just a Tor browser on your normal operating system.

IP and MAC addresses:

Every internet connection has a specific **IP address**ⁱⁱ that can be logged by websites that are visited, and which reveals the connection that was used. An IP address can be traced to the internet subscriber it's assigned to, whether an

individual or a business like a café.

Every computer has a **MAC address**ⁱⁱⁱ, which can identify the specific computer that connected to a site via the IP address.

Tails automatically conceals the IP address by using the TOR network, and automatically gives the user a fake MAC address upon starting.

i. TOR is a network of proxies run by volunteers with the explicit purpose of maintaining anonymity online. With TOR, your connection goes through three proxies. You connect to TOR and each of the three proxies (nodes) you access encrypts your data. No individual node can know both what you are connected to and who you are. The third node decrypts the data and accesses the website, sending the information back through the proxies in encrypted form.

ii. An Internal Protocol address is a string of numbers that allows you to send and retrieve data over an internet connection (for example, 78.125.1.209). This

number identifies the location, Internet service provider, and technical details of your connection. It is comparable to a house's street address. An unobscured IP will lead investigators directly to your connection.

iii. The Media Access Controller address specifically identifies your computer. If you access the internet, the router may log your MAC address and maintain that log. If investigators were to read the logs of a router you accessed (say, a public wifi from which a communiqué was sent), and then compare that address with the MAC address of your computer's wireless card (say, confiscated in a raid), you'd be connected to your activity while using that router's connection. If the MAC address is not changed, there is the possibility of your activity being traced back to you if investigators are persistent or lucky enough.



1 Download and install Tails

Tails can be downloaded at tails.boum.org. See 'Tails Installation Assistant' on the site for instructions on how to download and verify the file, install it on a USB or CD, and boot it on your computer.

2 Boot Tails

Depending on how risky your activity is, it might be best to use a computer that isn't connected to your identity (in case Tails, for whatever reason, does leave a trace). This could be a public computer out of sight of surveillance cameras, or a laptop used specifically for this purpose.

If you start the computer with the USB plugged in, and Tails doesn't start automatically, you might have to access the 'boot menu' of your computer. On most computers, you can press a boot menu key to display a list of possible devices to start from (identify the potential boot

menu keys for the computer depending on the computer manufacturer in the list below). In the boot menu, choose your USB. For troubleshooting, see 'Start Tails' at tails.boum.org. You may need to edit the BIOS settings.

3 Connect to internet

If using a laptop, you can access many wifi networks with prior knowledge of the password from outside the building, even at night if they leave the wifi on. Use wifi that doesn't have a 'captive portal' (that makes you accept terms and conditions).

4 Submit Communique

Open TOR browser, and verify TOR is functional by going to check.torproject.org. Change your TOR 'Privacy and Security Settings' from low (default) to high. Visit <https://mtlcounter-info.org/add-content/> to send us your communique! If submitting any images, video, etc., remove identifying information (meta-

data) with the Metadata Anonymization Toolkit (MAT) on Tails.

More In-depth Resources:

- Surveillance Self-Defense: Tips, Tools and How-tos for Safer Online Communications

Manufacturer	Key
Acer	Esc, F12, F9
Asus	Esc, F8
Dell	F12
Fujitsu	F12, Esc
HP	Esc, F9
Lenovo	F12,
Novo,	F8, F10
Samsung	Esc, F12, F2
Sony	F11, Esc, F10
Toshiba	F12

“Self-organization and direct action give us power in many ways, which shouldn't be flattened into serving a singular type of context or strategy. Acting has impacts on oneself; developing a feeling of freedom, healing, learning skills and honing practices, and bringing us moments of joy. The impacts are also felt collectively among those who organize together; developing empowerment, communication, complicity, and different forms of relationships. There are impacts on potential accomplices; through inspiration and solidarity, overcoming isolation, and contributing to wider sentiments, for instance, against the police, and the popularization of practices used to manifest them. There can also be impacts on the enemy; by sabotaging the tools of domination we can impair their well-oiled functioning, and give more space for free relations to flourish.”

-Putting into practice: adding to the conversation on anarchist activity in Montreal



Recommended Reading:

Putting into practice: adding to the conversation on anarchist activity in Montreal
The Sling: Montreal Anarchist Journal
The 'How-to' page at MTL Counter-info